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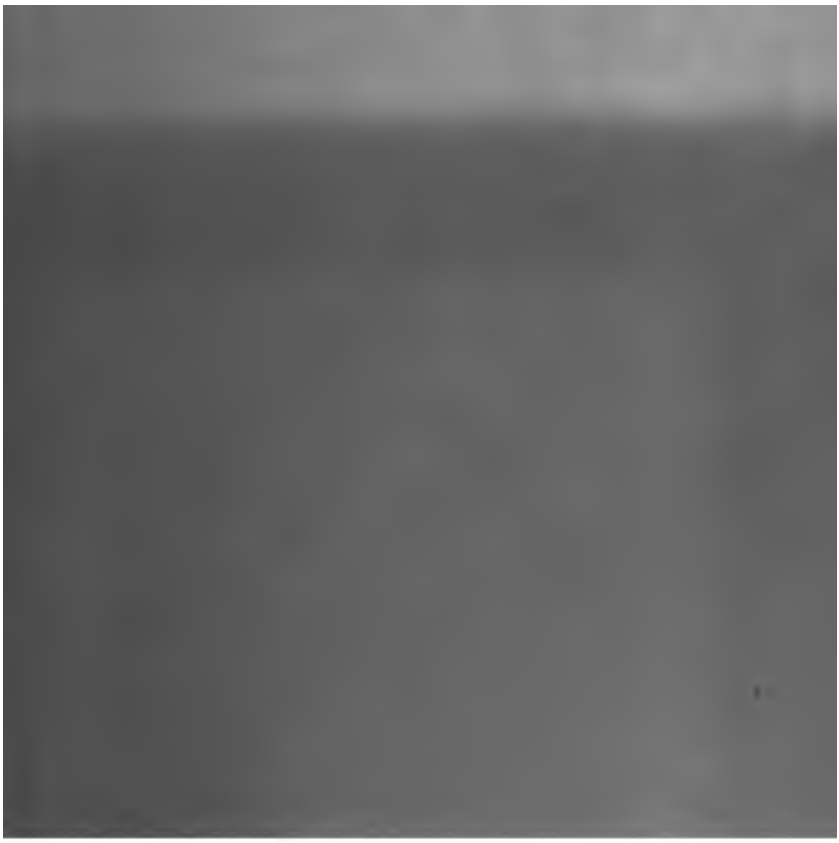

25 Jan.1913

A NEW SERIES

OF THE

EVANGELICAL INTELLIGENCER;

PUBLISHED

UNDER THE PATRONAGE OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. STATES OF AMERICA.

BY WILLIAM P. FARRAND, EDITOR.

THE publication, which for two years and an half has been usually known by the appellation of "*The Assembly's Magazine*," will hereafter appear under the above title. With the consent and approbation of the General Assembly at their last Sessions, a radical change has been made in the whole economy of the Miscellany which has heretofore born their name. Experience has demonstrated that the former plan for conducting this work, which contemplated the voluntary aid of many writers to furnish original matter for it, was fallacious. Such aid has not been received, and the consequence has been, that the work has languished. For the future, the editor has become solely responsible for the materials which the Magazine shall contain. To ensure, however, the orthodoxy of the publication, the Assembly have appointed the Rev. Dr. Green, and the Rev. Mr. Alexander, of this city, to inspect all the pieces which may be proposed for publication, and to see that nothing improper be admitted.

It should be particularly noticed, that the part of the title which hitherto has declared this miscellany to be "the Assembly's Magazine," is expunged, and that their character is now no further connected with it, than what may be implied in that portion of the present title which states, that it is published under their patronage. This patronage has been afforded, not only because it was believed that the Magazine would directly serve the interests of Evangelical piety by the discussions and information which it would contain, but because there is a prospect that it may ultimately bring a thousand dollars annually into the funds of the Assembly. It is hoped, that

this consideration will have no inconsiderable influence on those who wish well to the Missionary cause, to induce them to subscribe for the Magazine, and to recommend a subscription to others.

But the editor is fully sensible that it is vain to expect, that any consideration whatever will prevail with the public to patronize a work which is not recommended by *intrinsic merit*. He is, therefore, determined that no effort nor expense shall be wanting, on his part, to make the Evangelical Intelligencer interesting from its own contents. With this view he has made arrangements for a supply of original materials, which he trusts his readers will find worthy of their attention, and in some measure calculated to command it. To this character, if he does not misjudge, the contents of the first number will not be wholly destitute of claim; and he hopes that what will follow will be still better calculated to ensure the public approbation. He most earnestly solicits, and will most thankfully receive, communications for the Magazine, from all persons capable of furnishing them. All such communications will be treated with the greatest respect and candour. At the same time, it should be fully understood, that every essay or article must be admitted or rejected solely on the ground of its own *merit*, without any regard to personal friendship or respect for the author. That this may be done with as little difficulty as possible, it is requested that all communications for the Magazine may be sent without the proper names of the writers. Whenever it is desired, a piece which is refused admission, shall be delivered to any person who shall be authorised to call for it.

As to the subjects which will occupy a place in the new series of this miscellany, they will be much the same with those announced in the first prospectus. It is intended, however, to give frequently a short review and character of those publications on Moral and Religious subjects which are popular or useful. This has hitherto been almost wholly neglected, and we are persuaded that scarcely any thing will be more acceptable to many of our readers.

MISSIONARY MAGAZINE;

OR,

EVANGELICAL INTELLIGENCER.

THE

GENERAL ASSEMBLY'S

MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER:

FOR 1806.

WILLIAM P. FARRAND, EDITOR.

VOL. II.

PHILADELPHIA:

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ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. JANUARY, 1806. No. I.

BIOGRAPHY.

Sketches of the Life of the Rev. Dr. Robert Smith, Pastor of the Presbyterian Church at Pequea, in Lancaster County, in the state of Pennsylvania.

Doctor Smith, who was so long distinguished in the churches of Pennsylvania as a preacher of the first eminence, as the superintendant of a respectable academy for the instruction of youth, and as a teacher of theology, was sprung from a Scotch family who had migrated to the city of Londonderry in Ireland, and afterwards passed over to America, while he was yet a child, about the year 1730. His ancestors, both by his father's and mother's side, were substantial farmers; and, for several generations, had been distinguished for a vein of good sense, and fervent piety, running through both families. The first period of Dr. Smith's life furnishes few materials to the biographer. He lived in retirement with his parents on the head waters of the river Brandywine, about forty miles from the city of Philadelphia. At the age of fifteen or sixteen years, he became a subject of that gracious influence which so eminently accompanied the preaching of the Rev. Mr. George Whitefield, during his first visit to the churches in America. Young Mr. Smith, who had a mind turned to reflection and reading, had his attention powerfully arrested, and his heart deeply penetrated by the truths of the gospel, under the discourses of that celebrated orator, and most pious minister of Jesus Christ. Having become a fervent believer in the doctrines of salvation, he conceived, at the same time, an ardent desire to qualify himself to preach to his fellow-sinners that precious gospel, the ineffable consolations of which he felt in his own soul. His pious parents readily concurred in his desire; and, with their permission, he placed himself under the instruction of the Rev. Samuel

Blair, who had established a useful and important seminary in Fag's Manor, in the county of Chester, in Pennsylvania. Here he pursued, during several years, first his classical, and afterwards his theological studies, under a man who was inferior to none, in the soundness of his understanding, and the penetration of his mind; who was a profound divine, and a most solemn and impressive preacher. In Mr. Blair, besides an able instructor, and an excellent model of pulpit eloquence, he possessed the advantage of an admirable example of christian meekness, of ministerial diligence, and of that candour, liberality, and catholicism of sentiment towards those who differed from him in opinion, without dereliction of principle, which are among the most amiable features of character that can adorn a disciple, and, especially, a minister of Christ. Under such instruction, and with such an example continually before his eyes, Mr. Smith made great and rapid improvement both in classical and theological knowledge. By Mr. Blair he was much esteemed and beloved; and, in 1750, was, in the same year, licensed to preach the gospel, and married to a younger sister of his preceptor. This lady was distinguished by a sound understanding, uncommon sweetness of disposition, and sincere piety; and was an excellent assistant to him in the education of their common children. To these they both devoted much time, to cultivate in them the habits of virtue and religion, and to infuse into their minds, at the first opening of their powers, the principles of a warm and rational piety. In his absence, she always conducted the daily devotions of the family with a dignity which insured their respect, and with an unaffected fervour which could not fail to touch their hearts. By this lady Dr. Smith had seven children, two of whom died young, two embraced the profession of medicine, and three entered, at an early age, on the sacred ministry of the gospel, and have since filled some of the most respectable stations in the church, as well as in the literary institutions of this country. By a second marriage, with the worthy and respectable widow of the Rev. W. Ramsay, he left one daughter, who, at his death, was very young.

In 1751, he received the pastoral charge of the presbyterian church in Pequea, in the county of Lancaster, in the state, at that time the province, of Pennsylvania; in which station he continued to officiate with great reputation and usefulness till his death. He was ordained by the presbytery of New-Castle; the Rev. Dr. Rodgers of New-York, then pastor of the church of St. George's, and a very young man, presiding as moderator of the presbytery. In 1784, he received the degree of Doctor of Divinity from the

college of New-Jersey; and seldom has that degree been more deservedly conferred.

Few men in the holy ministry have been more useful, or more esteemed than Dr. Smith. He entered it with the purest zeal for the glory of his Redeemer, and the salvation of mankind; and his whole soul was devoted to the faithful discharge of the duties of his sacred office. The predominant character of the mind may often be better discerned from small circumstances than from those great occasions on which a man, by the inspiration derived from the objects which surround him, may be raised above his ordinary standard; and Dr. Smith, though a man remarkably modest and even diffident in the deliberative assemblies of the church, has been often heard to say that, in the pulpit, he never knew the fear of man. He was so occupied with the solemnity and importance of his duties, that the opinions of men were forgotten: his mind was so filled with the divine presence before which he stood, that wealth, that station, that talents, that whatever is most respected by the world was lost to him in the majesty of God. The character of his preaching therefore, as was to be expected from a frame of mind so habitually devout, was remarkably solemn and fervent. The Holy Scriptures, in which God has been pleased to convey his will to mankind, he regarded as containing the happiest language in which to interpret divine truth to the people. With the sacred volume he was perfectly familiar. And his sermons were usually filled with the aptest allusions and illustrations drawn from this precious source. The doctrines of the gospel he delighted to express in the terms of scripture; those doctrines especially which have been in any degree the subjects of disputation, and the cause of division in the church. An enemy to controversy, he believed that christians were more nearly united in sentiment, than in the expression of their several creeds. In the copious use, therefore, which he made of scripture language, he hoped to gain a double advantage; on controverted subjects, he would create less offence and irritation; and in illustrating and enforcing divine truth upon the hearts of his hearers, he thought that the language of the inspired writers would come home with more authority to the conscience than the finest periods of human eloquence. In this, perhaps, he was not deceived, particularly in that field of labour which he had especially marked out for himself; for he was uncommonly successful in convincing secure sinners, in comforting and establishing believers in the faith of the gospel, and in conciliating the affections and confidence of pious persons of all denominations. Preaching the gospel, and publishing the

grace of the Redeemer, was his most delightful employment; in which he exhibited an example of the greatest diligence and zeal, not only among that people with whom he was more immediately connected as their pastor, but throughout an extensive district of country in every part of which he was often employed in these pious labours. He was, indeed, incessant and indefatigable in the service of his divine master, till, at length, he wore down to a slender thread a constitution originally vigorous; and his death, at last, which took place in the midst of the most active discharge of his duties, was not the effect of any particular disease, but of the gradual waste of nature occasioned by continual and excessive exertions.

Dr. Smith, shortly after his settlement at Pequea, founded a grammar school designed chiefly for the instruction of youth in the Latin, Greek, and Hebrew languages, in which, by his great assiduity both in study and in teaching, he had made himself an eminent proficient. In this school he always employed the most respectable teachers; and its celebrity soon made it the resort of a large number of young men from various parts of the states of Pennsylvania and Maryland, who here received their classic education, and have since filled many of the most honourable stations in church and s tate Along with their literary studies, he took uncommon pains to infuse into their minds the principles of a pure, warm, and rational piety; and he often enjoyed the consolation of seeing his pious endeavours remarkably blessed. With very few exceptions, all who received the elements of their education under his direction have ever proved serious, steady, and uniform friends of religion; and the church still continues to bless his memory for the great number of faithful and successful pastors who have been reared under his care. For many of his classical pupils, as well as others, returned to him from the college to complete their theological studies under his direction, in whom they were sure to find an able instructor and an excellent model of practical preaching. In the pulpit, he opened to them with skill the treasures of the scriptures; he illustrated with clearness the speculative doctrines of religion. But his great excellence as a preacher lay in strong and convincing appeals to the consciences of sinners, in the various knowledge which he discovered in the workings of the human heart, and in the tenderness with which he led the convinced and penitent soul to its true rest and hope in Jesus Christ. Vice he ever reproved with seriousness and dignity, without austerity; and the pleasures and the hopes of religion he recommended to believers with that glow of sentiment and

expression, which could only proceed from a heart filled with the grandeur and consolations of its subject. Beloved and esteemed by all the pious throughout that extensive sphere which he had especially marked out for his ministerial labours, the spiritual father and instructor of many of the clergy, distinguished for his faithfulness, his ability, and unceasing activity in his sacred functions, he was, during a long course of years, regarded with uncommon veneration in the churches. His whole soul was in his duty; and, when fatigued and worn down with active service, as he often was towards the close of life, if a new opportunity of doing good presented itself, the ardour of his mind reinvigorated his debilitated system, and, in an instant, he forgot his weakness. This character of activity and zeal in fulfilling whatever he conceived to be his duty, accompanied him with undiminished vigour to the utmost period of his mortal course. The last act of his life was attending a meeting of the board of trustees of the college of New-Jersey, at the distance of one hundred miles from home, when his constitution was now wasted to a shadow. On his return, in which he suffered extremely both from debility and pain, when he had nearly reached his own church, in which he was about once more to perform a duty ever dearest to his heart, he stopped at the house of a friend* to recruit a little his exhausted nature, He met the family with all that placid serenity which was his custom, and which the habitual spirit and hopes of the gospel alone are calculated to inspire. He requested permission to retire a little to rest, and in a few minutes, without a struggle, calmly and sweetly breathed away his soul, in the act of meditating new services to his Redeemer. And the same smile with which he entered the house seemed to be only fixed upon his countenance by the hand of death.

Such was the end of this excellent man, in the sixty-third year of his age. A rare example of pious activity, and the power of combining numerous duties in perfect order, and in the shortest compass of time. It is difficult, at this distance of time, to give dates with precision, or enter into minute particulars, in the history of a man whose modesty never suffered him to keep, or leave any memoirs of so useful a life. It is of more importance to know, that he hardly ever suffered any of his moments to go to waste. He was a faithful attendant on the judicatories of the church. He was often abroad among vacant churches, and societies of people destitute of the stated ordinances of religion, for the purpose of preaching to them the gospel of salvation which

*Robert Hunter, Esq. of Brandywine.

was at once the labour and the pleasure of his life. When at home, he slept little, he rose early, and after spending the mornings in his study, and his closet, he appeared to be almost always in the pulpit, among the families of his charge comforting and encouraging them with his pious advice, and instructing their children in the principles of the gospel; or in the midst of his school assisting his teachers, and superintending the progress of his pupils; or animating and directing his theological students. Often he embraced all these duties in the same day; yet with such perfect order and despatch, that they never seemed to interfere with one another. When apparently exhausted, the evening devotions of the family exhilarated and refreshed him again. Devotion, and the service of his Redeemer, appeared to be to him, if I may use the expression, the *elixir of life*. When he was weak, it evidently repaired his strength; when he was exhausted, it restored his spirits. The character of his devotion was, at once, fervent and rational, humble and serene; it mingled the deepest sense of human imperfection with the confidence of faith; the humblest penitence, with the cheerfulness of hope. Never, during the period of a long ministry, was he withheld by sickness from entering the pulpit on the sabbath, except once. And then, although confined to his chamber by a fever, having assembled the principal members of his church, and being placed in an easy chair, he spoke to them with his usual energy on the comforts, the duties, and the joys of religion.

He was certainly among the most able theologians, the most profound casuists, and the most convincing and successful preachers of his age. He died as he lived, beloved and revered by all who had the happiness intimately to know him; and his memory will long be precious in the western churches.

THE LIFE OF SIMON PETER, THE APOSTLE.

[*Continued from vol. I. page* 563.]

We now enter on the last sad night of our Redeemer's sufferings. Even then, the contest for greatness appears to have been revived among the apostles. In vain had a child been held up as a pattern to them. They required that the same instruction should be placed in a new light, and enforced with peculiar energy in the person of the Son of God. Jesus girded himself with a towel, and began to wash the feet of his astonished disciples, not excepting those of the traitor who sold him. Simon Peter could neither suppress nor

conceal his emotions at the sight. But when our Lord came to perform upon him this humiliating office, he exclaimed, *Lord, dost thou wash my feet?* Language could express no more; and the man who shares St. Peter's feelings is ready to conclude, that humanity could say no less. But the passions, though designed as a source of enjoyment, and to give energy to action, are not the safest guides of life. In the present instance, they prevented St. Peter from attending to the dictates of good sense and piety, and hurried him into the use of expressions disrespectful to his Master. Even after Christ had mildly reproved his self-will, Peter persisted in his refusal, *Thou shalt never wash my feet.* Our Saviour, without showing any warmth at Peter's ill-timed perverseness, calmly addressed to him an argument as tender as it was forcible, *Unless I wash thee, thou hast no part in me.* To this Simon replied, in the same spirit of ardent but misguided affection, *Lord, not my feet only, but also my hands and my head.* Jesus saith, *He that is washed* by me, *needeth not save to wash his feet; but is clean every whit.* May every Christian, but chiefly the ministers of the sanctuary, meditate on this instructive incident: and may all who admire the humility of Jesus, in thus washing the feet of his disciples with water, recollect that they themselves must perish, unless he wash them from their sins in his precious blood!

No sooner were the apostles seated, than a general alarm was excited by the declaration of our Lord, *that one of them should betray* him. Each anxiously inquired, *Lord, is it I?* and St. Peter, too confident of his own integrity, and impatient to ascertain the traitor, made a sign to the beloved disciple to put a question, which was answered by Jesus in such a manner, as gave the rest of the apostles no immediate information on the subject. On the retreat of Judas, however, our Lord, freed from the presence of his faithless servant, began to glorify God, and to speak of his approaching sufferings. Having told them, *Whither I go, ye cannot come;* the zealous Peter asked, *Lord, whither goest thou?* Jesus answered *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* Not satisfied with this gracious and honourable assurance, the presumptuous apostle replied *Lord, why cannot I follow thee now? I will lay down my life for thee.* To this confident profession, our Lord opposed his own infallible knowledge, *Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.* That Jesus should suppose him capable of so base an action could not fail to distress St. Peter, but he remained unconvinced of his weakness, and obstinately confiding in his own strength of mind, gave the lie to the wisdom and veracity of his Master.

After concluding an address and prayer, admirably calculated to comfort and support his disciples, our Lord retired with them to the Mount of Olives, and there testified, *All ye shall be offended because of me this night; for it is written, I will smite the shepherd and the sheep shall be scattered.* Then, turning to Peter, as to the one most exposed to danger, he said, *Simon, Simon, behold Satan has desired to have thee, that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.* With his usual self-confidence, Peter answered, *Lord, I am ready to go with thee, both into prison, and to death. Although all* my brethren *shall be offended, yet will not I.* To this Jesus replied, *I tell thee, Peter,* a rock as I have called thee, *the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.* But Peter spake more vehemently, *If I should die with thee, yet will I not deny thee in any wise.* The other disciples also, misled perhaps by his example, and conceiving it a point of honour, not to yield to Peter in their expressions of attachment, made similar protestations.

Jesus then retired into the garden of Gethsemane, and leaving the other disciples, took with him only Peter, James, and John, to to be the witnesses of his passion. And having directed them to watch while he prayed, he went to a little distance and poured out the sorrows of his overburdened spirit to God. But when he returned to his disciples, he found them asleep, notwithstanding the warmth of their professions. To St. Peter he addressed a mild reproof, and then admonishing them to watch and pray, lest they should fall into temptation, though at that moment the sins and sorrows of the world pressed on his soul, and his person was bathed in a bloody sweat, he added, with more than human candour, *the spirit indeed is willing, but the flesh is weak.* A second and a third time he prayed; a second and a third time they slept. How striking is the contrast between a deceitful confidence in ourselves, and a lively faith in God! The one negligently slumbers like Peter, the other watches and prays like Christ.

The Captain of our salvation, being now armed at all points, rouses his slumbering followers, and summons them to attend him to the field. He advances as a sheep goeth to the slaughter; meekly receives the kiss of his betrayer; and delivers himself up to the officers, a willing victim. But here our rash apostle interposed to prevent the sacrifice; and in order to make good his protestations, attacked the officers with a sword. At his Master's command, however, he sheathed the sword, and perceiving that Jesus declined the services of an arm of flesh, his courage failed,

him, and he fled. Simon Peter was willing to die as a man in defence of his Master; but to die as an apostle, in the exercise of heavenly fortitude, meekness and charity, by his Saviour's side, was a degree of heroism for which he was not prepared.

After Christ was led away, St. Peter seems to have, in some measure, recalled his courage; and, impelled by love and shame, as well, perhaps, as stimulated, by the example of St. John, he followed his Master to the palace of the high priest, and there waited the event. The indignities offered to his Lord, probably depressed rather then raised his courage; for being challenged unexpectedly as a follower of the Galilean, his trembling lips denied the charge, *I know not what thou sayest.* Having once quitted the path of truth and duty, every moment would diminish his faith and increase his fears; accordingly, on a second accusation, he answered, *I know not the man;* and on the third, he confirmed his denial by oaths and curses. Immediately the cock crew, *and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, and went out, and wept bitterly.*

From the ignominious fall of this affectionate and intrepid apostle, we are taught, that the strongest resolutions, if they arise from a confidence in our own natural powers, are totally inadequate to the life and warfare of faith; and that men of the most unquestionable piety, ought to think soberly of the grace given them, and be on their guard against that false zeal, which precipitates them on services, for which their faith and their knowledge are altogether inadequate. Self-confident zeal is always dangerous, and frequently destructive. In Saul, it was a fire which consumed the church; in Peter, a flame which had nearly destroyed himself. Both were thrown to the ground, and humbled in the dust, before they were made vessels meet for their Master's service.

Now was the mighty fallen and this pillar of the faith become a weak and bruised reed. The least severe treatment might have plunged him into desperation, and made him the companion of the wretched Iscariot. But far was it from the merciful Saviour of sinners, to correct the weakness of Peter with the same rod, which was employed to punish the deliberate wickedness of a Judas. The state of the apostle's mind, from the time of his denying Christ till he was again assured of pardon and favour, may be more easily imagined then described. Guilt, shame, sorrow, fear, and hope, would alternately prevail in his bosom; but godly sorrow, supported by some indistinct expectation of his Lord's resurrection, and a long tried knowledge of his goodness, preserved him from despair. His brethren, who had all shared in the

guilt of abandoning their Master, would now share his sorrow, and endeavour by sympathy to diminish their pressure.

The third great day at length arrived, and while the disciples still indulged their grief, the women, who had gone to the sepulchre, not in the hope of seeing their Saviour alive, but in order to embalm his dead body, returned breathless and amazed, declaring that the stone was removed from the sepulchre, and that they had seen a vision of angels, who charged them to acquaint the apostles, and especially Peter, that Jesus was risen, and gone before them into Galilee. But the *words of the women seemed to them as idle tales, and they believed them not.* Nevertheless, Peter and John ran eagerly to the sepulchre, entered it, and saw the grave clothes of Jesus lying there. While St. Peter remained in a state of dubious wonder, St. John believed, and confesses ingenuously, *As yet, they knew not the scripture, that he must rise from the dead.*

Mary, who had returned to the sepulchre, and remained there weeping, under the idea that the body of her Lord was stolen, was the first for whose comfort Jesus manifested himself after his resurrection. She immediately returned to announce to the disciples the joyful news; but still they *believed not.* Our Saviour's next visit was to wipe away the tears of Simon, and though we have no account of this interview, yet so satisfactory was St. Peter's testimony, that the apostles believed it, and when the two disciples, who had seen Jesus at Emmaus, came in the evening to report his resurrection, their information was anticipated, and they were told, *The Lord is risen indeed, and hath appeared unto Simon!*

St. Peter was probably present, at most of the remarkable manifestations of Jesus after his resurrection, but we have no records of any in which he was particularly interested, but one which happened on the sea of Tiberias. The sons of Zebidee, Thomas, Nathaniel, and two others, had accompanied St. Peter a fishing; but during the night they took nothing. In the morning, Jesus, standing on the shore, bade them cast their net on the right side of the ship, and they should find. And when they had done so, *they were not able to draw it, for the multitude of fishes.* No sooner had the beloved disciple, struck with the miracle, said, *It is the Lord,* than St. Peter threw himself into the sea, and swam ashore. When the net was drawn, Jesus sat down with his disciples to dine; and after dinner, fixing his eyes on Peter, he said, *Simon son of Jonah, lovest thou me more than these* thy fellow disciples? He saith, *Yea, Lord, thou knowest that I love thee.* Jesus said, *Feed my lambs.* Then he saith unto him again, *Lovest thou me?* He saith, *Yea, thou knowest that I love thee.* Jesus saith, *Feed my*

sheep. A third time he saith, *Lovest thou me?* Now Peter was grieved when the question was pressed a third time, and he said, *Lord, thou knowest all things; thou knowest that I love thee.* Jesus saith again, *Feed my sheep.* Thus kindly did the good Physician probe the wounds of his apostle, with a view to prevent his relapse into self-confidence, to reinstate him in the good opinion of the church, and to comfirm him in his apostleship. Finally, to render the stability of this great man incontestable, and that all might know he was now a tried and approved stone, Jesus predicted the death whereby he was to glorify God, and concluded with the exhortation, *Follow me.*

The sorrows of the church were now converted into joy; and the resurrection of Christ being established by infallible proof, his apostles were animated with the hope of seeing the throne of David re-established. Therefore, on the very morning of his ascension, they asked him, *Lord, wilt thou, at this time, restore the kingdom to Israel?* To which he replied, that it was not for them to know the times and the seasons, which the Father had put in his own power; but that when the Holy Ghost should fall upon them, they should receive power and bear witness of him to the ends of the earth. Then ascending to heaven in the presence of five hundred witnesses, he cast a further light on the true nature of his kingdom, and for ever convinced them, that it was not of the world. While wrapt in astonishment they gazed on their ascending Lord, two angels checked their admiration at an event for which they ought to have been prepared; and declared, that Jesus should hereafter come, in the same manner in which they had seen him ascend. Happily freed from those stubborn prejudices which had hitherto obscured their views, they returned to Jerusalem with sentiments far easier to conceive than to express. There, daily expecting *the promise of the Father*, they spent the peaceful interval which preceded the day of Pentecost, in the exercises of brotherly love, godly exhortation, and fervent prayer.

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

ON THE EXCELLENCE OF THE CLERICAL OFFICE.

THE office of a Christian Minister is unquestionably the most exalted situation to which the mind of man can aspire. If it be regarded in its absolute and intrinsical character, it will appear to possess every thing which can invest the person who fills it with solemnity and importance. The man who obeys the call of providence in entering upon such a condition, receives a dispensation to which the truest dignity is attached. He is made, in a peculiar sense, the servant of God; and, embarked in a cause which involves the glory of his grace, he becomes an organ through which the will of the Almighty is communicated to the moral and intelligent part of his creation. He has indeed no original matters of revelation to impart, no new and hitherto undiscovered truths to divulge; but he has to deliver a recorded message, to enforce a prescribed law, and to exhibit, declare, and expound, the written and published statutes of the Most High. In acting according to his instructions, he is empowered to take the highest ground, and to magnify his office by delivering his commission in the name of the Lord. The mild and beneficent spirit of the gospel throws an amiable grace round this pre-eminence, and commends him to the world under the dignified yet acceptable character of the minister of reconciliation and the messenger of peace. The infirmities of nature, in which he must ever participate with those whom he instructs, constitute no objection to the reasoning employed. The panegyric which has been drawn belongs to the condition and not to the man. Should the party who engages in it be found unequal to its duties, or faithless to its interests, neither his incompetency nor his treachery will prove, that what has been advanced is not strictly true. He may disgrace himself, and excite prejudice against the trust he has abused, in weak minds or depraved hearts; but the wise and good will know how to separate the individual from the minister, and to distinguish between the vicious hireling and the pastor after God's own heart.

The clerical office is further ennobled by being rendered at once distinct and indelible. There is something which expresses the reputed importance of this station, in that regulation by which the individual who enters upon it becomes, as it were, separated from the mass of his secular brethren. Conscious, as it should seem, of that sanctity which belongs to "a steward of the mysteries of God," he devotes himself to the various and interesting duties of his profession. His situation is of such a nature as to indicate the

peculiar veneration with which his office is regarded, and the line of separation which is drawn between him and others. Men of loose principles and dissolute lives immediately see the impropriety of any approach in a person of the sacred order, to a character like their own. Indeed the indignation expressed against secular employments, worldly ambition, or fashionable amusements, in this description of men, is so much homage paid to the office they sustain; and the ministers of religion may consider themselves as not a little flattered by that distinction, which renders actions immoral in them that would be regarded as innocent in the rest of mankind.

To these considerations must be added, the consequences which depend upon the exercise of the clerical profession. As an instrument, under providence, of removing blindness from the understanding and hardness from the heart, and thereby making way for that grace which brings salvation, this office is entitled to peculiar respect. Its preponderance, in such a view, over other conditions of honour and usefulness must be estimated by the relative value of things seen and things unseen, of things temporal and things eternal. Patriotism has many claims to our homage, but piety more; and the man who has saved a falling state appears considerable, only till he is placed beside him who has saved a perishing soul. That immortal substance for which Christ died, and for which every faithful pastor labours, has a value which no human calculation can reach; and he who sustains its awful functions acquires, in that capacity, a degree of importance proportioned to those mighty issues which depend upon his ministration.

It should not at the same time be forgotten, that so far as the temporal interests of mankind can be meliorated, the clerical office seeks that melioration. Peace, sobriety and decorum, social union and civil subordination; in a word, private integrity and public virtue are among the duties to which the disciple of Christ must attend in his way to eternal life. The preacher therefore finds it no inconsiderable part of his official employment, to strengthen the bonds of political and moral obligation; and thus the office which he bears is ennobled by beautifying the face of society upon earth, while it is forming a community for the kingdom of heaven.

The candidate for a profession thus dignified by intrinsical excellence, public distinction, and moral importance, should deeply revolve the nature of that office to which he aspires. He should contemplate the christian priesthood in all the variety of its relations and requirements. He should consider its connexion respectively with God and man, and the honour which it derives from

both. He should view it in its subordination to Christ, the Apostle and High Priest of the profession; and in its dependence upon the Spirit, under whose ministration it ranks. In thus regarding the dignity, he will, as a consequence, be led to see the responsibility, of this calling. If conscience have had its influence in the election which he has made, he will not have decided upon a question of such moment to himself and others without the most serious and self-inquiring deliberation. If his views be enlightened and pure, he will have consulted his heart upon the sacrifices he must make, the diligence he must exercise, the humility he must practise, and the judgment he must endure.

In anticipating the condition upon which he is to enter, he will be abashed at the thought of his pretensions to such a distinction, nor dare to proceed without a large measure of fear and trembling. He will look forward with apprehension to the course of his ministry; and dread, lest spiritual pride, worldly mindedness, or carnal timidity, should lead him to sully the purity, abuse the privileges, or compromise the duties, of so important a station. Under this sense of his inadequacy, and these forebodings of his infirmity, he will find relief and direction in falling prostrate before the Great Head of the church; and seeking his qualifications, as Paul sought his, "Lord, what wilt thou have me to do?"

Nor is it only in the contemplation of this profession that such views should govern the mind: the same sentiments should accompany the minister through the whole of his clerical career. The functions which he exercises must not be regarded as less solemn, because they are more familiar. Still the place on which he stands is holy ground; still those rites, which he so frequently performs, are sanctified means for sovereign ends, and symbols of great and awful realities. That these impressions may be encouraged, he will find it expedient to have in remembrance, "unto how high a dignity, and to how weighty an office and charge," he has been called. By refreshing his recollection with those views under which he once regarded the duties of his profession, he will escape that formality which a rotation of performances is too apt to produce, and rise to the true tone and spirit of his employment. Thus will those considerations, which might seem likely to inflate him, in reality humble and quicken him. He will find motives for personal self-abasement in those very circumstances which give him an official distinction; and, awakened to diligence by a thousand incentives connected with the solemnity of his station, he will always abound in the work, till he finally enters into the joy, of his Lord. *Ch. Ob.*

CONVERSATIONS IN THE INVISIBLE WORLD.

CRUDELIS AND MARTYR.

PURE spirit of light, said *Crudelis*, once the degraded and patient sufferer, now the triumphant *Martyr!* The sight of thy dignified felicity, contrasted with my own despair, adds a bitterness to all my woes.

Martyr. Ah! Could the inhabitants of the earth have ascertained the eternal distinctions of character that separate disembodied spirits, methinks their conduct in the former state of existence would have been more befitting a life of short probation for eternity. You, unhappy Crudelis, would rather have plunged your body into a fiery furnace, than have stretched out the arm of power and oppression against the faithful disciples of Jesus.

Crudelis. Then, alas, were the days of my authority; and I confess with anguish, they were misemployed to the purposes of cruelty!

Martyr. Had you given attention to the language of inspired truth, you would have known that the interest of all his people lay near the Redeemer's heart; and that he had engraven their names on the palms of his hands.

Crudelis. Sometimes I remember—Oh memory! too faithful memory! What alarming pictures of the days of former years dost thou now present to my tormented soul! Were memory extinct, the half of hell would be gone.

Martyr. Yes: While a retrospect of the past affords a joy unspeakable to all the spirits of light, who walk the fields of paradise, it is replete with tragical misery to the damned. It would not be consistent with the government of the Eternal, to extinguish your sense of pain: it is by memory you must recognise the cause of all your miseries.

Crudelis. I remember, alas! that, in the other world, I was sometimes a little impressed with that appeal which the divine Being made to the rulers of the earth, when I considered myself as an enemy to God, and the monarch of an extensive empire: "Why do the kings of the earth take counsel together against the Lord? He that sitteth in the heavens shall laugh: the Lord shall have them in derision." But the most terrible expressions of divine wrath were forgotten by me, while perpetually moving in the giddy circle of licentious mirth, and thoughtless dissipation. Oh that I should ever listen to the detestable adulation of courtiers and parasites, while I turned a deaf ear to the solemn voice of the Omnipotent! The scene is changed; wofully changed! Earthly

dignity and splendour have now lost all their fascination; and in this state of black despair, no distinctions prevail between the meanest and the mightiest; except that the latter, from his greater responsibility, and more extensive wickedness, endures the most pungent wo.

Martyr. You may imagine, perhaps, that your conduct would have been different in the other world, could you have estimated futurity. But be assured, that those who would not hear the voice of the apostles and prophets, could not have been persuaded to renounce their folly, though the curtain that concealed the invisible state had been drawn aside, or a departed spirit had gained permission to appear from the realms of death. This might have impressed a transient terror; but it could never have produced any substantial or permanent reformation.

Crudelis. Oh that thou wouldst stretch forth thine angel-arm and only for a moment relieve my inexpressible anguish! Spread thy sunny pinions across the unfathomable gulph, and shake from them one particle of light and joy, to alleviate my sufferings!

Martyr. In thy lifetime—

Crudelis. My lifetime! Ah, there's the point: that's the hinge on which turns all my misery! That's the thought which curses me, and causes every cord of sorrow to vibrate afresh.

Martyr. In thy lifetime thou didst enjoy thy good things: thy heaven was frivolity and dissipation; thy hell is remorse.

Crudelis. Oh that the ages would again roll back, and it were possible that I could exchange condition with the oppressed and persecuted Martyr! With what alacrity would I come down from the throne of a kingdom, to live in the deepest seclusion and retirement.

Martyr. But the day of salvation, the acceptable time, is past! Well I recollect your indignant frown, when, at the bar of judgment, in your presence, I began to speak of Jesus the Redeemer of men. I reasoned of righteousness, and in defence of my faith: but, casting your eyes through an ample window in the hall of judgment, towards the place designed for my execution, with a sarcastic smile of triumph you seemed to say, "There you shall die at the stake, or renounce your *Galilean.*" It was a look that chilled my blood! Not that I entertained any alarming apprehensions of my fate; but while I felt the inhuman barbarity of your conduct, pitied your fatal infatuation.

Crudelis. Yes: I observed you fearing the pangs of death; yet triumphing in the prospect of it, from the immortality you expected to succeed. I almost thought there was a divinity in your

aspect; and had it not been for the most astonishing stupidity, supported by all the grandeur that surrounded me, my heart would have failed when you pronounced those memorable words after your condemnation; "I die; but it is to gain a crown. You have dominion only over my body; but there is one able to rescue my soul from the torturing flames! To his just tribunal I this day cite all my judges to answer for their decisions before the Son of God, and all the holy angels who come with him in the clouds of heaven!"

Martyr. What an hour was that, when I was conducted to the fatal spot! My thoughts, indeed, were but little agitated in anticipation of the horrid execution, being desirous of imitating that glorious Redeemer who was "led like a lamb to the slaughter." It was my hope to maintain a good profession before many witnesses, and to celebrate the praises of God in the hour of martyrdom. In full prospect of the vision of God and the Lamb, I rose on the wings of faith above the fears of the gloomy king. I seemed in a bed of roses; and my exulting soul caught hold of the robe of righteousness, as she dropt the mantle of mortality. Now my brightest expectations are infinitely surpassed! The most felicitating conceptions of celestial glory which the best of christians in an imperfect state could form, were far inferior to the blessed reality. Imagination's liveliest pictures in the other world, were but unfinished outlines of paradise! There all was shadow and imperfection; here all is light and glory. In that world the ways of God were but obscurely understood; in this, a beam from the excellent glory irradiates all that was obscure, and renders intelligible all that was mysterious. In contradiction to a thousand testimonies in the external appearances of society, you imagined, that to be received to the favour of God it was only requisite to be great and distinguished amongst men. The bounties of providence enriched you; and, in the possession of more than heart could wish, you imagined that the liberality of heaven was the evidence of your worth. But had you examined the world, you would have discovered, that God made his sun to shine on the good and on the evil; that the vicious frequently occupied what to man appeared the rightful honours of the virtuous; and that, while iniquity sat on a throne, inheriting the praises of multitudes, worth, shivering and pining in a cottage, was loaded with contempt. These reflections might have awakened the idea of a future retribution; and you would have perceived that, to demonstrate the equity of his administration, the Ruler of the world must, at one time or another, reverse, awfully reverse, the scale.

Crudelis. Methinks, (hell-born wish! for it is fruitless,) methinks, were time presented to me again, it should be employed for honourable purposes. Every faculty of my soul should be devoted to the cause of that God whom I have slighted; to the protection of the injured, and to the advancement of the virtuous sons of obscurity and indigence. Never should this right-hand again sign the warrant of death.

Martyr. This is indeed the language of remorse; forever ineffectual! But Crudelis is mistaken. Were life again put into your possession, every thing would assume a different aspect. Surrounded again by all the pomp of power, by all the fascinations of the world, and every weakness of humanity having a correspondent temptation, what you now experience would be to you like a dream of night, and every terror would "vanish at the crowing of the cock." Unless you attended to the dictates of conscience and the word of God, Crudelis would again drag Martyr to his tribunal, and pronounce the sentence of death upon him!

ADDRESS OF THE PRESBYTERY OF NEW-YORK.

Extract of a letter from a gentleman in —— to his friend in this city.

"I TAKE the liberty to enclose for your satisfaction, and that of your particular friends, an Address of the Presbytery of New-York to the congregations under their care, on the subject of educating poor and pious youth for the gospel ministry. As a friend of our church, you will, I am sure, be pleased to find that this presbytery, agreeably to an overture sent down from the General Assembly, and in expectation of the co-operation of other presbyteries, have adopted, with so much spirit, a plan which promises an extensive and happy influence on the cause of the Redeemer. In addition to the intelligence contained in the address, I have it in my power to inform you, that the presbytery of New-York have recommended to the ministers composing their body to read this address from their pulpits, and endeavour to impress their congregations with the importance of the object contemplated. They have directed, that annual collections be made in their several churches to defray the expense of this plan of education. In addition to this measure, they have issued subscription papers, and have earnestly recommended to the ministers and elders within their bounds to use spirited exertions to obtain occasional and annual subscriptions for the same end. I am informed, that their standing committee have had several meetings, and are attending in earnest, to the object of their appointment.

"The following is the address alluded to in the above extract."

The Presbytery of New-York to the churches under their care wish grace, mercy, and peace from God the Father, and from the Lord Jesus Christ.

DEAR BRETHREN,

It has been, for several years, a source of growing concern with many friends of our church, that the interests of religion among us are greatly suffering for want of an additional number of pious, able, and faithful ministers of the gospel. While the population of our country has been rapidly extending; while new settlements have been forming; and new churches in quick succession rising to view; the increase of the number of ministers has been slow, and altogether incommensurate with the increasing demand for their services. This deficiency has become serious and alarming. Important congregations, which have long enjoyed the ministrations of the gospel, when they become vacant, are, with the utmost difficulty, supplied with pastors. Large districts, within the bounds of old settlements, in which churches might easily be planted, and where ministers would meet with a cordial welcome, are lying waste for want of their labours; and more than one thousand congregations, on the extensive frontier of the United States, as well informed persons have asserted, are able and willing to support spiritual teachers, but cry for them in vain.

A deficiency so long deplored, and so evidently growing, has at length engaged the serious attention of the supreme judicatory of our church. The general assembly, at their last session, received, and directed the publication of an interesting overture on this subject. This overture, after stating, in strong and affecting language, the deficiency complained of, recommends that exertions be made by the respective presbyteries to remedy the evil. It proposes, that each presbytery should undertake to look out for the most promising characters among the pious youth within its knowledge; to conduct those who may be selected through their academical and theological studies; and, during this course, to furnish them with the means of support, either in whole or in part, as their circumstances may require, and as the resources of the presbytery may render practicable.

The presbytery of New-York having taken this overture of the assembly into serious consideration, have resolved to adopt the plan which it recommends. In the execution of this plan they are sensible that much prudence, circumspection, and watchfulness will be necessary; and they cannot be so unreasonable as to hope, that an undertaking of such magnitude will be unattended with difficulty. But, deeply affected with the pressing exigencies of the

church, and convinced that the delay of even a single year may prove injurious to its best interests, they cannot forbear to go forward. In the name of Him who is set as king upon the holy hill of Zion, they lift up their banner; in his grace and strength they confide for success; and to those who love his cause they look for encouragement and aid.

To facilitate the accomplishment of their object, the presbytery have appointed a STANDING COMMITTEE of ministers and elders, whose duty it is to look out for young men, to examine their qualifications, to superintend their academic instruction, to direct their theological studies, and, in general, to do all those things which may be necessary for completing their education. This committee is to be annually renewed; and, in all its proceedings, is to act under the direction of the presbytery.

This method of introducing young men into the gospel ministry will, it is believed, be attended with important advantages. Chosen and educated by the presbytery, they will be constantly under its inspection and control. Known to the ministers and congregations belonging to the judicatory, a more than ordinary interest will be taken in their support, character, and usefulness. And the youth thus selected and cherished will feel an additional responsibility, and a peculiar excitement to gratify the just expectations of their patrons and benefactors. Nor is it a point of small importance, that while individuals and congregations will be called upon to furnish the means of supporting this system of education, it will lie with them, either personally, or by their representatives, to direct the manner in which their pious liberality shall be appropriated.

For defraying the large expenses which must necessarily be incurred in the execution of this plan, the presbytery rely on annual collections in the churches under their care; the liberality of wealthy and charitable individuals; and the bequests of those who may be inclined to remember this object in their last wills. These sources of revenue, it is hoped, will be increasingly productive when the nature and importance of our undertaking shall be generally understood; and especially when it is considered, that if suitable encouragement be afforded, there is every human prospect of the most gratifying success.

Having thus, dear brethren, laid before you the plan suggested by the general assembly, and on which, after mature deliberation, we have resolved to act, we must entreat your concurrence and aid in its execution. We ask for your prayers and your pecuniary assistance. Without liberal contributions it will be impossible to

conduct our undertaking either with vigour or success. The arguments which address themselves to your liberality are of the most interesting and solemn kind. As the friends of vital religion, you cannot be supposed either to forget, or to disregard, the importance of the christian ministry, to yourselves, to your families, to your country, and to the church of God. But we wish you to be distinctly apprized, that without prompt and vigorous measures to add to the number of our pious and faithful ministers, the best interests of our church, in all human probability, must deplorably languish. Many congregations, now large and promising, must fall into decay and dissolution; and thousands of immortal souls, now crying for help, must be left to perish for lack of knowledge. Ye who love the Lord Jesus Christ in sincerity! in contemplating such an awful alternative, is not your tenderest compassion excited, your holy emulation roused, your zeal inflamed, and your love to the Redeemer's kingdom called into lively and beneficent action? To be unaffected with such melancholy prospects, would betray an insensibility of which you cannot be suspected. To repose in sloth when there is so much to be done, is unworthy of those who consider themselves as not their own, but bought with a price, and bound to glorify God in their bodies and spirits, which are his.

In this benevolent undertaking, we entertain no doubt that our sister presbyteries will cordially and zealously co-operate with us. The call for exertion is so loud and solemn, that it is beginning to be heard by all our judicatories, and, we hope will speedily produce a "general movement" of the presbyterian church in the United States. And, if it should please the great Head of the church to smile upon our united efforts, by opening the hearts of christians to *devise liberal things*; by strengthening our hands in the arduous enterprise; and by crowning our endeavours with success, what happy result may we not anticipate? May we not hope, that the exertions now commenced will form a new and glorious era in the history of our church; that the humble beginning now contemplated will prove the means of sending hundreds, and even thousands of pastors to hungering and thirsting souls, and that generations yet unborn will have reason to rise up and call you blessed?

TO PIOUS YOUNG MEN.

We feel an earnest desire to call your attention to this important object. You are now just entering on the stage of action, and have arrived at an age when you must shortly choose some profession for life. You have often looked around you, with an

anxiety inseparable from piety, and have inquired how you could best employ the powers which God created, the rational souls which Christ redeemed, to the honour of your Father and Saviour? You have but one life to live, and how shall that life be spent most to the glory of God and the happiness of men? These questions, which have often arisen amidst your pious meditations, must, in a little time, be decided. The object of this address is to suggest some considerations which may assist you in forming the great decision.

Has it ever occurred to you, that it may perhaps be the will of God to employ you in the ministry of his Son? Is this a new thought? Yet let it not be dismissed as too extravagant to deserve attention. Place it distinctly before your minds, and examine it on every side. The church needs, more than she needs any thing except larger supplies of the divine Spirit, many evangelical and apostolic men added to the number of her present clergy. If those men are found, they must be found among youth of your spirit. Only such as you, can supply materials for future ministers, such as the interest of the church requires, such as her necessities pressingly demand. For want of such ministers, immortal souls are perishing, in our land by thousands, in our world by millions. Let the thought interest and affect your hearts, that the blessed Saviour, who requires your service, has passed by other youth and set his love on you. By distinguishing grace he has separated you from your former companions; and, while they are left in sin and exposed to endless ruin, he has given you a title to the inheritance of the saints in light; and all this, that you might possess the spirit necessary to qualify you for the gospel ministry. Why have you been thus distinguished and qualified? Is it not that you might devote yourselves to this sacred work? And what hinders you from sharing this glory? You possess the first and most essential qualification; and provisions are now about to be made, we hope on an extensive scale, for carrying you through a course of academical and theological studies. There is a fair prospect, that such of you as possess respectable natural talents, may become ministers, and useful ministers, if you are disposed to embrace the opportunity. Let this question then engage your deep and solemn consideration; to what other pursuit do so many and so sacred motives solicit you? Standing, as you now do, on the point of choosing a profession, whom will you set up for your example? Can a better be found than the Lord Jesus Christ? That august personage passed the period of human life on this earth, and took a part in the active scenes of

men. And to what profession did he devote himself? To that of preaching the everlasting gospel to perishing men. Supported by the unequivocal declaration of such an example, may we not confidently pronounce, that human life can be spent in no manner so desirable, so noble, so godlike, as in the labours of the gospel ministry? We are aware, that our Saviour is not to be held up as an example, in this respect, to *all* men, since it is obvious, that all cannot sustain the pastoral office; but we are firmly persuaded, that while such an example shows the superior importance of the gospel ministry, it ought, under the present necessities of the church, to have a binding influence upon young men who possess piety and talents, and other qualifications for the sacred work.

In what other way can the powers of the soul be so directly applied to promote the glory of God, and the best interests of men? The gospel ministry is the principal mean appointed by heaven to advance the truest happiness of men on earth, and their glory beyond the grave. Those who conduct the interests, and decide the fate of nations, have it, indeed, in their power to confer important benefits on the world. Those whose professional business it is to defend the property and lives of men; those who fill the seats of justice; those who practise the healing art; all claim our respect and gratitude. But in no employment can men render such essential and eminent service to the human race, as in a course of ministerial labours, appointed by God to pluck immortal spirits as brands from everlasting burnings, to prepare them for the happiness of heaven, and to promote that grand cause for which the world was made, for which the world was redeemed, for which the world is preserved and governed. Could any one of you be the instrument of saving a single soul, he would achieve infinitely more than by subserving the convenience of men in the mechanic arts; by settling any questions relating to temporal estates; or by conquering and governing nations. Could any one of you be favoured with as much usefulness to the church as falls to the lot of many faithful ministers, he might enjoy the thought of having been the instrument of rescuing hundreds from eternal wo, and raising them to everlasting joys. Casting the eye down the ages of eternity, what an incalculable amount of happiness will he have been the means of producing! Transport yourselves for a moment to the solemnities of the final judgment. Behold a band of blessed spirits, redeemed from death by your instrumentality, shouting salvation, and taking in the prospect of immortal joy, who otherwise would have been crying to rocks and to moun-

tains to cover them: behold them coming to embrace you, to pour their thanks into your bosom, and to bend with you, adoring, at the throne of God! What are now the emotions of your souls? Would the glitter of wealth, or the glory of empires have filled you with joy like this? In the light of the final judgment, the importance of all other employments is lost in comparison with the gospel ministry, as time is swallowed up in eternity.

Consider further, that this blessed work will furnish you with the best means of your own sanctification and spiritual enjoyment. Engaged, ardently and affectionately, in this, every day will bring you the delights of a holy sabbath; and, in the room of other toils, the labour of your life will be in those studies which open the wonders of God to the mind, and in those pleasing exercises which other christians are thankful for being permitted to enjoy one day in seven. Such a manner of life cannot fail to advance your present peace, and to give a brighter lustre to your immortal crown; a crown in which every soul, redeemed from death by your means, shall constitute a new and splendid jewel. A hundred ages hence, you will bless God for having increased the glory of your eternity, by putting you into the ministry of his Son. Grand and delightful is that promise, *They that turn many to righteousness shall shine as the stars for ever and ever.*

Urged by all these motives, come, we affectionately invite you to come, and take part with us in the ministry of the grace of God. The example of Christ invites you to come; the tears of bereaved churches, who can find none to break unto them the bread of life, plead with you to come; the miseries of wandering souls, who find none to lead them to heaven, press you to come. Come then, and take part with us in the labours and rewards of the ministry of reconciliation!

We conclude, with a short address

TO PIOUS PARENTS.

Who among you have any sons to devote to Christ for the service of his sanctuary? Who among you have any young Samuels, the children of prayer, whom you have lent unto the Lord with ardent desires, that as long as they live they may be the Lord's? Can you better dispose of them than by training them up for the gospel ministry, to bear the vessels of Him to whose service you have solemnly consecrated them in baptism? Would it not fill you with sublime joy to know that you had brought children into the world to be the instruments of large accessions to the assembly of the redeemed, to the everlasting kingdom of Messiah? When a numerous company of celestial spirits should hail you as

the blessed parents of the beloved instruments of their salvation, would you not feel greater joy than you would have done in beholding your sons seated on earthly thrones, encircled with the wreaths of fame? If you love your pious sons, give them to the church, and increase their everlasting happiness. If you love your Saviour, whose bowels yearned and bled for you, from your own bowels give him ministers; give to his service those whom he died to redeem, to sooth and comfort your parental hearts. If each of you can give a pious minister to the church, the whole church will have reason to thank God for your existence, and you yourselves may bless him for ever that you have not lived in vain.

Brethren, farewell. The grace of our Lord Jesus Christ be with your spirits! Amen.

Signed by order of the Presbytery,

MATTHEW LA RUE PERRINE, Moderator.
JOHN M'DOWELL, Clerk.'

Orange-Dale, Oct. 2, 1805.

The committee who superintend the magazine cannot permit this article to go to the public, without expressing their earnest hope that it will attract the most serious attention of the religious public; and even felicitating themselves that, through the medium of the magazine, they are able to send it to every part of the presbyterian church. Most of the presbyteries under the care of the general assembly have a stated meeting in the spring. It is respectfully suggested, that opportunity will then be given to adopt measures, similar to those which, it appears, are going into operation in the presbytery of New-York. And if, at the next meeting of the assembly, it shall be found that the presbyteries generally have felt the same spirit, and taken the like steps with those exhibited in the foregoing address, there is little risk in affirming, that it will be an event which will promise more real benefit to the presbyterian interest, and we trust also to the church of Christ, than any which has taken place in our country for many years.

OF ANGELS. No. I.

THIS world is not detached, but stands connected with the world of spirits, where, according to scripture, we have both friends and enemies, who are ever on the watch to do us a kindness or a mischief. Holy *angels* are our *friends:* fallen angels or *devils* are our *enemies.* Permit me, christians, in this number, to introduce your friends to your acquaintance, and to satisfy inqui-

ries which naturally arise, concerning their *origin* and *characteristic*; their *rank* in creation, and the *distinctions* which subsist among themselves; their *numbers*, and their *services*.

1. What is *the origin* of angels? They are the creatures of God, *to whom*, for their existence, and all their endowments, they are immediately and entirely *indebted*. On this account, God claims them as his *own*. In the book of Job they are called "the sons of God," and in the epistle to the Hebrews, "*his* angels," and "*his* ministers." The period of their creation is nowhere expressly fixed. They attended at the creation of our world, and of consequence were then in existence. Whether the name "*morning-stars*" given to angels in scripture, throws any light on the subject, I shall not positively determine; to me, this appellation indicates their being called into existence before the creation of our world, and introductory thereto. The morning-star announces the approach of day, as the creation of angels did the production of that system, in which, as a part, we find the human race. Investigations of this kind cannot be carried far. It is enough to know that *angels* as well as *men* are the creatures of God, which justifies what the scripture says of God, when it speaks of him as "the father of spirits."

2. What is *the characteristic* of angels? They are *spirits*, a *flame* of *fire*.

It is extremely difficult to form a distinct idea of a being purely spiritual; though there is no difficulty in believing on suitable evidence, such as the scriptures afford, that such beings exist, and that they possess the most astonishing powers. Matter itself admits of great degrees of refinement. What enters into the composition of the human body, at present, is vile and perishable; but the glorified body shall be purified from what is vile and perishable, and become so refined and spiritual, as to constitute a proper vehicle for happy immortals. With some such bodies angels have been supposed to be constantly invested; but this is a mistake, their substance is incorporal, although capable at any time of assuming a body, and appearing in any shape, *human* or *animal*, *aerial* or *terrestrial*.

In knowledge and power, in activity and holiness, they are superior to men. "Your eyes shall be opened," said the tempter assailing our innocent progenitor, "and ye shall become as *Gods*," that is, says the Chaldee paraphrase, "as angels," like one of us, knowing good and evil." What is now intricate, shall become plain, what exceeds your present reach shall then be familiar. "Bless the Lord," exclaims the psalmist, "ye his angels who excel

in strength." The apostle Peter speaks of angels as greater than we are in power and might. The author of the epistle to the Hebrews plainly intimates, chap. i. that angels are the highest of all creatures, though inferior to the Son of God. A flame of fire characterizes their activity. The flaming sword, turning every way, placed at the east of the garden of Eden, to guard the tree of life, expresses the motion, and general appearance of the angel there on duty, so rapid, and so luminous, that fire seemed to stream from every side. Their purity is exemplary, *holy* is the epithet by which they are distinguished, and men are required to do God's will on earth, as it is done by angels who are in heaven.

3. What rank do angels hold in creation? From analogy we find an answer to this inquiry. On earth we observe a beautiful gradation. Bare existence belongs to air, earth, fire, water: vegetables beside *existence* possess *life: Sense* and *perception* distinguish animals from vegetables: By *reason*, man rises above them all. Take the most perfect of the inferior order, and the most imperfect of the succeeding, the line of distinction can scarcely be drawn. In nature there is a gradual advance from simple existence to vegetation; from vegetation to animal life; from animal life to rational. Let it not be supposed, that the gradation stops at man; our nature indeed is the most perfect on earth, but the advance still proceeds. As the animal part of our constitution exists in creatures beneath us, so, the intellectual exists in creatures above us, in a degree, which probably renders them as superior to us, as we are to the brute creation.

Men hold a middle rank; they are placed over those inferior to themselves; they turn the elements to their advantage, they improve vegetation; they are served by the brute creation, and are of great benefit to them. In the same manner, in the ascending scale of existence, there are beings who have a superiority over us, and promote, in various ways, our advantage. How far this scale may be carried forward we know not. But we know that wherever it stops, it must still leave an infinite distance between the most exalted creature and the Creator; for all creatures must be finite, but God is absolutely infinite. Between his nature and their's, therefore, there can be no comparison. Angel, cherub, and seraph are in his presence "less than nothing and vanity."

Some imperfect knowledge of the existence and services of angels seems to have been diffused over all the world, probably by an early tradition. From this tradition it is likely that the *genii* or *lares* of the Romans, and *the demons* of the Greeks,

derived their origin. All the pagan nations have had their household and tutelar deities; some of whom have, no doubt, been the ancient heroes and benefactors of those nations; but probably the practice of considering them as tutelar deities had its origin in a corruption of the tradition relative to angels. Angels are regarded with real and just veneration by all truly pious minds.

4. What distinctions are found among angels themselves? Angels in scripture bear the name of God. The command in one passage "worship him all ye gods," is explained in another, "Let all the angels of God worship him." The name expresses *dignity* and *power*. It is not confined to angels, but extends also to men. Moses was "*a god*" to Pharaoh. "*Ye are gods*," said the psalmist, speaking by inspiration of those who held civil or ecclesiastical authority among the Jews. The name applied either to angels or to men, conveys an idea of great eminence. Applied to men, it designates certain characters, the character for instance of those to whom God spake, such as *prophets*, or of those whom he invested with authority, such as magistrates: applied to angels, whilst it expresses their superiority over us, it may also intimate, that there is a distinction of rank among themselves; that with them there exist different degrees of excellency and dignity, one order rising above another, and approaching by a gradual progress nearer and nearer the model of infinite perfection. This, at any rate, is expressly revealed in scripture, where mention is made of cherubim and seraphim; of angels and archangels; of thrones and dominions; of principalities and powers; names expressive of various distinctions in the spiritual and invisible world. From these hints, speculative men have formed different theories, which may amuse, but can afford but little edification. The fact is sufficient, that angels rank according to their respective abilities, and to the offices which they fill under the divine government.

5. Are angels numerous? Their numbers exceed all calculation. A passage in one of the gospels throws some light on this subject. In the garden of Gethsemane, when his enemies offered violence to the person of Jesus, one of his disciples stood on his defence. The well meant, but useless attempt, was restrained. "Put up again thy sword into his place; thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels." Were *twelve legions*, about seventy-two thousand, ready for a particular service? What immense multitudes, then, must exist, for the various services in which they are always employed through the whole extent of God's vast dominions? "Thousand thousands stand before him, *ten thousand* times ten thousand minister unto him."

6. In what manner are angels employed? God's angels are spirits, or winds, and his ministers a flame of fire, executing the designs of providence with the strength of winds, and the rapidity of lightning. This doctrine was revealed to Jacob. In vision, he beheld a ladder set upon the earth, the top whereof reached to heaven, upon which the angels of God ascended and descended, a striking emblem of the providence of God, in the administration of which angels are employed.

Have we not reason to believe from the representation of scripture, that angels have the charge of *nations* and of *families?* We know that they have of *individuals.*

We read in the book of Daniel (chap. x. verse 13) of a great contention which two angels had with the prince of Persia, and in favour of the Jews. By the prince of Persia in this passage, is it not reasonable to understand an invisible and powerful agent, rather than an earthly monarch? May we not suppose that a bad angel of great power and influence was there permitted to work mischief, which the good angels exerted themselves to counteract? Is not this supposition countenanced by what took place when one of the evil angels was permitted to become a lying spirit in the mouth of Ahab's prophets? and another to torment holy Job? We cannot imagine that any contention can possibly exist at any time, among *good* angels. Nations who are wicked, may be left in the power of those who are bad, "the rulers of the darkness of this world." God may employ the one as well as the other in the administration of his providence. The mischief done by the one, and the good done by the other may be incalculable. Satan contended with Michael about the body of Moses. The contention mentioned in the book of Daniel, arose from measures which had a malignant aspect on the Jews, which it became the duty of the angel presiding over Judea, to oppose and counteract. This doctrine contains nothing contradictory to any idea given in scripture of the divine government; for whether God be pleased to order what concerns his creatures *immediately*, or, as we know is sometimes the case, through the instrumentality of inferior agents, it is still his agency, or his permission, to which the event is to be attributed.

PHILOLOGOS.

[*To be continued.*]

THE DEATH OF VOLTAIRE.

MR. EDITOR,

THE following account of the death of Voltaire, the great apostle of infidelity, is extracted from the Abbé Baruel's *History of Jacobinism*. Should you think proper to insert it, such of your readers as may not have had access to that work will have an opportunity of contemplating the end of a man whose life was unremittingly employed in endeavours to *crush* Christ and his cause. S. L.

It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of providence, and fated to make a very different termination of his career.

In the midst of his triumphs a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist.

His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which could be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death!

It was in his return from the theatre, and in the midst of the toils he was resuming, in order to acquire fresh applause, that Voltaire was warned, that the long career of his impiety was drawing to an end.

In spite of all the sophisters flocking around him in the first days of illness, he gave signs of wishing to return to the God whom he had so often blasphemed. He called for the priest who ministered to *him*, whom he had sworn *to crush*, under the appellation of the wretch.*

* It is well known that Voltaire had been accustomed, for many years, to call our blessed Saviour *The Wretch, l'Infame*, whom he vowed to *crush*. The conclusion of many of his letters is in these words: *Ecrasez l'Infame*, *Crush the wretch*.

His danger increasing, he wrote the following note to the Abbé Gaultier:

"You had promised me, Sir, to come and hear me. I intreat you would take the trouble of calling as soon as possible.

(Signed) VOLTAIRE."

Paris, February, 1778.

A few days after, he wrote the following declaration, in presence of the same Abbé Gaultier, the Abbé Mignot, and the Marquis de Villevieille, copied from the minutes deposited with M. Moinet, notary, at Paris.

"I, the underwriter, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the reverend the rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest, I confessed to him; and, if it pleases God to dispose of me, I die in the holy Catholic church, in which I was born; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the church, I ask pardon of God and of the church.

(Signed) VOLTAIRE.

March 2, 1778.

"In presence of the Abbé Mignot, my nephew; and the Marquis de Villevieille, my friend."

After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes.

"The Abbé Gaultier, my confessor, having apprized me that it was said among a certain set of people, "I should protest against every thing that I did at my death;" I declare that I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am."

Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it. After the explanations we have unfortunately seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by that same friend and adept, the Marquis de Villevieille, to whom, eleven years ago, Voltaire was wont to write, "Conceal your march from the enemy, in your endeavours to crush the Wretch!"

Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeded to fury, and fury to rage again, during the remainder of his life.

Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness theirown ignominy. He would often curse them, and exclaim, "Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you produced me?"

Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush them, do crush the Wretch.* In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly M. Tronchin, calling in to administer relief, thunderstruck, retire, *declaring the death of the impious man to be terrible indeed.*

The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal of Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and M. Tronchin, that *the furies of Orestes could give but a faint idea of those of Voltaire.*

ON THE DEATH OF DAVID HUME.

The arts and falsehood of infidels in propagating their destructive principles are but little understood by christians in general, and indeed they are often so dark and detestable that a charitable mind is scarcely able to believe them real. It appears, by the statement of the Abbé Baruel, that Voltaire approached his end

with horror, and was endeavouring to return into the bosom of the church in which he had been educated, when his infidel friends, particularly D'Alembert and Diderot, kept from him the priest whom he wished to see. It is a well known fact, that Diderot himself, when he came to die, had the same compunctions, and was treated in a similar manner. It appears, in short, that the fraternity of deists are not willing to trust their system, to trust themselves, nor to trusteach other, to the impressions which may be produced by the near approach of death. Some have, as Voltaire intimates had been affirmed of him, protested *beforehand*, against all they should utter in a near view of death: and it seems to have been adopted, as a kind of *system*, by the infidels of Europe, to exclude christian witnesses from the death-bed scenes of their distinguished friends, that thus the truth might be concealed and representations be made favourable to their own cause. From the statement which Adam Smith has published of the death of David Hume, and from the manner in which it has been treated in Europe, both by the friends and enemies of infidelity, the writer of this article was induced to believe that statement to be correct. But on suggesting this idea to the late Dr. Charles Nisbet, whose veracity and whose accuracy of information and narration were singularly unimpeachable, the Dr. replied nearly in these words: "Let David Hume die as he might, the manner of his death was not personally known to Adam Smith. It is a pretty good specimen of infidel friendship, but yet I know it is true, that though Hume's house was in sight of Adam Smith's, he never saw him for several weeks* before his death. Hume's infidel friends were careful to keep from him any witnesses but those of their own choice or character, and we do not know how he died, for they have reported what they pleased." This information the writer believes to be strictly correct, and the opinion of judicious friends has corroborated his own, that it is of sufficient importance to be given to the public—Not because it is believed, that either infidels or christians prove their sentiments to be *true*, by the manner in which they view them at death. At most, they prove no more, as bishop Watson has well remarked, than that *they really believe what they can abide by at that "honest hour."* But it is plain, that infidels themselves do actually lay great stress on this circumstance, by their endeavours to suppress what is unfavourable to their cause, and by their zeal to publish and blazon

* The writer thinks that six weeks were mentioned, but he is not certain.

what they think will serve it. And it is equally manifest, that they find themselves encumbered with no easy task, and furnished with very scanty materials for their work, when they set about the vindication of their system by bringing it to the death-bed testimony of its friends and abettors. Hence their endeavours to make much of a little, to conceal the truth, and to furnish out tales of composure and serenity, which probably are greatly coloured, if not entirely fabricated. Do they wish to combat christians on their own ground? Let the following facts be attended to, and it will be seen, that, after all, they do not attempt a fair competition. Christians, when they come to die, are often afraid that they have not been *sincere* in the religion they have professed. But you cannot show *one instance* of a christian in these circumstances, whose fear arises from the apprehension that the system he has embraced, the gospel of Christ, is not *true in itself.* He is then, more than ever, satisfied that his *religious system* is true. He is only afraid that he has not *lived up to it.* On the contrary, the infidel often fears, because he then suspects that *his system is not true*, and that he is going to be punished because he *has lived up to it.* G.

THOUGHTS ON SLOTH.

SLOTH and self-indulgence are extremely natural to man. Whoever has informed himself respecting the character of our fellow creatures in their most savage, which is, unquestionably, their most natural state, will be prepared to admit the truth of this observation. The native Indian, as Dr. Robertson remarks, will lie on the ground for many days, and even weeks together; and will only shake off his sloth when excited by appetite, or raised by some violent gust of passion. The case of persons in civilized society is not altogether different. Their artificial wants, indeed, are multiplied, and in consequence of these a system of more permanent industry is produced; but when appetite, as well as ambition and vanity are satisfied, even civilized man, except so far as religion has new created him, relapses into his native sloth.

Let us proceed to point out the manner in which the spirit of idleness and self-indulgence shows itself in this country among the higher and middling ranks of life.

How many hours are needlessly spent by some on their beds; by others in the most idle and frivolous conversation; by others in reading, with a view to the mere gratification of the fancy; by others in unprofitable amusements, in amusements, we mean,

which tend to kill time rather than to afford that recreation which qualifies for future employment? What temptations also break in during these idle hours! what corrupt images play before the fancy! what a general habit of self-indulgence gains strength! Thus a breach is made through which other sins enter, and much of the important business of life is left undone. Sloth is one of those sins into which men fall by imperceptible degrees, and many are altogether given up to it, who are not at all aware that they are incurring any guilt. Among worldly persons, to indulge the humour of the present moment, to do whatsoever thing they like, and to do it simply because they like it, is the professed system. Their conscience is under no alarm on this account.

Sloth, moreover, is a sin into which religious people are more liable to fall than into almost any other. In Popish countries many have retired from the world under the plea of wishing to be uncontaminated by it, and have then passed their days in the indolence of a cloister, professing, indeed, an extraordinary piety, but becoming the drones of the community, and a reproach to religion itself. It is possible also, that a protestant may chuse that sort of domestic ease and self-indulgence, which is little better than the sloth of the monastery, and is nearly allied to it. In escaping one evil we often fall into another. We have, perhaps, been manfully resisting the world; we have become insensible both to its smile and to its frown; we now betake ourselves to our own little religious circle, among whom we are respected and indulged, and are little contradicted; or we retreat into an almost total solitude, thinking that we shall now commune only with God. Are we aware of the dangers to the soul which may arise from the indulgence of sloth in these new circumstances? The body pampered by what are deemed its lawful gratifications, the mind enervated by mental indolence, the little humours habitually indulged, many a precious hour wasted, and a life employed in discussing the controversial niceties of religion, rather than attending to its practical duties, are some of the consequences of even a religious system, when that system allows the indulgence of sloth. Infidels have often brought against the body of christians the charge which we are applying only to a few.

"The world," say they, "is the school of virtue, because it is the scene of activity and exertion; there the humours are contradicted; there sloth is prevented, and the energies are called forth; there the excess of selfishness is repressed; there both the boy and the man are formed for action and extensive services; but the same being in retirement becomes soft, luxurious, and self in-

dulgent, and in proportion as he is so, he is also uncharitable and censorious; he is first useless to others and then a burthen to himself."

These accusers of religion forget that the world is, itself, a teacher of corruption, and they know not that there is a holy art of so using the world as not to abuse it, and of so living in it as to share in its duties without following its pleasures, or becoming a partaker of its iniquities.

We admit the danger lest too much solitude should lead to sloth: we even affirm that, perhaps, we are never in more peril than when we think that we have removed ourselves out of the way of temptation, and when we lay down our arms, conceiving no farther conflict to be necessary.

The life of a christian upon earth is ever a scene of warfare. Let us reflect on the spirit of St. Paul in this respect. "I keep under my body," said he, "and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." Can any thing more strongly show the necessity of resisting our natural disposition to sloth and bodily indulgence than this passage? Did the apostle, possessing all his privileges, endowed with such holy affections, favoured also by the abundance of revelations, deem it necessary to maintain a conflict with his body, and shall not we? Did he contend as for his salvation, fearing lest, after all, he should be cast away, and do we incur no danger if we yield to our natural sloth?

The truly enlightened christian is aware of his constant temptations from this quarter, and he is ever on his guard against them. He limits himself to the degree of refreshment which nature demands, and he charges himself with guilt when he exceeds. "What avails it," he will say to himself, "that I profess to believe all the articles of the christian faith, that I presume to talk of God, and Christ, and his Holy Spirit, if, after all, I am brought under the power of my own body? I feel that this body is my tempter, and I must not allow even its lawful desires to bear sovereign sway. My meat and drink must be moderate. I must beware of sumptuous and indulgent fare. I must avoid that sloth, both of body and mind, which is apt to grow upon me unperceived. I must abstain from those needless recreations which an idle world has invented and multiplied. I must reject those plausible excuses which the false reasonings of irreligious men may suggest, for a life of relaxation. I must be fearful also lest I take credit for diligence, because I surpass those idle persons who live around me. I must beware of vacant thoughts, vacant time, vacant conversation,

vacant crowds of company. I must beware of trifling employments, which take the appearance of industry, while they are mere contrivances by which I disguise from myself the indulgence of my sloth. I must fear lest I should neglect the proper business of the hour, deeming the present duty to be severe, and perpetually postponing it for the sake of doing some other thing which demands less diligence, and is more to my present taste. I must beware of slothful habits, and must not admit the vain excuse that they are too fixed to be broken. If I read, I must not do it with listlessness and inattention, nor must I perfer books of mere amusement to those which will add to my stock of useful knowledge, or improve my heart. I must beware even of unprofitable labour. I must suspect that earnestness and diligence, which is a mere following of my own fancy, which is directed to trifling and unworthy objects, which proceeds from a corrupt motive, and issues in no good or material end. I must be diligent, it is true, but my diligence must be for God. I must be active, but my activity must not be in the way of mere indulgence, it must be for the good of men. I must not presume that I have a right to intermit my work, because I am not obliged to it by human laws, or by positive claims which any persons can make on me. I must be active for the poor, the destitute, the ignorant, and the world at large."

These are some of the feelings of the true christian, and in order to maintain this spirit he exercises much self-denial. When sloth intrudes, and promps him to spare himself, he rejects its suggestions. "I must deny myself, or I cannot be Christ's disciple. Christ went about doing good, and I profess to be a follower of this master, I desire therefore to go and do likewise. Tell me not that I am to spare myself. Did Christ spare himself when he came to die for me? The spirit of self-indulgence is the spirit of antichrist; it is the spirit of the children of this world; it is that spirit which in my baptism I abjured, and which my profession requires that I should renounce day by day."

One case in which an indolent slothful spirit is to be denied has not yet been noticed: we mean the case of our religious duties. How idle is the manner in which many persons read the scriptures! The want of self-denying attention is greater in perusing this book than any other. Reader! what pains have you taken in endeavouring to understand that volume which you profess to believe to be a revelation from God? Have you ever carefully examined and considered it? Have you bestowed any pains in comparing your manner of life with that of Christ and his apostles and followers, *your* faith with their faith, *your* temper with their

tempers, and, in short, your whole turn of character with their's? It requires much self-denying diligence to make this faithful practical application of the scriptures, and yet if this be not done, they can be of little use to us. Idleness is equally apt to prevail in respect to secret devotion. There is a way of running over our prayers with little thought or reflection. Perhaps while you are in the very act of prayer, some engagement seems to be pressing upon you, some interesting circumstance is agitating your mind; and this is not surprising, for you were at no pains to reject those intruding thoughts; you have long given way to the custom of indulging them at those seasons. There has been no self-denial in this respect, and therefore the habit has increased, till it seems almost impossible to cast it off. A wide field for self-examination here opens upon us, for the wanderings of the mind, both during public and private worship, may unquestionably be traced in part to the want of due diligence and self-denial, in respect to this very point.

It may be proper here to remark, that it is not inconsistent with the fullest belief in the supreme agency of the Holy Spirit, to suppose, that the self-denying diligence which has been spoken of ought to extend to our prayers.

We have, indeed, clear scriptural authority on this point; for are we not told, that we are to "wrestle" in prayer, to "pray always and not to faint;" to "pray without ceasing;" terms which evidently imply that we are not to give way to our own indisposition to the duty. We are likewise exhorted to "draw nigh to God and he will draw nigh to us," as well as "to ask, to seek, to knock," in order that we may obtain God's Holy Spirit.

To conclude, let us then remember that prayer must be joined to our diligence, and also that this very diligence is to be exerted by us in our prayer. Does it appear to us a hard thing to practise the self-denial which has been spoken of? "With man it may be impossible, but with God all things are possible." Let then the sense of the difficulty suggest to us the importance of imploring the divine aid with earnestness. "I can do all things," said the apostle, "through Christ which strengtheneth me." We ought not to account that we have either believed aright, or prayed aright, or learned any part of our religion aright, unless we have, in some measure, been enabled to cast away that spirit of self-indulgence which is so natural to us; for our Saviour has said, that "except a man deny himself and take up his cross daily and follow me, he cannot be my disciple."

Ch. Ob.

EXPOSITION.

LUKE xxi. 24.

"JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" that is, "it shall be in the possession of the Gentiles, *until the fulness of the Gentiles be come in*, or they be converted to the faith;" at which time the Jews will acknowledge the Messiah, and be restored to their own land. (See Rom. ii. 25, and Dan. ix. 27.)

Has not a part of this prophecy been remarkably fulfilled? Did not Jerusalem, with its territory, become the property of Vespasian, who sold it to such Gentiles as chose to settle there? In the time of Adrian no Jew was permitted to reside in Jerusalem, or its vicinity, but a number of aliens came thither, and the country became a colony of the Romans. When Julian apostatized to heathenism, being sensible that the evident accomplishment of our Lord's prophecies concerning the Jewish nation made a strong impression upon the people, and was a principal cause of their conversion, he resolved to deprive christianity of this support by bringing the Jews to occupy their own land again, and by allowing them the exercise of their religion, and a form of civil government. After he had made great preparations, he began his scheme with an attempt to rebuild the temple, but his workmen were soon obliged to desist by an evident interruption of God; for terrible balls of fire, bursting forth near the foundations, and frequently burning the workmen, rendered the place inaccessible. This fact is attested by heathen, and Jewish, as well as christian, historians, and is highly deserving of credit.

In later times, few of the Jews have lived in their own land, but they have been dispersed over the whole world, whilst their city has been oppressed by a succession of foreign masters; the Romans, Saracens, Franks, Mamelukes, and Turks, to which last it is still subject.

In short, ever since the destruction of Jerusalem by the Romans, every attempt to frustrate the divine decree, that *Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, has failed. In our own times the French are known to have harboured the design of restoring the Jews to their own country. And is it not as well known, that their intentions were defeated by very inconsiderable means? The French general, Buonaparte, had experienced uniform success till he approached the borders of the Holy Land, and then a handful of men were sufficient to hinder his taking a small and weak place. The time was not come, which the Lord had purposed, and the devices of men were, therefore, ineffectual. *Ch. Ob.*

ANECDOTES.

It is customary for the missionaries at Serampore, to prevent the intrusion of unprofitable conversation, to propose some useful question for discussion at the time of their meals.

One morning, at the house of a brother of the name of Fernandez, several of the missionaries being present, Dr. Thomas put round this singular question. "Supposing Christ were now to appear in the midst of us, what would you say to him?" One said one thing, another, another; at length brother Fernandez answered, "I would say, *Lord I am not worthy that thou shouldst come under my roof.*"

At a time when the distinguished philosopher, Lord Bacon, was in disfavour with his court, and when his domestics were leaving him (which he compared to the flying off of the vermin, when the house was falling) one told his Lordship, it was now time to look about him. He replied, "I doe not looke *about*, I looke *above* me."

Let such, O afflicted believer, be thy practice, whensoever thou art "troubled on every side." The gospel opens to thy view a new and living way *upward*, to which thy hopes and affections may soar,

"*And leave the world and sin behind.*"

Mr. Henry, in his exposition of Exodus xiv. 10, after describing the afflicted situation of the Israelites, when "all Pharaoh's horses, chariots, and horsemen were pursuing them," says, "on *one hand* was Pi-hahiroth, a range of craggy rocks impassable; on *the other hand*, were Migdal and Baal-zephon which some think were forts and garrisons upon the frontiers of Egypt; *before* them was the sea, *behind* them were the Egyptians, so that there was no way open for them but upwards, and *thence* their deliverance came."

O.

RELIGIOUS INTELLIGENCE.

from the journal of the Rev. h Badger, while on a missionary mongst the Wyandot Indians.

out on my mission on the 6th of 805, and on the 13th arrived at y, where I met with the Rev. Hughs at Mrs. Whitaker's. On he 14th, I went up to the Indian about three miles, and met the rom the upper town on their he treaty. We were received by ith suitable attention, and they hey would hear us the next day ouncil-house. Accordingly we l, and found the chiefs collected. ame in, to the amount of sixty or

Mr. Hughs preached, and when uded, I addressed them at some We were invited to preach there the sabbath.

th 16th. We attended early, and r number convened than on Sa- Mr. Hughs and myself preached, Indians attended with great pa- and a number both of men and ppeared to hear with solemnity. ppears with the meekness of a ; he is truly an amiable man. he head chief of the Wyandot fter we concluded, rose and spoke ommanding deportment, thanked hat we had said, expressed his at we had spoken the truth, and had told them God's word, and l they would remember it.

y 17th. We rode to Honey creek ere is a new village forming; the n's name is Beauty, and he and were at the lower town on the

He hears as though he had ncern to know the truth, and in- to call and speak to his people in to the upper town. Accordingly his preached in the morning, and enty attended with great decen- pointed to preach to them on my

y 18th. We rode to the upper miles, and being requested by e called at his house, gave out hat there would be sermon in hour and a half. About one in number collected, and Mr. reached, and early next morning return home. This morning, tely after breakfast, about the nber collected, and I preached from John xv. 14, endeavouring them plainly the distinction be- od's friends and his enemies. ad done, several of them spoke and said, the things I had told them were true, and hoped they would mind them. Then, as is their custom, they came and took me by the hand, both men, women, and children. In the afternoon, I rode down to Honey creek, and next morning preached from Isaiah iii. 10, 11. Beauty appears to hear with careful attention. Afterwards I rode to the lower town, and on Friday preached from Genesis vi. 5. After preaching I talked with them, and told them the advantages of learning to read and write, and of living together, cultivating their land, raising cattle, wool and flax, and of spinning, and making cloth. I told them, that our ancestors, before they learned to read and write, used bows and arrows, stone axes and hoes, as they did before the white people came amongst them; but that now they make all the fine cloths and iron instruments that were sold them, and all their brass and copper kettles.

Lord's day, 23d. I preached first from Mark ix. 47, 48, endeavouring to point out the necessity of forsaking all sin, especially those sins to which they were most attached, called in the text right-eye and right-hand sins; for that otherwise they could not enter into the kingdom of God; and I told them, if they cherished iniquities God would in his anger cast them into hell fire which would never be quenched; and that those who were sent there, would never come out, and that prayers for people after they were dead were of no use. In the afternoon I preached from Mark ii. 17, telling them who those righteous were whom Christ did not come to save; and who the sinners were that Christ came to call to repentance; and then told them what that repentance was to which he called them. At this place several hear as though they had some feeling, and Barnet hears with attention.

Tuesday 25th. I rode through muddy swamps and water, nearly forty miles, and lodged in the woods, near the banks of the Miami. Wednesday, I rode to the Garrison at Swan creek, about fifteen miles, where the Indian agent, the commissioners, and the chiefs and people from seven or eight Indian nations were collected, to treat about land; tarried here till Saturday, then rode to the river Raison, 20 miles.

Sabbath, June 30th. I preached twice to about forty people, and on Wednesday, July 3d, rode to Brown's town, about 20 miles. Thursday, walked about 5 miles,

to see one called the Black chief, who is in mourning for his wife who died last March. I spoke to him of the providence of God in taking away his wife, and of the improvement we ought to make of sickness and death, that we may be ready to follow our departed friends. He, in a particular manner, thanked me for the pains I had taken to look after him and find him, and for speaking to him the things of God. After some time he said it was a surprising thing to him, that there were so many bad people among the French, English, and Americans, when they all had the same God and same bible. I told him, that most of the people who had come among them, came to trade, and had no regard to God nor to his word, and that many of them did not believe God's word, nor attend to any instruction. He told me, that their father, the President of the United States, had sent to them to know the reason why they diminished, for he found his children wasting away. For answer, he said, "they had requested the agent, Mr. Jouett, when he went to see their great father last year, to tell him, that they apprehended some diseases were sent to them in the goods they received from Philadelphia; for by handling them people have deceased." But he observed that the most destructive thing sent among them was spirits, especially whiskey. "It is," said he, "not natural for our people to use spirits: it burns up their stomachs, and they, not knowing how to use it right, are often made drunk, and quarrel, and frequently kill each other, and do many bad things. We desired our father, the President, to take pity on his children, and wholly prevent all spirits from being brought to us; but we have had no answer from our father; and we wish you to tell our father of these things, and to use all your influence to stop spirits from being brought among us." I told him that Congress had made laws to prevent spirits from being brought among them; and that if they would complain of such people, and prove them guilty before the agent, they would be punished.

Sabbath 7th. I preached twice to the Indians; first from Luke xxiv. 47, and afternoon from Isaiah iii. 10, 11. About fifty attended and behaved with decency. George Bluejacket attended the first sermon, but was very unwell, and desired me to visit him, and give him some medicine, which I did on Monday, and he was quite relieved of his complaint. I conversed with him freely on his spiritual concerns; he spoke of his situation with apparent feeling; said that at times, and most of the time, he had no reason to think he had any religion. I asked him about prayer; he said most of the time he was very stupid, felt hard and uncomfortable, and could not pray; at other times he felt he must pray, and did try. He thought his way of living was bad and difficult; he said he intended to quit trading as soon as he could dispose of the goods he had on hand; and he would build, and live wholly on his farm. On Tuesday, rode to Magwago, a small village about eight miles from Brown's town, and lodged with Walk-in-the-water, one of the head chiefs of the nation, a man of handsome address, sociable and sensible. In the morning he called the people of the village into his house, and I preached to them from Matthew xvi. 26; they attended with decency. Thursday I preached at Brown's town from Matthew vi. 12, and about 60 or 70 attended.

Sabbath, July 14th. I preached from 1 Cor. vi. 9, 10. Afternoon from Acts xvii. 30, 31; more than a hundred men and women attended, and behaved with great propriety. Monday I rode to Detroit, and had an interview with the governor, who expressed great satisfaction, that the missionary business had been commenced among the Indians and thought it the most benevolent design that could be attempted. He told me, that he would use his influence with the Indians to encourage their attendance, and to promote the design; and that he would use his endeavours to stop the carrying of spirits to them. He hoped, the missionary societies would continue their exertions to enlighten them. On Tuesday I returned to Brown's town, and on Thursday preached to about sixty, and then took my leave of them. Messrs. Brown and Walker agreed to bring in their children, in the fall, to school. Friday I rode to the river Raison, and on Sabbath 21st, preached twice. Monday and Tuesday I rode to Sandusky, and on Wednesday preached from Matthew xvi. 26; but sixteen or eighteen attended, most of the people being now in the woods hunting. On Thursday I rode to upper Sandusky, and on Friday morning, chief Crane sent for me, and after stating to me some irregular conduct of some white people living on Sandusky, he desired me to write for him a petition to the governor at Detroit, to have them removed; which I did as Crane dictated. I also wrote, as he directed me, a petition to the President of the United States, to fulfil his promise to them, and send a

ithful trader to them, who would trade eap; and to send them a blacksmith, o can do all kinds of work from the e to the gun. There were here at this e, eight or nine persons affected with ious complaints, to whom I gave me- ine, and it was so ordered, in the pro- lence of God, that every one found lp, and several appeared quite relieved en I came away. This circumstance helping them by medicine, both here l at Brown's town, gained much of ir confidence and friendship, I believe, re than any thing else I could have done.

Saturday. I preached from Mark x. 6— on the duty of marriage. Their notions out marriage are very wild; they think se who are married may never part, wever unchaste they may prove; or if e leaves the other altogether, the one left may never marry again; or if one s, the survivor must not marry again. t they think they may live unmarried th two or three at the same time, ve children by them, and put them ay when they please; and in this, they ink, there is no great evil. I endea- ured to state to them both the sin and e natural evils attending such a way of ing; and told them the advantage and ty of constancy in the relation of hus- nd and wife.

Sabbath 28*th*. I preached first from om. iii. 10, 11, endeavouring to show em from the uniform conduct of all men at their hearts, by nature, are full of thing but sin, as God has told us in his rd; and in the afternoon, I preached m Rom. v. 8, endeavouring to state, in plain manner, the way God had provid- to save men through Jesus Christ, and inted out the characters those have o are the subjects of this grace. Num- rs attended with more solemnity than had seen here before, and one was in ars. During the intermission, I con- rsed with the chiefs together respect- g their having a minister to come and e with them, and also a school set up nong them, to teach the children to read ir language. I endeavoured to urge the cessity of attending to these matters r their own good; and told them that a od minister living with them would ow them in many things how to live, d take care of them, and see that bad ople were kept away from them, and at he would teach them the word of od; also that their children would learn read the word of God, and then they ould know that the things we told them ere true. To which the chief Crane ave the following answer.

" Father, listen. The reason we did not accept the gospel before, and agree to have a minister to come and live with us, was, that we were so bad, we were afraid to have one among us; we were all drunkards, so that he could not preach to us but a few times; and we were afraid that our young men, when intoxicated, would stagger to his house, whooping and yelling, and act so as to put him in fear, and make him uncomfortable. But now we are willing to have a minister come and live with us; there is no difficulty in the way; we are reforming, and have left off drinking, and are determined to quit it altogether. There is no difficulty; a minister can settle on congress land, and not be disturbed. We wish our father to tell the ministers who sent him here, to send us one who has some knowledge of medicine, and can help us when we are sick; and one who can show us about cultivating our land, and teach some of our young men the laws and regulations of the government, and also who will take care that we are not imposed upon by people that come among us. We are willing the minister should have other people with him, if they be such as will not treat us illy. We wish a school teacher may be sent to us, who is a faithful man, who will teach us no bad things but give good instructions to our children. We desire our fathers the ministers, and the President of congress would see that good men are sent to us. We wish our father the President would send us a good blacksmith, an honest faithful man, who can do all work from the gun to the hoe."

This speech I wrote down, and it was interpreted to the chiefs, and they signed it with their marks.

I agreed to take a little girl home with me to learn to read and work; and on Monday rode to the lower town. Wednesday I preached from Mark xi. 6—9, on the duty of marriage; and on Thursday, August 1st, visited the Mohawks, who live three miles down the river.

Sabbath 4*th*. I preached twice at Mrs. Whitaker's to about forty people, on the appointed time to die and the judgment day; and also on the parable of the sower, Mark iv. 3—8.

Sabbath 11*th*. I preached at Mrs. Whitaker's from Eph. v. 6, and in the afternoon from Exodus xx. 8, on the duty of keeping the sabbath. On Wednesday I rode to the upper town. Stopped about an hour at Greencamp village, at the Seneca feast, then holding there. The dance continued most of the time I tarried. I arrived at the upper town late in the

evening, very wet with the rain. The 15th being the day of their yearly feast, nothing else could be attended to until that was over; they killed two fat beeves, and had melons, cucumbers, beans, corn, &c. in abundance. They finished about sundown, agreeing not to dance as is their custom; but to attend early in the morning to hear sermon. Crane addressed the people, and thanked them for their good behaviour. I never witnessed more civil conduct among as many white people, even when convened on more important occasions. He thanked the good Spirit for giving them that day so many good things; and told the people to come early in the morning to sermon. They came, as directed, before breakfast; and there were more than a hundred souls. I preached to them from Eph. v. 6, and it was the most attentive feeling meeting I have ever seen in this place. Several appeared very solemn, and one black [illegible] was in tears.

As I had found out, that some white people who reside near the lower town, were in expectation that the reserve land, of two miles square, at that place, would shortly be sold, and that they were waiting for an opportunity to purchase; and as I thought it would be very prejudicial to the Indians, and very detrimental to the missionary cause, to have a number of such people settled here, I proposed to the chiefs, that they should make a proposal to congress to exchange as much of their land along the line of the late purchase for this reserve. After the chiefs had consulted a little, they replied, that they would be willing to give land to congress for this reserve; but they could not do it without the consent of other nations. "But," said they, "we will ask our father the President, to give us one half of it, and the other half to the missionary or minister, who will come and live with us." He then delivered a speech, or petition, which I wrote down as interpreted, to be sent to the President, and which has been forwarded. I then set out for the lower town, and arrived at Mrs. Whitaker's next day, a little before n where I met with the Rev. John An son, who was appointed by the Boar Trust to spend two months amongst t Indians.

Lord's day, 18th. I preached here f Gal. vi. 7. Mr. Anderson preache the afternoon. On Tuesday Mr. An son preached at the village, and on W nesday I sat out on my journey hom

Extract from the Sixth Report of the A gious Tract Society.

[*From a Clergyman.*]

"I HAVE dispersed a few hundre your tracts in my chapelry and ne bourhood, during the last two years; thank God, he has made them a bles to many.

"When I entered on my mini here, less than one-fourth of the inh tants attended public worship on Sun nings; few or none in the aftern Now, I have often the satisfactio meeting two-thirds of my neighbou chapel, morning and afternoon, on Lord's day. Communicants, for the two years, have been double the nun they were before; and an earnest de to grow in grace, and in the knowle of our Lord Jesus Christ, is in gen manifest in our little village.

"I have reason to conclude, that has wrought this happy change am us by the means of your tracts, as m as by all my feeble efforts united."

As it must be pleasing to the ben lent to hear of the progress and suc of missionary exertions, the following be *peculiarly* animating. From Jun 1804, to June 1, 1805, the donations subscriptions for the use of the Lon missionary society were sixty thous nine hundred and ninety-three doll and thirty-three cents!

On the 5th inst. was opened in this an Independent Church, under the pa ral care of the Rev. John Hey.

OBITUARY.

Memoirs of Mrs. Hannah Hodge, who died in Philadelphia, Dec. 17th, 1805, in the 85th year of her age.

OF the subject of this memoir it may be said without exaggeration, that, for more than half a century, she had deserved the appellation of "a mothe Israel." The circumstances of her e life were, likewise, closely interwo with the most remarkable occurrer which attended the great revival of rel on in Philadelphia, in common with m

places, through the instrumentality Rev. George Whitefield. For these s it is believed, that a biographical , somewhat more ample than usual, s truly excellent and remarkable s, may not be devoid either of in- ion or entertainment to the readers magazine.

. Hannah Hodge was born in Phi- hia, in January, 1721. Her father's was John Harkum: he was by de- n Englishman, and by occupation a onist. Her mother, whose maiden was Doe, or Doz, was a descendant rench protestant, who fled his coun- account of his religion, in conse- e of the revocation of the edict of by Lewis the 14th, A. D. 1685. This of Doz, with other French protes- were principally instrumental in g the first presbyterian church in ty of Philadelphia. Associating few English and Irish, whose sen- ts they found substantially the [redacted] heir own, they built a small wooden for public worship, where the first terian church now stands. Of this the Rev. Jedidiah Andrews, a egational minister from New-En- was called to be the first pastor. nyielding attachment to certain res, which he judged to be impor- organizing the congregation and g its government and worship, dis- ered it of several persons who had most active in its formation, and who that time joined the episcopal h. Among these was the maternal father of Mrs. Hodge. Her own and mother, however, remained in xion with the congregation of Mr. ws, and under his ministry she was and lived to the age of about eigh- ears. From her childhood she was ed to a degree of serious thought- s, and was a constant attendant on worship. But it was her settled n, in after life, that she was totally uainted with vital piety, while she ned under the pastoral care of Mr. ws. By him, notwithstanding, she ersuaded to join in the communion church, of which she was a member o or three years.

en Mr. Whitefield first visited ica, she was deeply affected by his ning, on which she assiduously at- l. She has often told her friends, fter the first sermon which she him preach, she was ready to say he woman of Samaria, " Come see who told me all things that ever I The preacher, she said, had so ex- actly described all the secret workings of her heart, her views, her wishes, her thoughts, her imaginations, and her exercises, that she really believed he was either more than mortal, or else that he was supernaturally assisted to know her heart. So ignorant was she then, of what she well understood afterwards, that all corrupted human hearts are much alike; and that he who can paint one, justly and in lively colours, may present a picture which many will recognize as their own.

The effects produced in Philadelphia, at this time, by the preaching of Mr. Whitefield, were truly astonishing. Numbers of almost all religious denominations, and many who had no connexion with any denomination, were brought to inquire with the utmost earnestness, what they should do to be saved. Such was the engagedness of multitudes to listen to spiritual instruction, that there was public worship regularly twice a day, for the space of a year, and on the Lord's day it was celebrated generally thrice, and frequently four times. An aged man, deeply interested in the scenes which then were witnessed, and who is still living, has informed the writer, that the city (not then probably a third as large as it now is) contained twenty-six societies for social prayer and religious conference; and probably there were others not known to him. So great was the zeal and enthusiasm to hear Mr. Whitefield preach, that many from the city followed him on foot to Chester, to Abingdon, to Neshaminy, and some even to New-Brunswick, [redacted] New-Jersey, the distance of sixty mi[redacted] She, the narrative of whose early life h[redacted] led to the notice of these circumstances, gave the writer a particular account of an excursion of twenty miles, which she made to Neshaminy on foot, to attend a religious meeting there. But so far was she from applauding herself for it, that she condemned both herself and others, as chargeable with imprudence and extravagance. She said, that in these excursions, the youth of both sexes were often exposed to danger and temptation, and that the best apology which could be made for them was, that they were both young and ignorant, and that they had wanted either the opportunity or the inclination to hear faithful preaching, till their attention had been engaged by Mr. Whitefield. She used, indeed, often to remark, that the general ignorance of real piety & experimental religion was, at that time, truly surprising. After the first impressions made by Mr. Whitefield, four or five godly women in the city, were the

principal counsellors to whom awakened and inquiring sinners used to resort, or could resort, for advice and direction. Even the public preaching of ministers of the gospel, some who were no doubt practically acquainted with religion, was not, it would seem, always the most seasonable and judicious. Mr. Rowland, a truly pious and eloquent man, being invited to preach in the Baptist church, proclaimed the terrors of the divine law with such energy, to those whose souls were already sinking under them, that not a few fainted away. On this occasion, however, his error was publicly corrected by the Rev. Gilbert Tennent, who, standing at the foot of the pulpit, and seeing the effect produced on the assembly, interrupted and arrested the preacher by this address: "Brother Rowland, is there no balm in Gilead, is there no physician there?" Mr. Rowland, on this, changed immediately the tenor of his address, and sought to direct to the Saviour, those who were overwhelmed with a sense of their guilt. But, before this had taken place, the subject of the present memoir had been carried out of the church, in a swoon which lasted for a considerable time.

It has not been ascertained how long her mind remained subject to legal terror, without any measure of the comfortable hope of the gospel. Her exercises, however, are well known to have been of a very violent and distressing kind. At one time she was brought near to the borders of despair, insomuch that she even refused to listen to the counsel of Mr. Tennent, or even to suffer him to pray with her, under an apprehension that it would but aggravate her future condemnation. In this state of mind she was visited by the Rev. Dr. Finley, who prudently waved a direct discussion of her case, but gradually and insensibly drew her attention to the all-sufficiency of the Saviour: "And who knows," said he "but there may be mercy and pardon there for you." He then left her. But the words "who knows but there may be mercy for you," melted her soul. They seemed to chime in her ears after he was gone. She fell upon her knees, and poured out her heart before God in secret; and she was enabled so to trust her soul into the Saviour's hands as to derive some hope of the divine acceptance, and a measure of consolation, from that time. She experienced, however, a number of fluctuations, before she gained any thing like an established peace of mind.

It was at this period, that she, with a number of others, endured persecution for conscience sake, and were even excluded from their parents' houses, for considering and treating the salvation of their souls as the one thing needful. The subject of this narrative, during the time of her banishment from her home, supported herself by her needle. She had a sister who was similarly circumstanced with herself. They rented a room, and lived comfortably and reputably on the fruits of their own industry, and before their father's death, they had the happiness of seeing him fully reconciled to them, and of hearing him express his regret for the severity with which he had treated them.

In 1743 a church was formed by Mr. Gilbert Tennent, out of those who were denominated the followers and converts of Mr. Whitefield. No less than 140 individuals were received at first, after a very strict examination, as members of this newly constituted church. The admission of a large number more was delayed, only because their exercises and spiritual state had not yet attained such maturity as to afford satisfaction to themselves, or to the officers of the church. But among those received on the first examination was the eminent christian whose story is here recorded, and who was to be, for more than sixty years, one of the brightest ornaments and most useful members of the church with which she now became connected.

[*To be continued.*]

POETRY.

AN ELEGY.

Slow sunk declining day: the closing beam
Hung on the western mountain's tow'ring head;
And o'er the distant landscape the last gleam
Of pensive twilight draws its dewy shade.
The face of nature was a view of rest;
Still flow'd the stream; the west wind breath'd serene;
Ah! how unlike her grief-disorder'd breast,
As sad Fidelia mark'd the tranquil scene.

d cheek was wet with sorrow's
;
as bosom heav'd the sigh of woe;
i her languid aspect, pining care
d the smile of youth and rap-
's glow.

; unfrequented path she sought,
ach'd the grave-yard's solitary
n;
o indulge the poignancy of
ght,
r her sorrows o'er the silent
).

rful scenes!" she cried, "ah!
h more dear
: bright path which laughing
ures spread;
l of anguish finds a shelter here,
nor care molest the peaceful
L'

o, the gay fallacious visions c[illegible]e,
ld the morn of youth with rap-
s ray;
mn stillness shrouds the deep
se,
kness veils the death-devoted
.

ie gay radiance of hope's bright-
eam,
ny path, and fair the prospects
.
soon sunk! and not one sooth-
gleam
r peace now dawns upon my
.

. wife, a mother now no more:
fond heart are torn its dearest

hat cheer'd, and all that bless'd
re,
he gloom of earth's cold bosom

anly breast where love and vir-
glow'd,
less moulders in its earthy bed;
by lips whence infant softness
d,
rub smiles, from death's wan
have fled.

re, enclos'd within the narrow
),
r lost, the hopes of life are laid;
deceitful hopes! which gaily
n,
, enwrapp'd in sorrow's deepest
e.

"Why, why, O Heav'n! is life to mis'ry giv'n,
Why does thy pow'r an aimless being save,
When the dark soul in sorrow's tempest driv'n,
Can see no hope, no refuge but the grave?

"But ah! from whence descends that lambent ray,
Which softly beaming steals on fancy's sight?
Gently it gilds the darkness of the way
And wraps a fair form in its azure light.

"Spirit of truth! thy mild auspicious form,
In fair effulgent vision stands confess'd;
Calms the wild ravings of the mental storm,
As beam thy rays on the benighted breast.

"And hark! what soothing sounds on fancy's ear,
Awe the rash impulse of ungovern'd woe;
Arrest the deep-toned murmurs of despair,
While thus the heav'nly-breathing accents flow.

'Weak child of sorrow! from the long-clos'd tomb,
Where hid in dust mortality decays,
Raise thy sad heart, now sunk in guilty gloom,
To light and love, to gratitude and praise.

'Were this the scene where man's last views should rest,
To this poor span were all his hopes confin'd,
Then might despair o'erwhelm the human breast,
And death's dark sway its hopeless victims bind.

'For Oh! how vain the evanescent flow
Of bliss, which life's short period destroys,
To satisfy the soul's aspiring glow,
Her vast capacity for boundless joys!

'But bright display'd to revelation's light
Her glorious hope of full fruition's giv'n:
On faith's firm basis climb the dazzling height,
And raise, exulting, raise thine eye to heav'n.

'Say, was that manly breast to guilt unknown?
Glow'd virtue there all spotless and benign?
Then think 'tis his before the awful throne
Of virtue's source eternally to shine.

'Or say; did purest innocence and love,
And beauty's bloom thy bosom's darling grace?
Now in their native seats of bliss above,
Soft beam their raptures in the cherub's face.

'And think, for thee in ever-blooming bow'rs
(If faith and virtue gain the promis'd prize)
Round a fair scene they wreath immortal flow'rs
Where love prepar'd thy mansion in the skies.

'Nor while on earth thy little part assign'd,
Not without end or aim, that little deem:
The slightest insect on the breezy wind,
Exists to form complete the mighty scheme.

'To glad the suff'ring heart is thine the pow'r?
To sooth the scene of woe with pity's tear?
To gild, with friends endear'd, the social hour?
Say, will thy bosom feel no int'rest here?

'Ah! comfortless indeed the tears shall flow,
And dark and drear the future prospects rise,
If the cold heart ne'er feels the social glow,
Nor hope expanding soars to purer skies.'

"As sinks soft twilight in the dusky veil
Of deep'ning night, the visions disappear,
And light as murmurs of the dying gale,
The melting cadence falls on fancy's ear.

"Yet feels my heart the blest impressic
still;
And while the tear of contrite sorro
streams,
Thine orb, pale moon, from o'er th
eastern hill,
Throws on the dim-view'd scene i
placid beams.

"But soon, pale moon, thy mild and per
sive light
To thy bright source shall yield its bo
row'd ray,
And the rich landscape open to the sight
In the full blaze of a resplendent day.

"Then, like the moonlight scene, th
distant views
Of christian hope precede effulgent skies;
But Oh; more sure than that the morn
renews
Another day, th' eternal sun shall rise!

"Shall rise to dissipate th' obscuring
shades
Of mortal night, and by its vivid ray
Disclose a scene where beauty never fades,
But light beams forth in one eternal day!

"To thee, almighty Being! Father!
God!
Exhaustless Source of light, and life, and
love!
Supreme, controling Power! whose awful
nod
Can shake the depths of earth, or heav'
above;

"To thee I lowly bend; on thee alone
My throbbing bosom casts its load o
care;
Oh! be thou pleas'd thy suppliant to own
And still the tempest which is raging
there!

"On this drear wild, Oh beam thy cheer
ing ray!
And be the suff'ring path in patience
trod;
Then peace and hope shall smooth th
rugged way,
And faith triumphant rest upon he
God." P.

THE

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OR

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BIOGRAPHY.

THE LIFE OF SIMON PETER, THE APOSTLE.

[*Concluded from page* 11.]

HONOURED as St. Peter had been while his Lord was on earth, he became, after his ascension, a still more distinguished character; and when the time was fully come for opening the gospel dispensation, and the apostles were baptized with the Holy Ghost, St. Peter was the first who exercised the ministry entrusted to him by Christ. It would be superfluous to pass any encomiums on the close reasoning and energetic eloquence with which he pressed on the consciences of his auditors, that Jesus, whom they had *crucified, was Lord and Christ*. The success which attended his discourse sufficiently proves its power and excellence: three thousand souls were converted to the faith; a circumstance which could not fail to encourage the apostles to prosecute, with unwearied diligence, the great work they had so happily begun.

In contemplating the wonders of this memorable day, we are led to observe, that the mighty rushing wind and fiery tongues were only transient symbols. Other miraculous gifts of the Spirit, having accomplished the purposes for which they were bestowed, have long disappeared; nor are they likely to revive, at least until God bare his arm to bring his church out of the wilderness. Those, however, which constitute the very life of our religion remain. The enlightening, sanctifying, and consolatory influences of the Spirit, then shed abundantly on the apostles, are still promised to every believer; and how much are these to

be preferred to miraculous gifts! Let any one read the account of St. Paul's perils, labours, and sufferings, and he will perceive that even miraculous gifts were inadequate to such a warfare. They overcome not the world. They reconcile not the soul to want, contempt, pain, and death. Those supernatural weapons must have blasted the hands of the apostles, had they not been under the guidance of divine wisdom; had they not been armed with *power from on high;* and had not the effect of the Spirit's effusion been a courage, zeal, patience, disinterestedness, deadness to the world, and devotedness to God, far greater than human nature was able to exert. From this æra we read of no contests among them for pre-eminence; we remark no confident rashness, no intemperate zeal, no dastardly fear. Firm, tranquil, united, they exhibit their heavenly conversation with meekness of wisdom. They are the patterns of the doctrine they teach. For wealth they entertain the most perfect indifference; they seek no honour from man; they preach not themselves; and they ever speak and act, not as lords over God's heritage, but as helpers of their faith. For them, life has no allurements; the grave, no terror; death, no sting. They are crucified to the world and the world to them; their affections and conversation are in heaven. Here we lose sight of the fishermen of Galilee, and recognise the accomplished apostles, whose character, no less than their high office, stamps them the best and greatest of men.

Such were the benefactors of the world, who, after planting truth, and peace, and righteousness among civilized and savage nations, to give new vigour to those noble plants, gladly watered them with their blood. Venerable names! ever dear to the true followers of Christ! Ye still live and speak, and your fires still, from time to time, warm the cold bosom of the fainting church. O Lord, arise and look upon the church! Bring us back into the old paths, and establish us firmly in the doctrine and spirit of thy holy apostles.

We may remark, indeed, that a measure of the same grace which was bestowed on the apostles is necessary to every christian, is promised to every christian, nay, is given to every christian: and these sanctifying influences of the Spirit, though they are the most valuable of his gifts, and in themselves as miraculous as any; yet being thus generally diffused, and their presence being evidenced only by the effects they produce in enlightening, comforting, and purifying the children of God, and not by any new or wonderful manifestation; they are usually called common and

ordinary, in contradistinction to those spiritual powers which were intrusted only to a few for special purposes, which manifested themselves in an extraordinary manner.

That St. Peter did not conceive the promise of the Holy Ghost to be limited to the apostles is evident from the words of his sermon on this occasion. *Be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost.* If it be objected that St. Peter spoke of miraculous gifts, it should also be proved that the three thousand converts were actually favoured with them; a point it would be difficult to prove. The purposes also for which, in scripture, the Holy Spirit is said to be given, are of universal concern, as well as of the first magnitude. *He convinces the world of sin, righteousness, and judgment;* regenerates and seals the sons of God; *sheds abroad the love of God in their hearts; helps their infirmities; mortifies the deeds of the body;* comforts them under all their troubles, and is to them the pledge of heavenly glory. As the advent of the Messiah was the great promise of the Old Testament, so is the gift of the Spirit the great promise of the New. Far be it from us to bind our christian brethren to our particular ideas and modes of expression; but in the fearless spirit of St. Peter we testify, that he who in substance renounces this doctrine, renounces christianity itself. We have moralized christianity, and philosophized morality, until millions have returned to that stupid infidelity from which the apostles recovered the world. The spirit of the times requires that we should speak their doctrines in their strongest tones; for if the throne and the altar are to stand in this day of fearless innovation, their friends must rally beneath the banners of primitive christianity.

A few days after, St. Peter had an opportunity of confirming his doctrine by the miraculous cure of a cripple, who sat at the gate of the temple soliciting alms. While the wondering multitude flocked to this sight, St. Peter improved the miracle, by preaching to them that Christ whom they and the rulers had put to death; and so powerfully did the Holy Ghost enforce his words, that five thousand souls were added to the church.

As the apostles were speaking to the people, *the priests and captain of the Temple, and the Sadducees, came upon them, being grieved that they preached through Jesus the resurrection from the dead.* Strange association! Yet such, alas! is the nature of man, that different ages and countries have had Sadducees to accuse the ministers of truth, priests to condemn, and captains to execute their decrees. By these champions of Jewish orthodoxy were the

apostles and the restored cripple apprehended, and on the morrow brought before the high priest and rulers. To them St. Peter, filled with the Holy Ghost, fearlessly declared, *that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head stone of the corner, neither is there salvation in any other.*

Astonished at the boldness of the apostles, and incapable of contesting so notorious a miracle, these bad men determined to silence those whom they could not confute. They, therefore, *threatened them, and commanded them not to speak at all, nor teach in the name of Jesus.* But to this prohibition the apostles calmly replied: *Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have both heard and seen.*

How different was the conduct of St. Peter now, from what it had been a few months before in the palace of the high priest. His danger was greater; he stood before the same bloody tribunal which had condemned his Lord; but he now fought with spiritual; then with carnal weapons: then his courage was his own; now, it was the gift of the Spirit. This St. Luke indicates, when he prefaces St. Peter's defence by remarking, that he was *filled with the Holy Ghost;* a mode of expression more frequently used to prepare us for some noble exertion of christian temper, than to introduce a miraculous act.

As soon as Peter and John had reported to the brethren the threats of the council, they all prepared to meet the storm, by calling on God to support and strengthen them. Their prayer was heard, for *they were all* immediately *filled with the Holy Ghost, and spake the word of God with boldness.* The Church was also of *one heart and soul,* and *had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.*

But the liberal and disinterested spirit of richer Christians proved a snare to Ananias and his wife Sapphira. Their covetousness and hypocrisy might have been chastised more mildly; but as it was of the last consequence that bad men should be deterred from joining the church, and that believers should be excited to work out their salvation with fear, it pleased God to make a signal display of his power and omniscience on this occasion. No sooner, therefore, had St. Peter charged them with their crime, than they were immediately struck with death in the

presence of the church. *Great fear fell in consequence on the church, and on as many as heard it;* and while *multitudes* of true believers *were added to the Lord*, no one of a different character *durst join himself to them.* Numerous *signs and wonders* were at the same time wrought by the apostles; and the sick were brought into the streets upon beds and couches, that *the shadow of Peter passing by might overshadow* some of them. Also *a multitude came from the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.*

The amazing prosperity of the church excited the *envy of the high priest and of the Sadducees, and they put the apostles*, as felons, *into the common prison.* But the great Shepherd watched over their valuable lives, and sent his angel to free them, and to command them to repair to the temple, and there *to speak all the words of this life.* Being found the next morning preaching to the people, they were a second time conducted before the rulers, whom, while they justified their own conduct in obeying God rather than man, they charged with being the murderers of him *whom God had exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.* When the rulers *heard that they were cut to the heart, and took counsel to slay them.* From this sanguinary purpose they were dissuaded by the wise and moderate advice of Gamaliel. Therefore after they had beaten them, and had also threatened, and again commanded them not to teach in the name of Jesus, they dismissed the apostles, who retired, *rejoicing that they were worthy to suffer shame for his name sake.*

It is probably not without design, that the Holy Ghost so carefully remarks this association of the Sadducees with the priests, while no mention is made of the Pharisees, a sect equally powerful and more zealous. Though some of their body, doubtless, concurred in these proceedings, yet they were evidently not the leading party. The Pharisee Gamaliel at this time defeated the design of the rulers, and afterward we find the whole body rising up against the Sadducees in St. Paul's defence. St. Paul is, indeed, an example to what excesses a false zeal may lead a man who means to do God service, and similar examples may unquestionably be adduced; but the history of the church, we conceive, will authorize the remark, that the majority of persecutors have been men of corrupt minds, profligate morals, and infidel principles; zeal for God being merely the mask with which they conceal their secular motives and infernal passions.

But from these bloody minded men let us return to the apostles, who are prepared to shed their own blood for the cause of truth; and from them we may learn the temper in which christians ought to suffer persecution. They calmly justify their conduct, confirm their doctrine, and admit no compromise of any part of their duty: they are firm and undismayed: they betray no anger, and indulge neither complaints, revilings, nor threats: they do not even deprecate the resentment of their persecutors. How dignified their conduct! how infinitely superior to the irritation and petulance, the sneers and contempt with which christians of the present day are disposed to treat not only those who persecute the church, but one another, and that for points of difference implicating in a very trivial, if in any degree, the common salvation.

Persecution soon waxed more violent, and Stephen was the first who sealed the truth with his blood. Many others probably suffered about the same time, and some weak believers were intimidated to blaspheme Christ. The persecution was, however, productive of some good; for several zealous and able ministers, fleeing from Jerusalem, preached the gospel with success in other places. In Samaria the ministry of the deacon Philip was so well received, that, in the beginning of the next year Peter and John were delegated to confirm his converts, who, finding that none of the believers in that region, though baptized in the name of Jesus, had yet been honoured with the extraordinary gifts of the Spirit, laid their hands on some of them, and imparted to them a share of their own powers. Among these converts was Simon the magician, whose attention had been arrested by the miracles wrought by Philip, and who, from motives which were either wholly or in part sinister, had joined the church. Instigated by covetousness, he betrayed his character, by offering to purchase of the apostles the power of communicating the Holy Ghost to others. St. Peter rejected his offer with abhorrence, *severely reproved his wickedness*, and exhorted him to pray, if, *perhaps*, the thought of his heart might be forgiven him.

From this transaction the purchase of ecclesiastical benefices has been termed simony, a shameful traffic, which numerous expedients have been adopted to prevent. But it is to be apprehended that the spirit of Simon extends farther than to the purchase of livings, and that all those will be considered by Christ as actuated by it, who enter into the christian ministry from motives of emolument merely. And, surely, there is no prejudice which operates more fatally against christianity, than the too prevalent idea

that its ministry is a trade, which may be taken up and conducted on the same principles as any other occupation.

When the object of his mission to Samaria was fulfilled, St. Peter returned to Jerusalem, where he found the church again flourishing in peace; the most active of its persecutors having been converted to the faith. How long he continued at Jerusalem is not certain; but we next hear of him visiting the churches in other quarters. The miracles he performed at Lydda and at Joppa, particularly the restoration of Tabitha to life, were made the means of turning many to the Lord.

It was at Joppa that Peter had that remarkable vision which was intended to prepare him for the admission of the Gentiles into the church of Christ. While he was meditating on the vision, messengers arrived from Cæsarea, sent by *Cornelius, a just man, who feared God*, and who had been *warned by an angel* to request a visit from him. Being admonished by the Spirit to accompany them, he obeyed, and when on the next day he arrived at Cæsarea, he *found the kinsmen and near friends* of Cornelius assembled with him. To this company the apostle preached the forgiveness of sins through faith in a crucified Saviour, and while he was speaking, *the Holy Ghost fell on all them which heard the word.* The Jews who came with Peter were astonished when they saw the Holy Ghost poured out on the Gentiles: but the apostle gladly recognised them as heirs of the promise of life, and commanded them to be baptized, observing that that seal of the covenant could not, with propriety, be refused to those whom God had evidently received and acknowledged as his children.

By the whole of this transaction we are taught a lesson of charity and forbearance. We see that various preparatory measures were deemed necessary to obviate the prejudices of the apostles themselves; and that though divinely inspired, all those things which it concerned them to know were not revealed at once, but were communicated to them as the occasion required; a circumstance which ought to check the headstrong confidence of young christians in their own knowledge and acquirements. On the other hand, the excellent temper of St. Peter, in laying aside the prejudices of the Jewish church, when he saw *the hearts* of these Gentile believers *purified by faith*, is worthy the imitation of all the ministers of God. Could we so far subdue our prejudices as cordially to embrace all real christians, though their knowledge and attainments should be inferior to our own, peace and brotherly love would increase; and, with the divine blessing, we might hope to see the followers of Christ become one fold under one shepherd.

By this catholic spirit the apostles at Jerusalem appear to have been influenced; for no sooner had St. Peter explained to them what had passed, than they all cheerfully acquiesced and glorified God for *having given repentance unto life unto the Gentiles.* Let those whose blind partiality for their own opinions induces them to depreciate the labours of all who differ from them, however these labours may promote the interests of christianity, carefully consider the conduct of the apostles in cheerfully sacrificing their prejudices to the glory of Christ, and to the salvation of mens' souls. And may we learn to regard each other in the same spirit of love with which our common Lord views all his followers.

About the year of our Lord 43 or 44, Herod Agrippa drew the sword against the church, and finding that the death of James, the brother of John, gratified the Jews, farther to ingratiate himself with that stubborn people, he committed Peter to prison. Afflicted and alarmed at the martyrdom of James, the church made fervent supplication for the life of Peter. Their prayers were heard; he was freed by an angel from his chains, and, after informing the other apostles of his gracious deliverance, he retired from Jerusalem to parts where he might serve the Lord without molestation.

At this time he is said to have visited Rome, and to have staid there several years; but this is highly improbable. In the year of our Lord 62, when St. Paul entered that city as the prisoner of Jesus Christ, the Jews living in it appear to have been entirely ignorant of Christians, except as *a sect every where spoken against.* But we cannot believe that they could have been thus ignorant had so eminent a character as St. Peter, distinguished as the apostle of the circumcision, previously visited that place, and much less had he made any considerable stay there.

In the year of Christ 51, we find St. Peter at Jerusalem, when the controversy between the judaizing christians and the Gentiles was submitted to the decision of the apostles. St. Peter was the first who offered his sentiments on the point in question. He argued, that as the Lord had graciously purified the hearts of the Gentiles by faith, and had attested that grace by miraculous gifts, it would be tempting God to insist on their observance of circumcision, and other rites of the ceremonial law. These he declared to be a yoke that neither they nor their fathers had been able to bear. To St. Peter's counsel, modified by St. James, and confirmed by the account which Paul and Barnabas gave of what the Lord had done among the Gentiles by their ministry, they all agreed; and the Gentile christians were only commanded to abstain from idolatry and fornication, and from eating blood and

strangled animals. The two first were evidently incompatible with christianity, and the two last were enjoined as temporary regulations, necessary to preserve peace in the church; for it was evident that no familiar association could subsist between Jews and Gentiles, if meats were served up at table which the Jews could not see without abhorrence. Nor can this regulation be censured. Aware by experience of the force of their national prejudices, it became the wisdom and piety of the apostles to bear with their weak brethren, and as no plea of conscience could be urged by the Gentiles for eating such meats, their abstaining from them was a tribute due to the mother church.

Not long after, St. Peter visited the christians at Antioch, and associated freely with them, until some zealots came from Jerusalem, and induced him to withdraw from their society. This disingenuous conduct gave offence to the Gentiles, and cherished the prejudices of the Jews; and as it threatened to impair the usefulness of St. Paul's ministry, it drew from him a just reproof. To this reprehension St. Peter seems to have submitted with a meekness and candour becoming his character. The error into which he fell shows strongly the infirmity adhering to the best of men, and the necessity of bringing the highest human authority to the test of scripture; and also that an undue regard to the opinions of others may prove a snare to minds inaccessible to every other mode of attack. In St. Paul we recognise with pleasure the first protestant of the church of Christ.

Hitherto we have followed the records of the inspired penmen, but we must now be led by guides of inferior authority; our history will, therefore, be as brief as it is precarious. Where St. Peter continued to exercise his ministry we cannot pretend to determine. The pretensions of the church of Rome to the long continued services of this apostle are generally discredited by protestant writers. Nor are we disposed to give more credit to Eusebius, when, on the authority of Metaphrastus, he affirmed that St. Peter preached in Britain. From the circumstance of his being distinguished as the apostle of the circumcision, we incline to think that Judea, Samaria, Syria, together with Pontus, Galatia, Cappadocia, Asia, and Bythinia (to the Jewish strangers of which countries his epistles are addressed) were the principal scenes of his ministry. In the latter part of his life, he appears to have spent some time at Rome, and there he received the honour of martyrdom. His contest with Simon Magus in that city we pass over in silence, as a pious fraud of later times, which can add nothing to the solid greatness of our apostle's character.

A champion like Peter, who fought in the hottest front of the battle, could not but draw upon himself the fury of his enemies. Orders were issued to apprehend the apostles; and St. Ambrose tells us that by the pressing solicitations of the church, he was persuaded to look for some secure retreat, and was passing through the gates of Rome, when he met the venerable form of his Master, who told him he was going to Rome, 'to be crucified a second time.' This vision St. Peter is said to have considered as a reproof of his cowardice, and returning again into the city, was apprehended, and thrown with St. Paul into the Mamertine prison. Here he continued eight or nine months, preaching to the prisoners, and such as resorted to him; and during his imprisonment he is supposed to have written his second epistle, in which he speaks of his martyrdom as nigh at hand. On the return of Nero from Acaiah, he was ordered for execution, and expired on the cross on the top of the Vatican Mount. If he was crucified with his head downward, we attribute it to the contempt and rage of his persecutors, rather than to his own desire, as the reason assigned for so extraordinary a request, namely, that he was unworthy to suffer in the same posture as his Lord, appears too weak for the mature wisdom of the aged apostle.

Such was the glorious death by which St. Peter finished the career of his illustrious labours. From the beginning to the end of it, he was distinguished by his Master's confidence, and the marked deference of his brother apostles. Both these circumstances indicate some personal superiority in St. Peter, which chiefly consisted, however, in the boldness and simplicity of his character, the strength of his faith, and the ardour of his love and zeal. His faults were the result of the same natural constitution of mind to which we ascribe his peculiar excellencies. The first were corrected, and the last improved, as he grew in knowledge and in grace. His epistles have all the features of a bold and vigorous mind. The fire of his imagination is mellowed by time; and, with all the richness of mature wisdom and piety, he lays open a heart full of affection and solicitude for the welfare of the flock. But we lay down our pen, impressed with a sense that it is not for men of our stature to appreciate his merits, and that his praise as well as his reward, is not of man but of God.

RELIGIOUS AND MORAL DISCUSSIONS.

OBJECTIONS TO CHRISTIANITY, ANSWERED.

Mr. Editor,

The history of the learned, able, and accurate Mosheim, published in this city, has, no doubt, been perused, with pleasure and edification, by many of your readers. Judging, however, from what has come to my knowledge, that work, so subservient to the cause of truth and religion, may, it is feared, have, in some instances, weakened the faith of feeble minds. This unhappy effect has resulted, not from any fault in the historian, but from a full and candid display of the truth.

Mosheim has, without concealment or palliation, exposed to view that corrupt and deplorable state in which the christian church existed for many centuries. His faithfulness as an historian should not be censured, but applauded. The truth ought to be told, and the event left with the great Head of the church. But still it may justly be feared, that weak and uninformed minds have, from the accounts given of the wicked lives of the clergy, and the general prevalence of vice among professors, been led to question the truth of christianity. My object is to show, that the suspicions secretly entertained, or openly avowed, by such minds, are unreasonable and unfounded.

The state of the church, during the period contemplated, was deplorable indeed. The ignorance, laziness, luxury, ambition, and wickedness of the clergy were almost incredible; and the vices and crimes of all other ranks of people abounded in proportion to those of their spiritual teachers. From this state of things in the church what conclusion shall we draw? Shall we make one derogatory to the honour and divine authority of christianity? Shall we say that a religion whose professors are so vicious and abandoned cannot claim a heavenly origin? By no means. While we weep over this period of the church, and mourn that men calling themselves by the sacred name of Christ, should by their wicked lives so belie their profession, and open the mouths of blasphemers, we are confident that no real dishonour attaches itself to our holy religion. The moral influence is a good criterion by which to judge of any religion. But to ascertain this you must not only look at the lives of its professors, but contemplate the natural tendency of its doctrines and precepts. If the tendency, as well as the lives of its professors, be immoral, you may at once reject its claims to divinity. But if their wickedness be unauthorized

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we attril[illegible]uthority. What is the consequence of
than to [illegible] which this conclusion is grounded?
a requ[illegible]ust be from God; for these men were
postu[illegible]ch as of revealed religion. Then, reason
the e[illegible] these men were rational creatures as
[illegible]ligion. The force of such conclusions
car[illegible]s, that the perversion of reason, and the
of [illegible] religion, were owing to the belief of chris-
m[illegible]ng up the principle from which objections
st[illegible] christianity; for it is grounded on the sup-
c[illegible] religion coming from God cannot be abused.
c[illegible] that reason and natural religion may be abused,
[illegible] that the abuse of them makes not against their
[illegible]e ought, *in justice*, to allow that revealed religion
[illegible]ed, and that the abuse *of it* cannot make against its
[illegible]e authority. But if you will insist, that the corrupt
[illegible]professors prove that it cannot be from God; then, to
[illegible]with yourselves, you should, on the very same prin-
[illegible], that natural religion and reason cannot be from
[illegible]se every professor of christianity is, and must be, a
[illegible] reason and natural religion, and, therefore, they are
[illegible]le for his conduct as much as christianity. Revealed re-
[illegible] makes no opposition either to reason or to natural religion.
On the contrary, it supposes man to be a rational creature, ad-
[illegible] as such, and maintains, that enlightened reason must
[illegible] all its doctrines and precepts when rightly understood:
and moreover, incorporates the whole of natural religion with

professes to do no more than supply the deficiency religion, to answer the necessities and new relations of occasioned by sin. And in the controversy between ans and deists, the dispute is, not whether man be a rational ure, and natural religion divine; but whether reason and na- al religion be of themselves sufficient to conduct sinners to eternal life. Deists maintain the affirmative; christians support the negative, and say that natural religion, being given to man in a state of innocence, made no provision for his recovery from sin, because it contemplated him as an upright creature; and that a new relation being induced by his apostacy from God, a new or revealed religion became necessary; which, contemplating all the relations of man, might make effectual provision for all his necessities.

You see, then, whither your principle will carry you; that it will extinguish all religion, and prove that reason is not a gift from God. Nay, it will further evince, that mankind can be neither the subjects of his moral government, nor the creatures of his almighty power. For, can we believe that a race so wicked, vile, and depraved have derived their existence from a Being so holy, or live under his government which, like himself, must be holy? This length, I presume, you are not prepared, nor willing, to go: and I have pursued the principle in all its just consequences to their full extent, to open your eyes upon that dreadful precipice to which it leads, and convince you that it is false and deceitful.

The conclusion which should be drawn from the corruptions of the christian church, is, that mankind are so depraved that they will abuse every gift of God; that even the influence of revealed religion, unattended with a divine power on the heart, is not sufficient to restrain the corruptions of men and make them virtuous and pious; and that only, when accompanied by the all-conquering energy of the Holy Spirit, can the preaching of the gospel answer its great design. "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, nor he that watereth; but God that giveth the increase."

It may be further observed, that reason is more responsible for the vices of this dark period, than christianity; for it is a fact, that not only the common people, but the clergy were ignorant of the doctrines and precepts of the christian system. Very few of the teachers of religion were able to read; and those who were, instead of studying the scriptures, and deriving their ideas from this pure fountain, studied the writings of Aristotle, and made, not Jesus Christ, but this heathen, lord of their

faith. So that the church, by neglecting the Holy Scriptures, was brought to a level with those who have never enjoyed their light; and the corruptions and vices of its members, as they were the natural consequence, were also a just punishment of their chusing darkness rather than light.

The ignorance and wickedness of the christian church during the dark ages, so far from being an argument against the divine authority of the Holy Scriptures, form a very strong one in favour of it. This deplorable state of things was a fulfilment of scripture prophecy. That it was clearly and distinctly foretold, is evident from the following quotations from the writings of St. Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1—3. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii. 1—5. "Let no man deceive you by any means; for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth,

but had pleasure in unrighteousness." 2 Thes. ii. 3—12. Here you see, that the corruptions of the christian church were foretold in a manner plain, distinct, and accurate; so that no candid person can, after comparing the events with the prophecy, deny that the one is a manifest fulfilment of the other. And is not such an accomplishment of prophecy a strong and convincing evidence of the divine authority of the Holy Scriptures? Who but the omniscient God could have foreseen and predicted an event so strange as the rise and progress of the papal empire, and the vile and abominable lives of men professing the pure and holy religion of Jesus?

Instead, therefore, of being shaken in your belief of christianity by the corruptions of the church in the period contemplated, you should be established in it; and you should also be convinced of the necessity of divine influence to restrain the wickedness of human nature, and to render the preaching of the gospel successful in turning men from sin to holiness.

Y.

A DISSERTATION

ON THE FOLLOWING PASSAGES, TAKEN IN A CONTRASTED VIEW.

GENESIS ii. 17, *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof,* THOU SHALT SURELY DIE.

CHAPTER iii. v. 4, *And the serpent said unto the woman,* YE SHALL NOT SURELY DIE.

IT being the object of every believer to arrive at the truth, no advantage can arise from distorting the evident import of scripture, by putting the constructions of our own fancies on the terms used, or by displaying our ingenuity in explaining away the meaning of words. As the creatures of God, and as accountable to him for our opinions and actions, we are concerned to make his word, in all cases, the standard of faith. Whatever be our wishes and feelings, there is but one path marked out, in which we may safely proceed; and that is, to learn the mind of God as expressed in the revelation which he hath put into our hands.

At an early period of the world we find, that different and contradictory sentiments have been advanced on religious subjects. Laying aside all prejudice and prepossession, we do honour to ourselves, and to the truth, by searching after the doctrine of infallible wisdom and unerring rectitude. In the passages before us, we find a most express and pointed contrariety. This contrariety is

on a serious and fundamental article; and has given rise to much disquietude and altercation in the christian world. Let us examine, on which side lies the truth, and how we are to regulate our belief.

Two things the writer will endeavour to keep in view.

1st, The import of the threatening given; or, to see what is comprehended in the curse denounced.

2d, To examine into the probability respecting the substantial correctness of the denial which follows.

We, then, first inquire into the import of the threatening expressed in these words "*In the day thou eatest thereof, thou shalt surely die.*" This being the language of God himself, we must allow, that he has a right to comment on it in his own way; and, by subsequent words and acts, to convey to us, his real meaning. This meaning, whatever it may be, has not varied in the revolutions of time, or with the progress of events. "God is of one mind, and who can turn him?" The evidence he gives, in an actual illustration of his designs, is the truest exposition of the language he has adopted. If we follow the analogy of God's works, and trace the operations of his hand, which perfectly coincide with the sentiments he advances, we shall find that he hath uniformly and very intelligibly explained himself. His threatening to our first parents was couched in the following terms: "In the day thou eatest thereof, thou shalt surely die." If this meant no more than temporal death, or the death of the body, then surely every man, who goes down to the grave receives the full and appropriate punishment of his sins, according to the design of the offended party, expressed in his denunciation. In this case there would be no room, and no occasion, for a Saviour; the punishment of sin being inflicted on the offender himself; and so, no transfer to be made either of guilt or suffering. Adam, no doubt, understood the threatening and knew what was included by it; and if temporal death were all, then the curse has never been removed from him or any of his posterity. In due time it comes upon all, even the best of men, and upon all alike. But the reason and innate sense of mankind unite with scripture to carry the idea much further, and to stamp a more solemn importance on the subject.

It is evident, beyond all controversy, that there is some moral disorder on the human mind, and that men are corrupt in their views, exercises and desires. Hence, a consciousness of guilt disturbs the quiet of their breasts, and fills them with agitation and fear. This disordered state of the mind is, in scripture, denominated

death. This, by theologians, is termed a *spiritual death;* and consists in the alienation of the affections from God, a loss of his moral image, and an insensibility to every thing divine, spiritual and holy. By the apostle it is denominated being "dead in trespasses and sins." This death is the immediate consequence of disobedience, and supposses the demolition of all holy principle within. The reality of this state is confirmed by the representations given of the emancipation from it, effected by the grace and power of God. Persons are said to be "*born again, created anew,* and raised from the dead."

Here is exhibited a woeful picture of human depravity, and a lively view of human wretchedness. The moral condition here supposed is applicable to all who are partners in the guilt of Adam; and it may be one thing intended in the prediction or threatening with which our first ancestor was addressed in the prohibitory and menacing words of God. But I shall extend the idea still further, because I suppose there is more comprehended in the curse. An idea has obtained in the world, that there is something to be apprehended by the sinner as the consequence of his sins in another state. Hence men are perpetually agitated with fears when they are in the near views of death. Few get above these fears, or obtain an exemption from them; but generally they bespeak both a consciousness of guilt, and an apprehension of evil. These ideas have obtained, in a greater or less degree, even where revelation has never been known, and they exist, at times, in the breasts of the most hardened and stupid. So that every man carries within him both an evidence of his depravity and of his liability to punishment. Anxious forebodings of approaching evil are no strangers to the human mind, but often disturb the peace and harrow up the consciences of mortals. The representations of scripture on this subject do but accord with the sentiments of human nature, when no partial or interested feelings sway the decision.

But should there be any doubt as to the degree or extent of the evil threatened, the language of God's word is full and explicit on the subject.

The doctrine of future punishments and of the wrath to come, of everlasting destruction and the torments of hell, is repeatedly and plainly brought up to view. Nor is it to be supposed, that subsequent writers have enlarged upon the plan stated by Moses in his history of the fall and punishment of man. Greater light has been communicated, but no new ideas advanced, as to the real substance of the evil threatened. As much was comprehended in the original curse as in all the subsequent denunciations with

which the word of God abounds. "In the day thou eatest thereof thou shalt surely die," is an expression which conveys as full an idea of future and endless suffering as when it is said, "he that believeth not shall be damned;" or, "these shall go away into everlasting punishment;" and again, "who shall be punished with everlasting destruction." All these are expressions of synonymous import, conveying to us, very plainly, the notion of eternal death. This evil consists in the seclusion of the soul from God, from heaven, from holiness, and from all enjoyment. It supposes the continuance and perpetual augmentation of spiritual death; and is the consummation of all evil which can be endured both in soul and body. Our Saviour has contrasted the future condition of the righteous and the wicked, in the parable of the rich man and Lazarus, and observed, in regard to the latter, "and it came to pass that the beggar died, and was carried by the angels into Abraham's bosom," denoting his exaltation to heaven and happiness. As a counterpart to this, and to show the amazing difference in the future condition of men, it is added, "the rich man also died and was buried; and in hell, (observe the expression) *in hell he lift up his eyes, being in torment.*" This tormented condition of the voluptuous worldling is represented as being subsequent to his death, or to his departure out of this world. And there being no intimation, that this torment will cease; but, on the contrary, the most positive assurances, that it will continue without mitigation or relief, we are constrained to disavow the scriptures of truth, or subscribe to the doctrine of interminable sufferings. And if we are candid enough to admit, that the writers in the word of God have accorded in their sentiments on this subject, we must allow, that the original curse doomed men to this state, and certified all this amazing and endless suffering. Into the substance of the evil threatened we gather then, an idea of spiritual, temporal, and eternal death. From the effects of this curse, whatever it might mean, it was evidently the design of the seducing serpent to give our first parents assurance of complete security. He meets the suggestion of the great Jehovah in its most pointed and unequivocal form, and declares it to be false. "Ye shall not surely die," was a flat denial of what God had asserted. We are, therefore, concerned to see what dependence is to be placed on the declaration here made. Our second proposition will therefore now, of course, occupy our attention: which was,

2ndly, To examine the probability respecting the substantial correctness of the serpent's contradiction of the Most High. Is it certain, or is it even probable, that reliance may safely be placed

on the assertion uttered by the arch-deceiver? It is worthy of remark, that if the serpent is correct, men may dismiss all their uneasiness on account of sin, and be no longer perplexed with fearful apprehensions respecting a future state of punishment. But if there be no foundation for the assurance given, and it turns out to be an arrogant and audacious falsehood, then it is hazardous in the extreme to put any confidence in it, or to permit it to have the least influence on the mind or conduct. To assist in determining this matter, let us advert, for a few moments, to the character of him from whom proceeds this bold and confident assertion.

It contributes not a little to the credibility of any testimony to learn, that the person testifying is of good repute, and that on his character there is no stain. If any charge or suspicion of falsehood lies against him, or if he has been convicted of an intentional violation of the truth, his assertion however peremptorily or solemnly made, has but little influence in regulating our opinion. Accordingly, it has ever been deemed a matter of consequence, in courts of law and equity, to inquire into the credibility of witnesses, and learn their general character for truth and veracity. If any thing material can be alleged which affects the credibility of a witness his testimony is rejected as of no avail. This is a common, a rational, and an approved line of procedure among men, in the investigation of secular concerns. Will any deny the propriety of applying the same rule to an inquiry into spiritual concerns?

Let us act thus rationally in the case we have under consideration. The being who speaks is, in the passage before us, denominated "the serpent." This, no one will doubt, refers to the great adversary of God and man, who is elsewhere termed the *devil* and *Satan*. To invalidate his testimony it is proper to consider, that he was the enemy of God, and disposed, if possible, to destroy or mar his works: he was also the enemy of all good, and disposed to ruin the happiness of others. Malice against God, and envy against man, would prompt him to form and execute the most diabolical purposes. Having lost heaven and happiness himself, he was solicitous to draw others into the same snare, and to make them as unhappy and wretched as himself.

With such propensities and exercises, view him approaching our first parents, fraught with the wiles of a subtle and malevolent foe. Finding the woman alone, and judging it a favourable season to commence his attack, hear him accost her with all the craft and softness which ingenuity affords: "Yea, hath God

said, ye shall not eat of every tree of the garden?" Then, by suggesting a query which seemed to denote astonishment in the inquirer, he began to stagger her faith in the kindness of her Maker. After assuring the serpent, that this was indeed the fact, that God had laid them under such a prohibition, and annexed the penalty of death to their disobedience, the woman is addressed in the following more bold and decisive terms: "*Ye shall not surely die.*" One would have thought, that the woman must have suspected some design in this direct and unqualified contradiction of God. The words of the threatening were positive. The language in which the serpent retorts is equally plain and decisive. One stands in direct opposition to the other.

Now, is this enemy of God and man, who is rationally suspected of some evil design, entitled to any credit? Does not the strength of his assertion lose its principal force, when we consider the light in which he is to be viewed? His character is exhibited in a very unfavourable light in the word of God. If we put any confidence in the declarations of the Saviour respecting him, we shall see at once, that nothing is more preposterous than to place confidence in his word. Besides the consideration, that he had strong inducements to falsify the truth, we are assured, by the mouth of him who cannot lie, that this very being who is termed by Moses "the serpent," is "a liar from the beginning; that he abode not in the truth, because there is no truth in him; that he is a liar and the father of it." Admitting the justness of this statement, we can need no further testimony to prove, that the author of the doctrine which thus charges the lie upon God, is entitled to no manner of confidence, and that, on every principle of fair and equitable decision, his declaration is to be rejected. From this quarter, therefore, we gather nothing to render it even probable, that there was the least foundation for the assertion of the serpent.

But, let us turn our thoughts to the character of the Being opposed, and consider that the negative assurance given is in direct contradiction of the highest possible authority. God had a little before asserted, that death should be the consequence of disobedience. We are bound, in reason, and in duty, to believe this assertion, till we have some equal or superior authority for withholding our belief. Till some one comes, vested with sufficient authority from God himself, or who can lay claim to a higher measure of credibility, we are not at liberty to distrust, for a moment, the correctness of what God has stated to us. The character of God is such as to carry him above the suspicion of any attempt

or design to deceive his creatures. There is not the shadow of evidence, that he ever uttered a falsehood. The scriptures assure us, that he is "a God of truth and without iniquity;" and it is said to be impossible for him to lie. When, therefore, an unauthorised and seducing enemy comes and undertakes to contradict what God has certified, to say the least, we should be extremely cautious how we listen to his assertions or admit his testimony.

The thought is inadmissible, that God could, through mistake, express himself differently from what he intended. His meaning was originally conveyed, and it has not varied to suit the humours of depraved men.

The circumstances in this case, relative to the characters of the parties concerned, are glaring with respect to the absurdity of being any way swayed in our faith by such impudent effrontery as marks the language of the serpent. Since God was never convicted of advancing a false position, and since he has not, in the least degree, forfeited his claim to confidence, the conclusion irresistibly follows, that his words are to be taken for truth, notwithstanding a thousand opposers should a thousand times affirm the contrary. We further observe, that there is nothing in the nature and circumstances of the case which admits the supposition, that the threatening has in it no significancy or truth. Could any thing new be stated, showing that God had altered his purpose, or that he was not determined to treat sin in the manner he had promised, this would be something to urge in vindication of a contrary statement. But nothing of this kind is even pretended. The adversary first jeers at the prohibition, and then flatly denies the truth of the threatening with which it stands connected. Now, what circumstance can be alleged which shall render it probable, or bring it within the compass of credibility, that God had given a misrepresentation or uttered an untruth?

Will you say, that the threatening was too severe, and therefore could not be executed by a God of justice and benevolence? Or, will you say, that the serpent knew better than God himself what was the design of man's Creator, and what would, in fact, take place? Either of these suppositions is fraught with absurdity and impiety. The reason stated by the adversary, in his temptation, is so far from favouring the case, or rendering probable what he affirmed, that it directly contributed to prove the contrary. "For," says he, "God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." If this would be the effect, it is not to be doubted that God, who knew the whole operation, meant to guard against

it, and continue man on a footing more becoming the station he held in the scale of being. And if, to court the pride, the ambition, and the aspiring views of creatures was placing them, as the adversary insinuates, on a footing more acceptable to their Maker, and more deserving of his notice, then the right plan is suggested by the serpent. But if, to make them uneasy with their present condition; to fill them with the vainest hopes, and inflame them with the most impious desires was calculated to destroy them, and the system of God, then we have before us a specimen of that diabolical art, which adopts the most flattering, and, at the same time, the most false and preposterous arguments. In the case stated in the connected passage, the gratification of a sinful desire is urged as a reason for the commission of a sinful act; and the exaltation of the creature, even to the degree of a deified state, is pleaded as a motive for sacrificing the truth and disobeying the command of the most high God. I see nothing here, which is not at once, impious, extravagant, and abominable. No circumstance is presented to view, in this case, which does not exhibit proof, that the whole was applied to the basest and vilest purposes; and that all was calculated and designed to alienate the affections of the creature from his Creator, and to further the object of a most audacious and blasphemous falsehood. This being the case, we see on what ground rests the credibility of the assurance given by the serpent. Neither the character of him who confronts the authority of God; nor the character of the Being opposed; nor any other condition or circumstance attending the case, contributes, in the least, to render probable the negative assertion which was made. It is, therefore, exhibited as the first, the greatest, and the most pernicious of all lies. It is the origin of all falsehood in this world, and is from him who is, emphatically "a liar from the beginning." We are, of consequence, emboldened to set aside his declaration, and to exhibit the truth of God as most directly and materially concerned in fulfilling his threatening. "Ye shall surely die," is as true now, in reference to us and all other offenders, as when first uttered and applied to the case of Adam and Eve. The conclusion of the whole matter, then, is this, that God had threatened the penalty of death, in its fullest and most extensive sense, to the violators of his law; and that this threatening remains in full force, having never been repealed or done away. Thus it stands in the book of Genesis, and the account is not reversed by any counter-statement throughout the Holy Bible. Whoso eateth the fruit of disobedience, must expect the awful penalty which God's justice demands.

In reflecting on the foregoing remarks we can hardly fail to notice the daring presumption, and arrogant impiety, to which sin prompts and conducts its votaries.

The conduct of the adversary, in opposing and contradicting the God of heaven, shows to what heights of audacious insult and bold effrontery sin will carry those in whom it reigns. The subject also, in the view which we have taken of it, helps us to discover the ground on which infidels in the word of God, and opposers of his truth and government, rest their hopes of deliverance from future evil. By infidels, we do not here intend merely deists, those who wholly reject the authority of divine revelation, but a certain class of unbelievers who reject only a part, and deny what does not accord with their wishes and hopes. Of this class are those, who subscribe to the doctrine promulgated by the enemy of God and man, and who hold, that there will be either no infliction of evil upon the impenitent, or such as will not amount to that idea of death which we have given above.

Precarious and fallacious is the basis of their hopes. They have no better, nor a more ancient, support for their opinion than the declaration of the arch-deceiver; and this declaration confronting the most positive assurance of Him whose word is truth. Should it be said, that the promise of God, afterwards made, that the seed of the woman should bruise the serpent's head, is the foundation of such comforting hope with the wicked; then it will appear, that this promise is only a repetition of what had before been advanced by the enemy of all good; and so a confirmation, or, as it were, a second declaration of the doctrine taught by the serpent in his temptation previous to the fall of man. On this ground we must look back to the father of lies as the inventor and first propagator of this sentiment. In this view, that promise of God to our first parents, which is an epitome of the whole gospel, becomes synonymous with the tempter's denial of his truth. This construction, not only admits the strange idea, that God seconded and confirmed what his adversary had advanced in opposition to him; but it exhibits him in the preposterous condition of one contradicting and opposing himself. It is not, I think, an uncharitable, but a fair and an equitable suggestion, grounded on a scriptural view of the case, that the doctrine of universal and promiscuous salvation radically springs from the first error broached in the garden of Eden, and, with serpentine adroitness, infused into the mind of our too credulous mother Eve. Those modifications of this doctrine, which to save appearances, and make it more plausibly consonant with the representations of scripture, admit

of a partial and temporary punishment are, but in effect, the the same, and originate from the same source. They do not rest on the authority of God's word, but on the contradictory assertion of his adversary. Though many things are said favourable to the plan of redeeming mercy, showing that God has designs of love towards our apostate race, and that he intends to effect the recovery of some, even of a vast multitude, so as to magnify the riches of his grace, yet it is no where affirmed, definitively, that he hath determined to save all.

When it is said, "God so loved the world that he gave his only begotten Son," it is not added that the world through him might be saved, but that "whosoever *believeth on him* should not perish but have eternal life." And it is expressly affirmed, in opposition to the sentiments of unbelievers and universalists, "he that believeth not, shall be damned." Again, the Saviour declares, "If ye believe not that I am he, ye shall *die in your sins*." We read also of some who shall be cast into hell fire; into the lake which burneth with fire and brimstone; and into the fire which shall never be quenched. Also of some who shall go away into *everlasting punishment;* who shall be *tormented for ever and ever;* and who shall be punished with *everlasting* destruction, &c. These expressions seem not to accord with the idea of an indiscriminate and universal salvation; but they rather coincide with the original declaration of God, when he uttered the first minatory sentence which ever proceeded from his holy lips; and, they stand in opposition to that false, that pernicious, that enchanting, but that deadly sentiment promulgated by the seducing serpent. We should, then, examine well before we listen to the alluring temptation of the adversary, and swallow the sweet, but poisonous bait of unbelief. There is no better authority on which to rest our hopes of salvation, while in our sins, than the word of an unprincipled and God-defying rebel. On such authority we should not rely in the most indifferent worldly concern; but to prove the most unimportant declaration which affected our temporal interest, we should require better testimony.

When considering the character of the Being denouncing a curse, and the character of him who demurs to the declaration, and denies the assertion; when considering also the case to be so circumstanced, as to admit no rational ground of hesitation, can it be less than madness to break over all the established rules of evidence, and to believe in opposition to the most direct, abundant, and unequivocal testimony? Shall we run away from the truth, and hunt up excuses for hiding ourselves from the

presence of the Lord God, among the trees of deception? If so, the voice of the Lord God will reach our vain retreat, and summon us from our refuge of lies. The question is, and a very solemn and interesting question, whether we will believe God or the serpent?—whether we will hearken to the voice of truth, or bow to the sceptre of falsehood?—or whether we will obey the wholesome counsel of heaven, or impetuously croud on in the road to hell? If we have no better plea to make than this, "the serpent beguiled me," we have need to be in the utmost solicitude about the issue. It is, indeed, time to consider of this matter. To trifle or delay, is both hazardous and criminal. We are all equally concerned. I have no interest to promote by pleading the cause of error; and I would not for a world misguide any in this momentous affair. Sooner or later we must decide whether God is to be believed, or the welfare of our souls put to the hazard of having substantiated the denial of his truth.

If any imagine he will save them in their sins, they are on untenable ground. Their arrival at heaven depends on being washed in the laver of regeneration, and being under "*the renewing of the Holy Ghost*." The only passage to that world of blessedness is "through sanctification of the Spirit and belief of the truth." It is an everlasting and glorious truth, that "grace reigns *through righteousness*, unto eternal life by Jesus Christ our Lord." If universalists will prove, that this is the genuine operation in every case; and that all are thus made holy and righteous, we will hold no further controversy with them. But till they rid heaven of unholy beings, and bar the regions of the blessed against impenitent and ungodly souls, we must oppose their sentiments, we must reject their system. While we dissent from their doctrine as opening wide the floodgates of impiety, and tearing down the barriers between sin and holiness, we rejoice in the freeness and richness of divine grace. We feel authorized with the utmost sincerity and earnestness to offer salvation to all. While the voice from heaven proclaims, "ye shall surely die," and the language from hell declares "ye shall not surely die;" we reach forth, in this mighty conflict of opinion and assertion, the tenders of divine mercy in that copious and enrapturing invitation of the Saviour: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

OF ANGELS. No. II.

We shall add one passage of scripture more to show, that it is probable that angels have the superintendence of nations and empires. It is the following: "And I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains: and the mountains *were* mountains of brass. In the first chariot *were* red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered, and said unto the angel that talked with me, What *are* these my lord? And the angel answered, and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go, that they might walk to and fro through the earth; and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth." Zech. vi. 1—7. Grotius supposes, that the four chariots drawn by different coloured horses, in this highly figurative passage, denote the Babylonian, the Persian, the Grecian, and the Roman empires, and that by "the four spirits of the heavens" we are to understand the four angels of God who presided over them. Other commentators think, that the whole passage is merely an emblematic representation of the agency of angels in the administration of Providence.

Families as well as *nations* are put under the protection of angels. Through their care, families remain in safety. This was "the hedge" which secured Job's children and substance, while they remained in prosperity. "The angel of the Lord encampeth round about them that fear him, and delivereth them." In various ways, unknown to us, they promote our welfare.

Angels frequent *worshipping assemblies*. The apostle Paul exhorts the Corinthians to be decent in their conduct, in public assemblies, "*because of the angels*," whose presence ought to inspire respectful attention. Solomon recommends similar conduct from the same principle: "Keep thy feet, when thou goest to the house of God; neither say thou before *the Angel* that it was an error." Angels, it appears, take great notice of worshipping assemblies, and though "the eyes of the Lord are in every place beholding the evil and the good," yet it may be the employment of angels to report in the court of heaven the behaviour, both good and bad, of those who compose the worshipping assemblies which they visit.

Individuals have been attended by these invisible guardians. "It is *his Angel*," exclaimed the apostles, when assured that Peter was at the door, whom they believed to be in close confinement. "The angel who redeemed me from all evil," said Jacob, with his hands placed on the heads of Joseph's sons, "bless the lads." When Elisha was exposed to his enemies, his servant became very uneasy, until, in answer to the prophet's prayer, his eyes were opened, and he discovered the mountain where they stood, filled with horses of fire, and chariots of fire. Angels, no doubt, assumed that appearance, for the protection of his master. "Despise not little children," was our Lord's command; "for I say unto you, that in heaven *their angels* do *always* behold the face of my father which is in heaven." Infants and children are put under the charge of angels, who cheerfully execute that charge with the most vigilant attention.* Angels conveyed Lazarus at his death to Abraham's bosom. They are indeed "ministering spirits sent forth to minister to the heirs of salvation." The only question is, whether each individual has a particular attendant angel. It is most likely that angels relieve one another, in this service, and at intervals return to heaven, to give an account of their respective charges. Socrates, heathen as he was, believed himself attended by a guardian spirit, to whose suggestions and care he expressed great obligations. The same belief, indeed, was common to many eminent persons among the pagan nations. The justice of this opinion will receive much confirmation, by a careful perusal of the Holy Scriptures.

Angels appear to be the principal agents whom God is pleased to employ in the administration of his providence. They drove Adam out of Paradise, as has already been hinted, and guarded the entrance to the tree of life; they destroyed the first-born in Egypt, and the numerous army of Sennacherib; they smote the Jews, in David's day, with pestilence, and Herod, in the apostles' days, with an incurable disease; they attended God when he gave his law to Israel, and probably produced the sounds and appearances, which impressed consternation and terror upon every mind; they protected Daniel in the den of lions, and opened the doors of the prison in which the apostles of our Lord were con-

* *Reflection by a Parent on the death of his Child.*

Some messenger of God my door has pass'd'
From earth returning, saw the beauteous flow'r,
Transported, gather'd it, and in his hand
Bore it to heaven, rejoicing.

fined. Happy for us, that, in executing their office, they are generally invisible. The appearance is terrible to man invested with flesh and blood;* but their existence and services are expressly revealed, and the experience of the righteous confirms the consolatory truth.

Though the angels "excel in strength," and are the highest order of created intelligences, they cheerfully marshal themselves under Christ as their head.† At his command Gabriel flies, and Michael executes all his pleasure. The innumerable company execute his orders in every part of his vast dominion, and

* It is a strong proof of the depravity of man, and of his deep consciousness of guilt, that whenever any extraordinary appearance leads him to believe that a messenger is sent to him from the invisible world, he is filled with *fear* and not with *joy*, he expects *vengeance*, and not *kindness*. This appears not to have been the case before the fall, but it has been so ever since. When our Saviour walked on the sea to go to his disciples, they thought it was a spirit, and "cried out for fear." At the sepulchre of the risen Saviour, the angels had to sooth the apprehensions of the pious women with "fear not ye." A few years since, when Blanchard ascended in his balloon from Philadelphia, he caused great consternation among the ignorant people a few miles from the city, where he descended to the earth. They did not suppose he was *a good angel*, coming to them on "an errand of mercy." They fully believed that he was *the devil* come to do them mischief; and it was not till after many assurances to the contrary, vociferated to the astonished beholders at a distance, that the æronaut could prevail on any one to approach, and afford him the assistance which he needed.

† Religious worship is a service due to God alone. Hence angels, who are only the creatures of God, are not the proper objects of worship, and they are represented in scripture, as refusing it in the most peremtory manner, and as being filled with a kind of holy abhorrence at the thought that it should be offered to them. "And I John saw these things, and heard *them*. And, when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See *thou do it* not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. xxii. 8, 9. In connexion with this, let it be remembered, that the Saviour, more than once, while on earth, received religious worship, and never disapproved nor forbad it; and is, moreover, represented as the object of worship, after his ascension, by the apostles, and by the first martyr Stephen. Nay, let it be remembered, that the *angels* themselves, and by the express command of God, are bound to worship him; for "when he bringeth his first begotten into the world he saith, and let all the angels of God worship him." Heb. i. 6. Let this be remembered, and then say if the conclusion is not absolutely unavoidable, that Christ is God.

shall attend him, in full assembly, at the great day, to carry into *full* effect his designs, with respect both to the righteous and to the wicked. Recognise, in this glorious person, *Immanuel* "*God with us.*" Beware of his displeasure; obey his voice; provoke him not; for he will not pardon his irreclaimable enemies. The unbelieving, and disobedient, if they retain this character, are excluded from hope. They arm against themselves a power, which can raise up evil to torment them in their basket and in their store; in their bodies, and in their minds; in themselves, and in their families; in time, and in eternity. There is, therefore, a pressing necessity to comply with the psalmist's admonition: "Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him."

Our Lord sends forth his angels to comfort, to direct, and to bless his people. It is not easy to ascertain the precise manner in which they perform their services. If thoughts suddenly arise, which determine our conduct at a critical moment, angels may suggest these thoughts; if unexpected deliverances come, when we had no hope, it may come by their instrumentality. Through their agency many may have been in a sort impelled to actions, whose effects have been universally useful; they have apprehended danger, when all was apparently calm; they have been urged to prepare for death, when external circumstances promised a continuance of life. We are intimately connected with the world of spirits. Had we the discernment of Elisha's servant, these celestials might often be seen hovering around us, observing our conduct, ready to execute the command of the King of heaven, in his designs either of judgment, or of mercy. What feelings ought this thought to inspire! Every opposing difficulty; every existing want; every threatening danger is known and observed. The christian may struggle with difficulty; may be oppressed with want; may be alarmed at the view of danger, but *his friends* are on his right hand, and on his left, with encouragement, assistance, and support. *Alone*, your circumstances are desperate; but *the angels* on your side, and the Saviour for your friend, those who are with you are more and stronger than they who are or can be against you. Acting in the presence of *angels* as well as of *men*, how holy and how dignified ought your actions to be! Why should trouble reach your hearts? Why so easily dismayed? Demean not yourselves before attending celestials. Let your worship be reverent, and your conduct heavenly. In patience possess your *souls*. *Wisdom's ways* are pleasantness, and her paths

peace. Go on your way rejoicing. "There shall no evil befal thee, neither shall any plague come nigh thy dwelling." God "shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Do the most exalted angels minister to the meanest of the human race, performing, for their benefit, many kind offices? Nay, did the Lord of angels himself come into our world, not to be ministered unto, but to minister, and to give his life a ransom for many? And can any be so dull as not to observe that doing good to one another is conduct *heavenly* and *magnanimous?* Men are never so well employed as when they lay themselves out to be useful, and to promote the welfare of each other. This is the employment of angels. This was the employment of the Lord of angels himself, when on earth. In such employment men are workers together with God. What conduct can give such satisfaction, or what conduct can render any so truly *great?* This is the character, in some measure, of all who are renewed in the spirit of their minds. They shall certainly reach the heavenly state, for, in disposition and conduct, they resemble celestials.

PHILOLOGOS.

[*To be continued.*]

EXTRACT OF A LETTER.

THE sentiments contained in the following short extract, will afford consolation to the soul which labours under a sense of its unworthiness, and is truly desirous of turning unto God, through Christ, for relief and pardon. The letter is from a clergyman in the interior of the country to his friend in this city.

"YOUR complaints of the state of your mind, your doubts and apprehensions of an interest in Christ, are by no means uncommon to God's people, and they should not, therefore, discourage you, as though a new thing had happened under the Sun. A sense of our unworthiness will always sink us in the dust, and it would into absolute despair, were not our hopes kept alive by the incomprehensible love of our Redeemer; for he is faithful, who hath called us, and who will also confirm us unto the end. The timidity of Christ's sheep is, perhaps, a characteristic of the whole flock, whilst the tenderness of the divine shepherd, who carries his lambs in his bosom, is sweetly exhibited by bidding them

not to fear, for it is the father's good pleasure to give them the kingdom.

" Our safety, my dear sir, does not depend on our frames, but on the faithfulness of God in Jesus Christ. This is our great mercy; for a believer, in the feelings of his heart, is one of the most variable creatures in the world; to-day joy brightens in his countenance, to-morrow he bursts into tears. Yet, however variable he may be, the foundation of God standeth sure, having this seal, or rather this inscription, the Lord knoweth them that are his. Be thankful, therefore, if there be found in you any good thing toward the Lord God of Israel, for he will never desert you. He will graciously fan the spark, if it be no more, nor quit the merciful employment, until that spark, bursting into a flame, shall mingle with the fires of the seraphim."

MISCELLANEOUS THOUGHTS ON SAVING FAITH.

To possess clear, scriptural, consistent views of saving faith, is of the utmost importance. Our Saviour says, " this is the work of God, that ye believe on him whom he hath sent." The consequences resulting to those who have this faith, as well as to those who shall remain without it, will be eternal, " He that believeth shall be saved, but he that believeth not, shall he damned." " What must I do to be saved?" is an interesting question. The answer given to it, by unerring wisdom, is, that we " believe in the Lord Jesus Christ;" and then the encouragement to a compliance with this direction immediately follows, which is a divine promise, that we " shall be saved."

Faith is a transaction of the mind and heart with God, about our eternal salvation. It is the exertion and desire of the soul, in coming to Christ. Thereby we cordially accept of Jesus, as our own Saviour, and give ourselves to him, to be his servants forever. For our imitation, and to their honour, it is recorded, 2 Cor. viii. 5, that the members of the churches of Macedonia " gave their ownselves to the Lord." A great diversity of metaphors is used, in the sacred writings, to illustrate the nature of this grace; such as, looking, coming, flying, &c.

I select three phrases, used in the scriptures, for the illustration of saving faith.

1. It is represented as the act of a soul, when receiving Christ. John i. 12. " As many as received him, to them gave he power to become the sons of God." Wherever the gos-

pel is preached, there Jesus Christ and his salvation are freely offered to all, without exception, who hear it. Never was human benevolence so freely and sincerely exerted, to procure relief to indigence and distress, as is displayed by God in the plan of redemption. The great Jehovah has offered up his own Son as a sacrifice for sin, that through him, his rebel enemies may obtain pardon, peace, and glory! Having made this offering, and having pointed out the way to eternal happiness, it only remains for sinners to determine if they will accept of it; for it is only by receiving Christ, as he is offered to us in the gospel, that we can make him our own. By faith we live upon him, are nourished by him, and make use of him, for "wisdom, righteousness, sanctification, and redemption."

2. Faith is represented, John vi. 53, as the act of "eating the flesh, and drinking the blood of the Son of man." Happy they, who hunger and thirst after righteousness; happy they, who feed upon the true bread which came down from heaven! However, as it is not the act of taking, or eating food, which nourisheth, but the food when taken; so it is not any intrinsic excellence in faith, viewed simply as our act, which saves us, but the merits and grace of Christ, applied, used, and digested by faith. By it, we plead the righteousness of Christ for our justification; and live upon his grace and fulness, for our sanctification. It opens a communication between heaven and earth. It conducts its possessor directly to the mediatorial treasures of him in whom it hath pleased the Father, that "all fulness should dwell;" of him "in whom are hidden all the treasures of wisdom and knowledge." The conversation of the good man, is in heaven; to that country he trades. The road, between Christ's inexhaustible fulness and his own penury and emptiness, he travels with delight. He views Jesus Christ as the divinely appointed trustee of the covenant of grace; and, he comes to him, firmly believing that he possesses a boundless store of spiritual blessings, and that he possesses them for the express purpose of bestowing them upon every one who shall faithfully apply for them.

3. Faith, being the credit given to the divine testimony, is denominated "BELIEVING." Mat. xxi. 22. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

The Lord means as he speaks, and will do as he hath said. He is not a man that he should lie; for "righteousness is the girdle of his loins, and faithfulness the girdle of his reins." We have an example in the third chapter of Jonah, which illustrates the nature of that credit which we are to give to God's declarations.

Directed by the Lord, Jonah cried, " Yet forty days, and Nineveh shall be overthrown." " So the people of Nineveh believed God;" that is, they gave full credit to God's message, delivered to them by Jonah. Another example occurs in Acts xxvii. After Paul had appealed to Cesar, and when he was on his voyage toward Rome, he and those who were with him were threatened with a watery grave. The Lord, who frequently appears for the deliverance of his own people, in the very article of extreme danger, sent his angel to communicate the following intelligence. " Fear not Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee." Whereupon Paul animated his fellow-passengers, saying, " Be of good cheer, for I *believe* God, that it shall be, even as it was told me." God hath said it, I *believe* it. A filial, unsuspecting confidence in the Lord, as inviolably faithful and true, is signally pleasing to him, and infallibly secures our own eternal happiness. God has placed his word on a foundation which cannot be shaken, and on that we may safely fix our faith. His promises, confirmed by his oath, are exhibited to gain our unwavering reliance. " Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us."

" The gospel bears my spirit up;
" A faithful and unchanging God,
" Lays the foundation of my hope,
" In oaths, and promises, and blood."

Many doubts arise in the minds of anxious inquirers, with respect to their right, or warrant, to receive or believe in Christ; but how divinely encouraging are the means employed by the Lord to remove these doubts? " Buy wine and milk without money and without price. Come unto me, all ye that are heavy laden, and I will give you rest. Whosoever will, let him take the water of life freely. Him that cometh unto me, I will in no wise cast out." Christ is now riding through the evangelised world, in the chariot of the gospel, and as he passes along, he exhibits to all a pardon, purchased and sealed with his own blood. He, affectionately, asks, " O sinners, who among you desires a pardon?" Jesus the redeemer, came to save sinners—the very chief of sinners; and the invitations given, and the offers made, in the scriptures, authorise them to come to *him* for salvation, without any

discouragement. When you meet a beggar and offer to relieve his wants, his unworthiness, however great, does not preclude his right to receive the good which you tender him: neither, doth your unworthiness annihilate your right to believe in Christ, as your own particular Saviour, and to receive the offers and invitations made to you in his gospel. He promises, not only to accept you, when you shall come, but also to guide you through life, to support you in affliction and death, and to be your portion in eternity. His own words are, "I will never leave thee, nor forsake thee;" which, according to Dr. Doddridge's emphatical translation, are, "I will not—I will not leave thee; I will never, never, never forsake thee."

Faith presupposes a conviction of our apostacy from God, and of our consequent depravity and wretchedness. For the whole need not a physician but the sick. Before coming to Christ, by faith, we must feel, that we are exposed to God's wrath, and to the curse of his broken law; that, by our personal exertions, we cannot answer the requirements of that law; and that "there is none other name under heaven, given among men, whereby we must be saved."

The kind invitations, given in the gospel, are intended to embolden trembling inquirers to fly for safety to the true city of refuge, and also to leave impenitent sinners without excuse. But, alas! the tender proposals of salvation, which are made to us in the gospel, will increase our guilt and inflame our misery, unless we accept them. O careless sinner! by your unbelief you make God a liar. Undervaluing the gospel is a more heinous crime than the violation of the law; for, in the gospel, God is making his last effort to reclaim you, and, therefore, if you continue to disregard it, there remains no more sacrifice for your sin. "If," saith Christ, "I had not come and spoken unto you, you had not had sin, but now you have no cloak for your sin." What will it avail you, that Christ hath bled to death on the cross, unless you come to him? Will a proclamation of pardon, issued to rebels, from competent authority, profit them, unless they comply with the terms on which the indemnity is offered? Will wealth proffered to an indigent man enrich him, if he do not accept it? Will a suitable garment provided, but not put on, cover or warm you? Will food exhibited, but not eaten, satiate a craving appetite? Neither, my brethren, will a Saviour, mercifully provided for you, and tenderly proposed to you, rescue you from eternal death, and procure for you everlasting life, unless, by faith, you make him your own. G.

COMMUNICATION.

Mr. Editor,

The following sentiments of Lequinio, a member of the national convention of France, are too remarkable to pass unnoticed, and will, I think, make an interesting article for your magazine. Speaking of Jesus Christ, in his late book "On Prejudice," cap. 26, he expresses himself thus:

"He called himself the Son of God! Who among us dare say that he is not? He always displayed virtue; he always spoke according to the dictates of reason; he always preached up wisdom; he sincerely loved all men, and wished to do good even to his executioners; he developed all the principles of moral equity, and of the purest patriotism; he met danger undismayed; he showed himself averse to the great, who in all ages have made a bad use of their power; he described the hardheartedness of the rich; he attacked the pride of kings; he dared to resist even the face of tyrants; he despised glory and fortune; he was sober; he solaced the indigent; he taught the unfortunate how to suffer; he sustained weakness; he fortified decay; he consoled misfortune, and knew how to shed tears with them that wept; he taught men to subjugate their passions, to think, to reflect, to love one another, and to live happily together. He was hated by the powerful men whom he offended, and persecuted by the wicked whom he unmasked; and he died under the indignation of that blind and deceived multitude for whom he had always lived." P.

The above extract is not introduced into this work, (nor can we suppose our correspondent intended it) for the purpose of rescuing its author from the charge of infidelity which has long existed against him. Such an attempt would, unquestionably, fail. But we place it before our readers, as the testimony of an enemy to the divinity of our Saviour, when called to speak of his life and character. Ed.

EXPOSITION.

REVELATION xiii. 8.

"*The Lamb of God slain from the foundation of the World.*"

Whoever peruses the holy scriptures with that temper and attention, with which they ought always to be read, will remark innumerable expressions calculated to alarm his fears, excite his hopes, and kindle in his breast a fervid spirit of piety and devotion.

Of this description is the awful and sublime passage in the Revelations, which I have selected for the subject of my meditations. It transports us to the beginning of time, and discloses the eternal counsels of divine wisdom, and the provisions of infinite benevolence, for restoring fallen helpless man to the image of his maker, and to the favour of an offended God: it disperses the dark cloud, which sin had spread over the newly created world; it announces the opening of the gates of immortality, which had been closed against man in consequence of his disobedience and demerit; and it reveals to us the fountain in which alone the defilement of sin can be cleansed, that of the blood of "the Lamb slain from the foundation of the world."

To this object let us direct our devout contemplations; it is the rock of our faith, the source from which piety derives all its hope and confidence, a sure refuge against the calamities of this life, the promise of an eternity of bliss. "The Lamb of God slain from the foundation of the world," is no unmeaning metaphor; it is Jesus, "the Lamb of God which taketh away the sin of the world." This is the mystery which angels desired to look into, and which, in fulness of time, was revealed for the consolation of a guilty, desponding, and perishing world.

This is he, who was obscurely announced to our first parents, as the redeemer of their fallen race. It is to him, that the promise of the Almighty to Abraham refers, "In thy seed shall all the families of the earth be blessed." The circumstances of the sacrifice of Isaac, afford a typical representation of the solemn and important sacrifice of the Son of God. The various expiations for sin, prescribed by the ceremonial law of the Jews, prefigure the oblation and atonement on the cross. This was the star that was to come out of Israel; and the sceptre, seen in prophetic vision by Balaam which should rise out of Jacob. This is Jesus, whose coming and sufferings are so minutely foretold and pathetically described by Isaiah. This is the son of the virgin, predicted by the same prophet; and his triumphant exclamation, "for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," is verified and fulfilled in the person of Jesus, "the Lamb of God slain from the foundation of the world."

"What is man that thou art mindful of him, and the son of man that thou visitest him?" was the pious effusion of the royal psalmist on contemplating the wonders of the visible creation.

How would his astonishment, his rapture, his devotion have been excited, if he had seen the incarnation and sufferings of the Son of God, for the redemption of mankind. The magnificence of the orb of day attracts the admiration of the world, and his effulgence dazzles the eyes of all beholders: brilliant as he is, he is but the creature of the Almighty, appointed by him to measure time, to diffuse warmth and light, to give vigour to life, and life to vegetation. But Jesus, the sun of righteousness, the true object of spiritual contemplation, was begotten of his Father, before all worlds, dwelling in his glory from all eternity; his beams are the rays of divine mercy and benevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast, and by their animating powers recalling the dead to life, and reproducing the divine image, obscured and defaced by the pollution of sin.

Is this the language of truth or of mystery? It is both; but God has spoken, and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God, and we know no more of him, than what he hath thought proper to reveal of *himself*. All creation is a mystery; our birth, our life, our death, and the ways of Providence, are not less mysterious to our finite understandings than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Saviour.

Behold here the malignity of sin, which could require so great a sacrifice! Behold, the merciful love of God which could provide it! Whilst our souls dwell in the flesh, the foul nature of sin, in its full enormity, may not be conceivable by us. We feel ourselves affected and disordered by it; and the soul, gloomy and restless under its dominion, is incapable of perceiving the mercy and benevolence of its Creator, and of that return of gratitude and affection, which his mercy and goodness every moment claim.

The diabolical explosions of malice, hatred, revenge, lust, and jealousy, which so frequently excite our detestation and abhorrence, are visible; but the malignant quality, which engenders and nourishes them, is no sensible object; nor can our observation reach all the consequences of sin. The effects of a single act of iniquity, though we cannot trace them, may extend to generations unborn; and as earthquakes and tempests disfigure and disturb the earth and its atmosphere, so sin disorders and agitates the moral world. But the moral government of the Almighty, like all his perfections, is infinite: it is not circumscribed by the sphere which we inhabit; and the contagion of human iniquity, (I mention the supposition with diffidence,) may have an influence be-

yond the limits of our earth, like the principle of attraction which, to us invisible, operates between the sun and the revolving planets. Sin is rebellion against the sovereign Ruler of the universe, it is enmity to him, and the grossest offence against his purity and holiness. Light and darkness, the concentrated splendour of a thousand suns opposed to the deepest gloom, affords a faint elucidation of the infinite opposition between the impurity of sin and the purity of our Creator. All elucidations derived from human ideas, or sensible analogies, must be infinitely inadequate to describe it; but the atonement made to divine justice for the expiation of sin, which naturally rouses all the efforts of the imagination to conceive the malignity of it, is alone a stupendous and all-sufficient demonstration of its character.

He by whom the Father made all worlds, the brightness of the Father's glory, and the express image of his person, who upholdeth all things by the word of his power, to whom the Father saith, "Thy throne, O God! is for ever and ever;" this divine person laid aside his glory, became man, and suffered his blood to be shed, as an atonement for the sins of the world!

The punishment of sin in the world to come, is described, in the New Testament, in terms of terrific import, in language suitable to the magnitude of the atonement required for it. The Son of God is the expiatory sacrifice: the worm that never dies, the fire that is never quenched, mark the dreadful nature of the punishment which inevitably awaits impenitent sinners. If the death of the Son of God were necessary to redeem his people from their sins, what conclusion can the consideration suggest, as to the nature of that punishment, but that indeed it must be most terrible?

Enough has now been said on the character of sin, to impress our minds with the deepest humiliation, (which, but for the light of revelation, would sink into despair,) when we reflect upon ourselves as the polluted offpring of a corrupt stock. On this point, the word of God is positive and explicit. Behold I was shapen in iniquity, says David, and in sin did my mother conceive me. How can he be clean that is born of a woman? says Job; yea, the stars are not pure in the sight of God, how much less man, that is a worm. There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God: all have sinned, and come short of the glory of God, says St. Paul.

If God be of purer eyes than to behold iniquity, as the prophet Habakkuk teaches, well may we ask, in the words of Job, How can man be justified with God? Let us, then, as becometh

creatures formed out of the dust of the earth, as sinners and suppliants, prostrating ourselves before the throne of divine grace, ask of him who can alone resolve the question. His answer is ready,—Through the blood of the Lamb slain from the foundation of the world; for the blood of Jesus cleanseth from all sin.

If such, then, be the character of sin, what shall we say to those who make a mock of it, who consider the grossest violations of the laws of God as venial trespasses, and indulge their sensual appetites without fear or restraint? Poor, deluded, infatuated mortals, whom the majesty of Omnipotence awes not, who deride the terrors of his vengeance, who reject the gracious offers of his pardon and mercy, and, in the language of the New Testament, crucify Christ again. Yet think, ere the grave closes upon you, ere eternity opens to receive you, that hope will then be no more. You will then call upon the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." May the voice of one crying in the wilderness, ere yet it be too late, awaken your fears, and rouse you to repentance; and may the Holy Spirit imprint this awful truth upon your souls, and enable you, through faith in Christ, to live up to the sense of it: "Without holiness no man shall see the Lord."

If such, again, be the character of sin, and such the state of human nature under the dominion of it, what shall we say to others, who professing themselves believers in Christ, consider the scriptural expressions of the washing of regeneration, and the renewing of the Holy Ghost, as terms of no signification, or application, to christians of these days? Are the words of our Saviour to Nicodemus of no meaning, "Except a man be born again, he cannot see the kingdom of God;" and, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit?" Heaven is the residence of the spirits of the just made perfect; carnal ideas have no admittance there, and the atonement on the cross will not avail without that spiritual renewal, that purification of the heart and affections, which the gospel throughout inculcates as indispensably necessary to salvation, and ascribes to the operation of divine agency on the heart of man. To them, I also say, poor, deluded, infatuated mortals, may you, through the grace of God, be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God; and that being created anew in Christ Jesus unto good works, you may not be estranged from God.

Blessed, thrice blessed, are those, whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God

reconciling man to himself: who rejoice in their salvation through Christ, like a bird escaped from the snares of the fowler, like a child finding refuge in its parent's arms from impending destruction, or like a banished criminal restored to his country, and the society of his friends. Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God, with the consolations of his regenerate state. With passions subdued, and affections spiritualized, inflamed with love for God and Christ, and filled with charity to man, he finds all joy and peace in believing: he feels himself liberated from the chains of sin and death, and sees the portals of heaven unbarred for his admission, by the power of him, who first rose from the dead, and brought life and immortality into the world. He rejoices in hope, but with humility, trusting solely in Christ, who, he knows, will not suffer one of those to be lost, whom God hath given to him. In this confidence, with all patience and gratitude, he prepares to attend the bridal feast of the Lamb slain from the foundation of the world, and assumes his wedding garment "washed white" with his blood. Believing yet humble, animated but not presumptuous, hoping yet fearing, he lifts up his eyes and his hands to God and his Saviour, and joining the chorus of the angelic host, exclaims with pious rapture, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen. *Ch. Ob.*

MALACHI iv. 2. "*The SUN of righteousness shall arise with HEALING IN HIS WINGS.*"

I LATELY met with an explanation of this metaphor, so descriptive of the Redeemer's character, which was not more agreeable and satisfactory to me, than I am persuaded it must be to the readers of the magazine. An English divine having received information from a correspondent at Smyrna, of a wind which there begins to blow at the rising of the sun, so salubrious in its effects, as to be generally spoken of under the name of *the doctor*, it occurred to him, that "the wings of the wind" is a scripture phrase, and that Malachi might have known the healing virtues of the wind mentioned by his correspondent: he therefore concluded, that the prophet from thence takes his *image*, of the sun rising on the wings of healthful winds, to represent the benefit which men receive from the knowledge, the efficacy, and the Spirit of Christ, by the benefit which they receive from the rising sun, attended with breezes which refresh the spirits, and brace the nervous system.

RELIGIOUS INTELLIGENCE.

Extracts from the Report of the Directors of the Missionary Society, to their eleventh General Meeting, held in London, on the 8th, 9th, and 10th of May, 1805.

OTAHEITE.

In the course of the last year, we have received the journals of the missionaries at Otaheite, from October, 1802, to April, 1803. The civil war in that island, which had placed our brethren in a critical situation, having been happily brought to a close, they were enabled to pursue the object of their mission without any molestation. The brethren Jefferson and Nott, afterwards the brethren Bicknell and Wilson, made a preaching tour through different parts of the island, and published the glad tidings of salvation by Jesus Christ to the natives, some of whom gave them an attentive hearing, but the greater part treated their message with levity and disregard. The brethren first mentioned had an opportunity, in the course of their journey, to address nearly four thousand adult persons, which is probably more than half the total inhabitants of the island, for by the ravages of war and disease, the missionaries had reason to conclude that the inhabitants are reduced to the number of six or seven thousand souls. Their increased acquaintance with the people has discovered a dreadful degree of moral turpitude, generally prevailing among them, which has, no doubt, been much aggravated by the intercourse of wicked Europeans among them. Their principal desire has been by every means in their power to procure firearms and ammunition, which they employ every opportunity that occurs for accumulating; a circumstance by no means favourable to the missionaries, who, however, consoled themselves with this glorious truth, that "the Lord God omnipotent reigneth."*

The missionaries express their deep regret that human sacrifices were still frequently offered by the chief, to render his god propitious; and that the cruel practice of murdering infants was also continued, which, with the causes before assigned, contributed to the speedy depopulation of the country.

An event took place on the 3d of September, 1803, the consequences of which the missionaries were unable to foresee. The Dart, an English brig, employed in the seal-skin trade, touched at the island, in consequence of some disappointment in the object of her voyage; by which circumstance, our brethren received a small supply of necessary articles. When the Dart was about to leave the island, and was plying in and out of the bay, waiting for some provision which had been promised, the chief (Pomarre, father of the reigning prince Otoo) was proceeding in a canoe to the vessel with two of his people, but being suddenly attacked by a violent pain, he dropped the paddle from his hand, fell down on his face in the canoe, and never uttered another word. The canoe returned to the shore, and Pomarre shortly expired.

This chief having long been the powerful friend and protector of our missionary brethren, it was natural for them to feel some apprehensions on his sudden removal. They therefore prudently requested the captain of the Dart to defer his sailing till the next day, that they might have an opportunity of ascertaining whether they might indulge the hope of continued safety under the successors of Pomarre. The result of such inquiries as a few hours admitted of their making, was, "they trusted they might rely on the assurances of Otoo and Edea, that they should remain unmolested in the exercise of their mission, whatever changes might take place in the government." The missionaries appear to have been generally treated with civility, and sometimes with kindness, in the tours they made; and, though the greater part of the persons who heard them preach the gospel, were

* The directors enjoyed the satisfaction of conversing with a gentleman who had resided some months on the island, and whose account of the state of things there, corresponded with the journals and letters of our missionaries. He confirmed the information above mentioned, concerning the avidity with which the natives procured fire arms, and said he believed they might possess about 120 muskets. He observed that the missionaries seemed to be satisfied as to their own personal safety, and thought there was no occasion for their friends to entertain any painful apprehensions concerning them.

careless and inattentive, yet a few listened with becoming regard, asked questions, and wished for further information. "On the whole," says our brethren, "although we can give no flattering hopes of the success of the gospel, yet we believe the means are not used in vain. The names of Jehovah, and Jesus Christ, are universally known, and several truths respecting them; and, as God has appointed the preaching of the word for the salvation of sinners, we hope in due time, that blessed end will be answered in Otaheite."

The directors regret that they have received no communications from Otaheite, of a later date than September 3, 1803; and it was no small addition to their concern, to be informed by the Rev. Mr. Marsden, of Port Jackson, in New South Wales, in a letter dated 10th August, 1804, that the supplies requested by the missionaries and sent out in the ships Albion and Cato in 1802, and which had been forwarded by the Alexander, captain Rhodes, had not been landed at Otaheite; for the captain, hearing of the renewal of the war with France, relinquished his design of going to Otaheite, and after having been at sea some months, returned to Port Jackson; in consequence of which, the goods were re-landed, and were found to be much damaged. A further supply of necessary and useful articles for the mission was sent out in November last, by the Argo, captain Baden, but of their arrival at New South Wales, in order to their conveyance to Otaheite, the directors have not yet been informed.

When the state of this mission was maturely considered at a special meeting of the directors, September 24, 1804, it was unanimously resolved, "That a competent supply of necessaries and conveniences for the missionaries be annually provided, and forwarded to Otaheite, either by a direct conveyance, or through the medium of the Rev. Mr. Marsden, New South Wales; and also, that a credit to the amount of 300*l.* be lodged with him, to be applied discretionally by him to such exigencies as may occasionally occur." In pursuance of the former resolution, the supply last mentioned was sent out.

The directors feel a painful concern for their brethren at Otaheite, whose patient continuance in well-doing, amidst so many dangers and discouragements, entitles them to every exertion in their behalf that can with propriety be made. It is much to be regretted, that the means of intercourse with them are rare and so difficult; nor can the dir tors conceive of any practicable mode communication, but by encouraging so mercantile persons in New South Wal by a suitable bounty, to fit out a ves from thence, to be employed in the se skin trade, or some other commerc engagement suited to the country, a who may thus be induced to visit O heite, and convey to them the needf supplies, and thus open a channel communication with the society, provid that the missionaries find it their du to persist in their labours on that islan or to make an attempt to evangelize so other of the Society Islands. This impo tant measure is now under the most s rious consideration.

[*To be continued.*]

British and Foreign Bible Society.

Extracts from the Appendix to t Report of the British and Foreig Bible Society.

THE first is an extract of a letter fro the Rev. Dr. Dalrymple, one of the m nisters of Ayr.

"'I give you joy, and would take so small share of it myself, that we have liv to the day of a British and Foreign Bib Society. In the 82d year of my age, a 59th of my ministry; next to both deaf a blind; it is little that I can do in an a tive way to assist in so glorious a desig but that little shall not be wanting. Th evening I intend to overture our sym for a collection, after the good example the presbytery of Glasgow, and I hope succeed'." (p. 34.)

Mr. Kiesling a respectable mercha in Nuremberg thus writes.

"Your letter afforded me such j that I could not contain myself, but i mediately went to the Rev. John Go fried Schoener, one of the most respe table ministers of our city, in order communicate to him the joyful news fro a far country. He was no less affect than myself; and we agreed to appoint meeting of christians friends on Asce sion-day, at which we unanimously r solved to unite for the formation of Bible Society, and by a printed letter, invite our christian friends throughc Germany and Switzerland, to assist in so noble an undertaking.

"When sometimes I am privileged give away a Bible or New Testamer father and mother, son and daughter, a running after me, thanking me a hu dred, and a thousand times, kissing n hand and my coat, shedding tears

joy, and loudly exclaiming; 'May God bless you: may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honourable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of ministers and schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, insomuch, that I am afraid to present their petitions." (p. 36.)

The address circulated by the Nuremberg Bible Society throughout Germany closes with the following appeal.

"We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artisans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings?

"The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the States; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

"O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it. Ye, who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink.* If the blessing be already so great for him who ministers to the bodily wants of his fellow creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation!" (p. 41.)

From the letter of a Roman catholic priest, in Swabia, we gladly extract a few passages.

"I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nuremberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heart-felt joy and gratitude towards that God, 'who is the only Giver of every good and perfect gift;' but I felt also lively emotions of unfeigned love and affection for you, and for all the members of that venerable Bible Society, for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, whether the Bible was still prohibited to the catholics? Being convinced thereby, that you was mindful even of the poor catholics I was particularly moved and edified; for indeed, nothing is more affecting than that love which embraces all, without the least distinction; "for God is love; and he that dwelleth in love dwelleth in God, and God in him." I felt myself, therefore, constrained to thank you, in the name of all honest and well disposed catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible has never been prohibited to the catholics. The council of Trent only states, *Indiscriminata lectio Sacræ Scripturæ interdicta est.* Well informed catholics took this always in that sense only: that not all books of the Bible, *promiscuously*, should be put into the hands of the common people, refering chiefly to some books of the Old Testament. Besides, this prohibition of the council of Trent has never been admitted as binding by the whole body of the Roman catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible; and this prejudice, is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommended the reading of the Bible, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate but commend the reading of it.

"I feel a very great desire to witness

the formation of a similar Bible Society amongst the Roman catholics; & indeed, I will make some attempts, though I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman catholics, as would be requisite for such an undertaking. Your question, however, respecting the catholics, inspires me with the hope, that your society is desirous to extend its beneficial influence likewise to the catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable: and, indeed, it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms sufficiently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer's kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belonging to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the god of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!" (p. 45.)

We add one more extract. It is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one-third of their wages for the year. In one instance, a poor servant-maid put down one guinea on the plate, being one-third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble, reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that poor heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and heathen nations." (p. 60.)

For the Evangelical Intelligencer.

On Lord's day, Feb. 16th last, a neat stone meeting house, 55 feet by 45, was opened for the worship of Almighty God, in Tredyffrin township, Chester county, Pennsylvania. It belongs to the Baptist church in that place, who, for many years, have found their ancient house of worship too inconvenient for their increasing congregation. The day was unusually pleasant for the season of the year, and the concourse of people which assembled, was unusually numerous.

The exercises, which were solemnly impressive, were conducted in the following manner. Reading of selected scriptures, hymn, first prayer, & a sermon from Eph. v. 20, by the Rev. Dr. Rogers of Philadelphia. Hymn, second prayer, and a sermon from Psalm cl. 1, by the Rev. H. G. Jones of Roxborough. Hymn, concluding prayer, and the benediction, by the Rev. David Jones, pastor of the church at Tredyffrin. R.

OBITUARY.

MEMOIRS OF MRS. HANNAH HODGE.

[*Concluded from page* 46.]

In 1745, as nearly as can be ascertained, the subject of this narrative was married to Mr. Hugh Hodge. He too was one to whom the labours of Mr. Whitefield had been remarkably blest; and was chosen one of the first deacons of the church which, as we have already seen, was formed by an association of the particular friends and adherents of that eminent preacher. Mr. Hodge "used the office of a deacon well;" sustaining it with great fidelity and reputation to

y of his death. On his side, as on that of his wife, a regard to s comfort and improvement had ning influence in the choice which ıde of each other as partners for d experience fully demonstrated, both sides a wise and happy had been formed. Seldom has appeared to more advantage in jugal relation, than in that which ed between Mr. and Mrs. Hodge. rly forty years they were empha- "helps-mete" to each other in n duty, and in their journey to the y rest. "They walked before the all his ordinances and command- with a blamelessness of which the es are rare.

ng together with a very small of worldly property between them, d to provide for their subsistence r own efforts. These efforts were , strenuous, and constant; and by les of Providence, such was their in business, that they were able to live in a comfortable and re- manner; but to show a most example of hospitality, to per- merous acts of charity and libe- o be among the foremost in the of the gospel, and, after all, to re- ssessed of a handsome capital.

pious couple had two children, a a daughter. The daughter died cy; but the son lived to grow up, ive a liberal education, to study and to give promise of future ess to the world, and of comfort parents. But these expectations on blasted. During the revolu- war, he went to sea, on a voyage rprize, with a number of other ng youth of the city of Philadel- d no certain information was ever d afterwards, either of them, or the n which they sailed. The probabili- at all were buried together in the of the ocean. The anxiety which Mrs. Hodge experienced through eriod of time, during which there ne hope that their son might be nd the grief which they suffered hey were at last obliged to con- as a melancholy fact that their ild was no more, can better be ed than described. It is of more nce to remark, that their distress, it was, never sunk them into de- or despondence, never brought em any unavailing or unchristian ints, but was borne with a resig- truly christian, and a fortitude xemplary. Mrs. Hodge, who had both hopes and fears, in regard to the real piety of her son, told the writer of these memoirs that she had passed many an hour in musing on what was probably his eternal state. "After all," said she, "it must be left entirely with a sove- reign and holy God; but I may, must, and do hope, if I get to heaven, to find him there."

The death of her daughter, who was her first child, she has been heard to af- firm, gave her very little disturbance. "I had been married eleven years," said she to an intimate friend, "and had no child. Nor was I very anxious on the subject, till on a certain occasion, I was much interested in seeing an infant devot- ed to God in baptism, in our church. I was then forcibly struck with the thought, that a christian parent possesses an un- speakable privilege, who gives birth to an immortal being, and is permitted to give it away to God, in this his instituted ordinance. On the spot I fervently pray- ed for this privilege, if it should be con- sistent with God's will to grant it; and I solemnly vowed that if it should be grant- ed, I would, by his grace assisting me, un- reservedly devote to him the child which he should give me. My prayer was answer- ed, my vow was performed, and my child was taken to God, all within a year."

During the life of deacon Hodge, his house was constantly open for the recep- tion of all *evangelical* clergymen who visited the city. The cordial welcome which always met them there, and the pleasure which they both gave and re- ceived, made them love to resort to this happy dwelling. To many of them it was, for several years, *a home*, to which they went with as much freedom as they would have felt in going to a house of their own. Such, indeed, was the deep interest which both Mr. and Mrs. Hodge took in every thing that related to the church, such their eminent piety, and such the influence of their opinion upon others, that their sentiments on many interesting subjects, were asked by their clerical visitors, and are well known to have had weight in several important public concerns.

The house of deacon Hodge was also remarkable as a place in which religious associations, and assemblies of various kinds, were frequently held. Pious con- ferences, prayer meetings, and the ex- hortations of the ministers of the gos- pel to as many as the house and yard could contain, were here always welcome, often witnessed, and in many instances eminently blessed.

A general outline has now been exhibited of the life and habits of this pious couple, for a long series of years. Harmony between themselves, active attention to necessary worldly business, with a singular beneficence, charity, and piety, rendered them shining examples of practical and primitive christianity.

Deacon Hodge died A. D. 1783. By his will he left the use of nearly his whole estate to his wife during her life, and at her death, made it a fund for the education of poor and pious youth for the gospel ministry, in the college of New-Jersey. Mrs. Hodge bore the loss of her husband, not indeed without keen distress, for all her feelings were remarkably acute, but yet with such a becoming and sweet submission to the divine will, as was extremely amiable and instructive. She cherished a fond remembrance of her husband through the whole remainder of her life, on all occasions she honoured his memory, often spoke of him with tenderness, and yet, after her first sorrows, never with much apparent emotion, but in the same manner in which she would have mentioned a dear absent friend, whom she shortly expected to meet again. Happy spirits! ye are now united, never more to part.

The house of Mrs. Hodge, after the death of her husband, was the same hospitable mansion as before, the same place for sacred conferences, and meetings for prayer and religious improvement. One of these meetings was held weekly at her house till a short time before her death, and was, as she acknowledged, a valuable substitute for the privilege of public worship, from which her infirmities at that time often detained her. For many years after the death of her husband she likewise continued the business of shop-keeping, to which she had long been accustomed. He had left her an easy maintenance, independently of any exertions of her own. But she continued in her former occupation from considerations which manifested equally her benevolence and piety, and her good sense and knowledge of human nature. The income from her shop, which was considerable, was almost wholly applied to charitable uses, and sometimes she even added to it from her other resources. Thus, though she did not labour for her own subsistence, she had the satisfaction of providing more extensively than she could otherwise have done for the poor, the friendless, and the pious; and while she performed an important duty, gratified highly the feelings of her heart. But she also well knew the effect of habit on herself. She knew that having long been accustomed to fill up a large portion of the day with active business, she would be likely to feel the want of it, both in body and mind, when it should be discontinued. Accordingly, when her infirmities at last compelled her to relinquish her employment, she declared that she regretted it, principally because she found it unfavourable to her religious state. "You are very fortunate, madam," said a friend to her pleasantly, "very fortunate, indeed, in having no care or anxiety about the world; no business to take up your time or attention; nothing to do from morning till night, but to read, and meditate, and pray, and converse with your friends." "For all that," answered she, "I have not half so much comfort, not even in religion, as when I was bustling half the day behind the counter. I need more variety than I now get. I become moped and stupified for the want of something to rouse me. Beside all this, vain, foolish, wicked, and vexatious thoughts are almost constantly working their way into my mind, because I have so much of that time, which you talk of, for meditation. And, in addition to all, I become lazy and indolent, and do nothing as I ought to do. No, I was a great deal better off when I had some worldly business to which I could attend moderately. It did me good in every way. I must get along as well as I can, now that I am incapable of business, but I find it no advantage, but the contrary, to be without it." It is believed that this was the language of truth, of nature, of experience. Those who have led a busy life should contract their business as age advances, but they will seldom find it beneficial, even to a life of religion, to be wholly unemployed in worldly concerns.

Mrs. Hodge had three attacks of an apoplectic or paralytic kind, within the last sixteen years of her life. But she wonderfully recovered from them, and possessed all her faculties, in a degree of vigour beyond what is usually seen in persons of her age, till about two years before her death. Then her decay became rapid and visible. On the 16th of Dec. 1805, in going to bed, she was seized with a fit. Medical aid was used to restore her, and she recovered so far as to know and speak to those who were about her, especially to the pastors of the church to which she belonged. In the course of the evening, they both, at different times, prayed with her, and she appeared capable of joining in the service,

at least for a part of the time. But her mind was evidently in a broken, wandering, and enfeebled state. Still, however, it seemed to draw to the centre which had so long attracted it. "Help, Lord Jesus! help; come Lord Jesus, come quickly," were sentences that she often repeated. She had a succession of slight paralytic affections during the night, and early in the morning *fell asleep in the Lord*, expiring without a sigh, a struggle, or so much as the motion of a single muscle.

Few persons in the city of Philadelphia had so extensive a religious acquaintance as Mrs. Hodge. To them these memoirs will be interesting, and to others a part of them may be useful. They will be closed with an attempt to give the most striking features of her character.

Among the natural powers of her mind she was most of all distinguished by that faculty which has been denominated *common sense*, and of which it has been truly said, that "though no science it is fairly worth the seven." Except on the subject of religion, she had read but little; and in what is usually understood by mental improvement, she had made no great progress. Her powers of judging and distinguishing were naturally strong, and these she had improved by thinking much and observing accurately. Hence she seldom gave an opinion which did not deserve to be heard with respect, and which was not proved by experience to be just. This was the source of the influence which she possessed, and which was singularly great. Often has the writer of these sketches remarked, that she was a striking example of what solid sense, sterling integrity, and sincere piety will effect, without the advantages of refined education, great wealth, or even of that sex which usually claims the highest respect. It was his belief that for many years her opinion had more influence in the large religious society to which she belonged, than that of any other individual in it. Yet it may be remarked with truth, and the truth is much to her honour, that she did not appear to know the influence that she possessed. She was truly diffident and unassuming, and never intruded her opinions upon others, nor delivered them as if she supposed they were important.

She possessed *great sensibility and strong passions*, which caused her many a sore conflict. Yet the united influence of religion and good sense had given her, as a habit, a remarkable self-command; so that she was capable of managing, with a happy address, the most *refractory* spirits of others. She could remain self-possessed and silent, till the time for administering reproof was come, and then give it with the most complete effect. Many examples of this were known to her acquaintance.

Kindness and affability were distinguishing features of her character. They rendered her company unusually agreeable and pleasing; so that even the young and the gay sought it, and were often delighted with it. They could not but admire in her a strictness of piety, united with a tenderness, an attention, and a desire to give pleasure, which they seldom found. To the last she was visited by the young as well as by the old.

Her *benevolence and liberality* have already been mentioned. Many will feel their loss, and, ungrateful as the world is, many will long remember with gratitude the benefits she conferred.

She was remarkable for *sincerity*. There was nothing that she abhorred more than dissimulation or hypocrisy. She could not endure it in others, and she stood at the greatest distance from it herself. She loved to hear and to speak the truth in all its simplicity. On some occasions, the frankness and explicitness of her manner gave offence. Such instances, however, were not numerous; for though she would never speak what she did not believe, she was often silent, when she differed from the sentiments of others, and when she thought that speaking would do no good. But her silence on many such occasions was eloquent, for it was not easy for her countenance to conceal any sentiment that she strongly felt.

In *domestic life* she was indeed *a bright example*. Intent on doing good in this, which is the principal sphere of female usefulness, and having always a small family of her own, she brought up a number of orphan or destitute children, received several female boarders into her house,* and made it a charitable asylum to others who had once seen better days. Many of these, especially the youth, received the most essential benefit from her example, her conversation, her instruction, her admonitions, and her

* The last of these was the aged and amiable widow of the late Rev. Dr. Finly, whose company and conversation were the principal earthly solace of Mrs. Hodge in the last years of her life: And to whom the writer here begs leave to dedicate these memoirs of her dear departed friend.

prayers. A domestic incident on which she loved to dwell was the conversion and piety of a native African woman, whom her husband had purchased, and whom she had assiduously taught the principles of religion. This woman died at last in christian faith and triumph, uttering, in broken English, sentiments that would have adorned the lips of the oldest and best instructed saint.

The piety of Mrs. Hodge was indeed *eminent*, but its peculiar characteristic was *humility*. Those who had heard much of her did not always find their expectations realized, when they became acquainted with her. They found that she was not one of those who anticipate continually and with confidence the heavenly joys, who are raised by this above all fear of death, and who seem to be rapped into a better world while they remain in this. A person who, from what he had heard of her, was led to believe that she possessed something of this character, after a short acquaintance, offered to present her with a handsome copy of Mrs. Rowe's Devout Exercises of the Heart. Her reply to him was this: "I know something of that book, sir, and I thank you sincerely for offering it to me. But I must say that it is a book which does not suit me. I wish I was more like Mrs. Rowe than I am. But her exercises were so far superior to mine, and her descriptions of them are so strong, that, to tell you the truth, they rather discourage me than help me. If you please, let the book be given to Mrs. —— I think it will exactly suit her." In this there was no affectation, to which indeed she was a stranger. She believed that others had made attainments far beyond her own, attainments which she wished to make, and mourned that she wanted; but to which, as she believed she did not possess them, she would make no pretensions. There were some considerable portions of her life, and many short seasons scattered through almost the whole of it, in which she rejoiced and triumphed in God her Saviour. But as *a habit* she did by no means possess the "full assurance of hope." On the contrary, she had frequent doubts and fears, and great anxiety about her spiritual state; though never, after her first exercises, did she sink into any thing like despondency. She was often searching her heart, questioning and examining herself, to ascertain whether she was truly a disciple of Christ; and this continued to the very last. Few christians have ever more fully renounced themselves than she and expected salvation as the purchase of the Saviour, and the free gift of God through him. The idea of *human merit* in the sight of God was the abhorrence of her soul. Some of the poor whom she relieved, would sometimes suggest that her abundant charities would render her the favourite of heaven. Such intimations she always received with manifest disgust, and it is believed never failed to reprove the parties who gave them, and to endeavour to convey juster notions of the manner in which we must be recommended to God. She panted ardently after holiness and inward conformity to the divine law, but a clear sight and a deep sense of her remaining depravity, made her abhor herself, and cleave to the perfect righteousness of Christ, as the only foundation of her hope. Newton's Letters, and Owen on Indwelling Sin, were, next to the holy scriptures, the books which she most delighted to read.

Thus has an imperfect sketch been given of the character of this excellent woman, of whom a man who had seen much of the world, was heard to say, as he followed her corpse to the grave, "I would rather be Mrs. Hodge than Buonaparte." Beyond all question, her life was more enviable, her death more happy, and her eternal destiny infinitely more desirable, than that of any unsanctified hero, patriot, or sage, whose actions or whose wisdom have furnished the theme of the poet's song, the materials of the historian's volumes, and the object of emulation to a blinded world, "Blessed are the dead who die in the Lord; ye saith the Spirit for they rest from their labours, and their works do follow them.

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BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

AMONG the duties which every generation owes to those which are to succeed it, we may reckon the careful delineation of the characters of those whose example deserves, and may invite imitation. Example speaks louder than precept, and living practical religion has a much greater effect on mankind than argument or eloquence. Hence, the lives of pious men become the most important sources of instruction and warning to posterity; while their exemplary conduct affords the best commentary on the religion they professed. But when such men have been remarkably favoured of God, with unusual degrees of light and knowledge, and have been honoured by the special and extraordinary influences of his Holy Spirit, and by the most manifest and wonderful interpositions of divine Providence in their behalf, it becomes a duty of more than common obligation, to hand down to posterity the principal events of their lives, together with such useful inferences as they naturally suggest. A neglect of this duty, even by persons who may be conscious of the want of abilities necessary for the complete biographer, is greatly culpable; for, if the strictest attention be paid to the truth of the facts related, and all exaggeration or partial representation be carefully avoided, the want of other furniture can be no excuse for burying in oblivion that conduct, which, if known, might edify and benefit the world.

The writer of these memoirs has difficulties of a peculiar kind to encounter, in attempting to sketch the life of that modest,

humble, and worthy man, whose actions, exercises, and sentiments he wishes to record. Worldly men, who are emulous to transmit their names to following ages, take care to leave such materials for the future historian, as may secure the celebrity which they seek. But the humble follower of the meek and lowly Jesus, whose sole aim is the glory of God, in the welfare of immortal souls, goes on, from day to day, as seeing Him who is invisible, careful to approve himself only to the Searcher of hearts, regardless of worldly fame or distinction, and leaving it to his heavenly Father to reward him openly, in the day of final account. The writer of such a man's life, must principally rely on a personal acquaintance with him, and the communications of his intimate friends, for the information which shall be imparted to the public. In these circumstances it is peculiarly embarrassing if some of the facts to be recorded are of such a nature, that it is most desirable to have their authenticity so fully established, that incredulity shall be confounded, and the sneer of the sceptical and profane lose its effect. But the writer of the following narrative, though placed in these circumstances and having such facts to detail, has nevertheless determined to proceed. He has refreshed and corrected his own recollection, by the most careful inquiries that he could possibly make of others, until he is well assured, that what he shall state is incontestible truth. From the very nature of several things of which an account will be given, they do not indeed admit of any other direct testimony than that of the remarkable man to whom they relate. But if there ever was a person who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed in whom there was no guile. With such materials, then, as have been mentioned, and for a work of such character as has been hinted, the writer has undertaken his task. He has undertaken what he would most gladly have resigned to an abler hand; but from which, as no other offered, he *dared* not withhold his own. He could wish that speculative and even unbelieving minds might be instructed and convinced by these memoirs. But his principal object, and that in which he trusts he shall not be entirely disappointed, is to direct, assist, and comfort pious souls, groaning under the pressure of the calamities which they often have to endure in their pilgrimage through the wilderness of this world.

The late Rev. WILLIAM TENNENT, of Freehold, in the county of Monmouth, in the state of New-Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, in the state of Pennsylvania. This last gentleman was originally a minister of the church of England, in the then kingdom of Ireland, where he was born and received his education. He was chaplain to an Irish nobleman, but being conscientiously scrupulous of conforming to the terms imposed on the clergy of that kingdom, he was deprived of his living. He now became acquainted with the famous Gilbert Kennedy, of ——, a presbyterian minister, who had also been persecuted for his religious principles, and soon after married his daughter. Finding it difficult to continue at home with any satisfactory degree of usefulness, and his family increasing, after a few years he determined to emigrate to America, where he was encouraged to hope for a greater liberty of conscience, as well as the prospect of being employed in extending the Redeemer's kingdom in that new world. He arrived at Philadelphia in the summer of 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second presbyterian church in Philadelphia; William, the subject of these memoirs; John, who became pastor of the church at Freehold, and died at the age of twenty-five years; and Charles, afterwards minister of the presbyterian church at Whiteclay creek, whence he removed to Buckingham, in Maryland.

William Tennent, the father, on his first coming to America, settled at East Chester, in the then province of New York, and afterwards removed to Bedford. In a short time he was called to Bucks county, in Pennsylvania, and preached at Bensalem and Smithfield; but soon after settled permanently at Neshaminy, in the same county. Being skilled in the Latin language, so as to speak and write it almost as well as his mother tongue, a good proficient also in the other learned languages, and well read in divinity, he determined to set up a school for the instruction of youth, particularly of those designed for the gospel ministry, as the best service he could render to God and his new adopted country; education being then at a very low ebb. There appeared, in his apprehension, a very large field for the propagation of the gospel, could a sufficient number of faithful labourers be found for so great a harvest. A learned ministry, he well knew, was necessary to the sure foundation of the church of Christ, especially in a new country, so peculiarly exposed to every invader, and where the enemy might so successfully sow tares among the

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wheat. In pursuance of this design, he established an academy, and built a house, since known by the name of the log-college.

Soon after his arrival in Bucks county, on full consideration, he left the church of England, and, to enlarge his sphere of usefulness, determined to join the presbyterian church. Accordingly, he applied to the synod of Philadelphia for admission into their communion; and, on due examination, and complying with their stated rules, he was very cordially received. At the first meeting of the synod afterwards, he addressed that venerable body, in an elegant Latin oration, which added greatly to his celebrity, and increased the hopes of his friends as to the success of the institution he had founded. To erect and support such an important seminary of learning, out of his own private purse, at that early period, in a new country just rising from a savage wilderness, and to devote himself to so severe a service, in addition to his pastoral charge, was a boon to his generation, that at this day cannot be easily nor sufficiently appreciated.

His expectations, in a few years, were more than realized. In this institution the principal men of the day, and many of the presbyterian clergy, were educated, and added greatly to the increase and usefulness of their churches. The late Rev. Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with many others, were among the number of his pupils, and thought themselves honoured by being considered as sons of this humble seminary. Here also his own four sons received their education, and were prepared for their important services. Had these been the only fruits of that infant academy, America would have reason to rejoice, and to render thanks to that God who directed this gentleman to visit her shores.

His second son, WILLIAM, who is the subject of these sketches, was born on the 3d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America. He applied himself, with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New-Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly he left his father's house, with his consent

and by his advice, and went to New-Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favour and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were

entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swoln, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as

if something had hurt him, and made a pause His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

[*To be continued.*]

SERIES OF LIVES.

[*Continued from page* 58.]

THE LIVES OF JAMES AND JOHN, THE APOSTLES.

JAMES and John were sons of Zebedee, and inhabitants of Bethsaida; they were also the friends of Simon and Andrew, and partners in their fishery. By their mother Mary, surnamed Salome, they are supposed to have been related to our Lord; a distinction which can confer no additional dignity on men who were avowed by him as his chosen apostles. A tradition, on which the gospel throws no light, reports the younger brother John to have been that other disciple of the Baptist, who, together with Andrew, upon his testimony, followed Jesus, and was satisfied with the credentials of the lowly Messiah. John's connexion with Andrew inclines us to think that all these friends were of the same school, and renders, therefore, this tradition less improbable.

The sons of Zebedee were called to be disciples of our Lord at the same time with the sons of Jonah. With them they were witnesses of the miraculous draught of fishes, and from that time forsook their ordinary occupation, that they might learn of Jesus to be *fishers of men;* and when the apostles were chosen, they were next in nomination to Simon Peter. With that great man, they were the depositories of those secrets, and the witnesses of those private transactions of our Saviour's life, which were not confided to his other apostles; such as the re-animation of the daughter of Jairus, the exhibition of the glories of Immanuel on Mount Tabor, and the sorrows he experienced in Gethsemane. Like Peter, they also received from the Lord, a new and illustri-

ous name, that of Boanerges, or Sons of Thunder. An appellation probably descriptive not so much of their constitutional fire and vehemence, as of the undaunted courage and zeal of their ministry, and the energy of their eloquence, which, like the bolt of heaven, should flash conviction on the darkest minds, penetrate the most obdurate hearts, and bear down all opposition before it.

The first incident in which St. John is brought forward to particular notice, is the following. John said, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followed not us.* But Jesus said, *Forbid him not, for there is no man shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.* It is here acknowledged, that the person in question cast out devils in the name of Jesus, thereby glorifying the Redeemer, as the gracious source of the power he exercised. What offended the apostles seems to have been, that this worker of miracles acted under no public commission from Jesus, and tended by his successful labours to depreciate the high powers delegated to themselves: in a word, this well meaning man was guilty of irregularity. We say, well meaning man, for otherwise, his conduct would have been equally liable to reprehension with that of the sons of Scæva (See Acts xix. 16.) But what excited the indignation of the apostles was tolerated and excused by the expansive wisdom of their Lord: nay, it could only have been through his co-operation that the miracle was at all effected. The ejection of devils, in the name of Jesus, plainly evinced the finger of God, since Christ himself shows the absurdity of supposing that Satan will be an agent in subverting his own kingdom. How much more strongly will this reasoning apply to the conversion of sinners! We learn from our Saviour's reply, that no man thus assisted by him will lightly vilify the power by which he is supported. God, who is amenable to none, is best able to estimate the good and the evil resulting from irregular ministrations; and it may be his pleasure at times to countenance them, in order to reprove the negligence and wake the zeal of any of his churches. He teaches us to judge of principles by their great, obvious, and immediate consequences. Upon the whole, therefore, if the milder methods of argument and persuasion fail to reclaim irregular men, we are bound neither to persecute their persons, to stab their characters, nor to anathematize their souls. While we lament the evils which do or may arise from their irregularity, and endeavour by every *Christian* means to obviate them; we are taught to honour their good will, their zeal and labours, and to bid them God speed, *so far as they follow Christ.*

The next act of the brother apostles is a more direct and open avowal of their worldly and ambitious views, than is recorded of the rest. Salome came to Jesus with her sons, *worshipping him, and requesting that they might sit, the one on his right hand and the other on his left, in his kingdom.* To this Jesus answered, *Ye know not what ye ask. Are ye able to drink of my cup, and to be baptized with my baptism?* Prompted by love, and fired with ambition, they answered boldly, *We are able*—we are ready to share thy fortunes. Our Saviour, through this dark cloud of ambition, perceiving the integrity of their hearts, replied; *Ye shall drink, indeed, of my cup, and be baptized with my baptism; but to sit on my right hand and on my left is not mine to give* by partial favour, and much less to those who are actuated by the motives ye now betray; *but it shall be given to them,* for whom, in the perfect harmony of grace and justice, wisdom and holiness, *it is prepared of my Father.* If to drink of the Saviour's cup, and to be baptized with his baptism, be the path appointed to the honours of his kingdom; what sincere christian will decline them? Our's, in that case, be the cross and reproach on earth! our's the fellowship of the man of sorrows! In any, and in every way may we be conformed to Christ, so that we may have a name in his kingdom, and behold his glory!

In our Lord's last journey to Jerusalem, as he passed through a village of the Samaritans, their national hatred to the Jews betrayed itself, by refusing to Jesus and his apostles, the common refreshment due to the weary traveller. Stung by the indignity offered to their Lord by these Samaritans, against whom, as schismaticks, they probably gloried in indulging the most violent resentment; the sons of Zebedee said, *Lord, wilt thou that we should command fire from heaven to consume them, as did Elias?* But Jesus answered, *Ye know not what manner of spirit ye are of. The son of man is not come to destroy men's lives, but to save them.* Let not this violence be deemed characteristic of these apostles; but let us at least learn from it to beware of cherishing unhallowed tempers, and holding proud and threatening language, under the specious veil of love to Christ, and zeal for his glory. We turn with disgust from the execrations of the profane; but when good men, and even ministers of the gospel of peace, launch vindictive anathemas from the pulpit and the press in the name of the Lord, we are filled with fear and grief. O, that before they endeavour to excite the flame of persecuting zeal, they would so far curb their spirits as to inquire with the sons of Zebedee, into the pleasure of Him whom they profess to serve!

When our Saviour was apprehended, James and John forsook him and fled, like the rest of the apostles; but John soon returning followed him to the palace of the high priest; probably attended him to the judgment hall of Pilate; and took his post near the cross of his expiring master. In that dreadful moment, when our Lord was enduring for our sakes the extremity of suffering, John received an affecting testimony of his peculiar love; for looking on his mother and the disciple whom he loved, (whose kind arms, perhaps, sustained the venerable woman, while a sword, as good old Simeon had prophesied, was piercing through her soul) he said, *Woman, behold thy son!* and to the disciple, *Behold thy mother! and from that hour, that disciple took her to his own home.* No comment can impress the heart which is insensible to the force and beauty of the text.

On the morning of the resurrection, John, first of all the apostles, reached the grave of his Lord; and there it is remarked to his honour, that on viewing the evidences of Christ's resurrection, while Peter reasoned, John believed. On the banks of Gennesareth, in the person of a venerable stranger, he was the first to recognise his Lord. On that occasion our Saviour used an expression which was construed by the Apostles in such a manner as might have injured a mind less pure than that of St. John; for they appear to have conceived the idea that he should not die; an idea which, at the time St. John wrote his gospel, had probably gained ground in the church from his advanced age, but which he evidently discourages; observing, that Jesus did not say, *He shall not die, but if I will that he tarry till I come, what is that to thee?*

After the day of Pentecost we find the beloved John always associated with Peter in every important transaction: they stand conspicuous in the front of that immortal phalanx, which conquered the world, and taught us to conquer it; the first brave confessors and joyful prisoners of the Pacificator and Liberator of mankind. Did they formerly contend for worldly pre-eminence? A baptism of fire has pointed out to them the pursuit of nobler dignities, to be obtained by nobler means. Neither wealth nor honour were now the objects of their ambition, but the glory of their God and Saviour: and corresponding fears, hopes, and affections united them, and shall forever unite all who are actuated by the same motives, though it may be with some intervening clouds of occasional misconstruction, in bonds of amity, which neither life nor death shall sever.

From St. John we now return to the martyrdom of his elder brother, styled by the church, James the Great; to distinguish him from another apostle of the same name, called James the Less, the son of Alpheus and the brother of our Lord. Ten years were now elapsed from Pentecost, and yet the scriptures record no transaction of James, nor of any of the apostles except Peter and John; yet were they all of the same spirit, and mighty in their conversation and ministry. The conduct of St. James in particular was, no doubt, consonant to the name of Boanerges, and such as justified the peculiar honour shown him by our Lord; but probably the sphere of his labours was confined to Jerusalem, and to occasional visits to the rising churches of Judea, Samaria, and Gallilee. From the sword of Herod Agrippa first striking at him, we may infer his authority in the church, and the efficacy of his testimony among the people. St. Luke records his martyrdom without detailing any circumstances of it, or adding one remark to throw light upon his character, or as the eulogy of his virtues. Why was so great an apostle as St. James taken away in the prime of life, in the midst of his successful labours? and why are the particulars of his life and labours unrecorded? God knoweth, though we know not. Incapable as we are of reconciling apparent difficulties, we may rest assured, that the works of nature and the dispensations of Providence, proceeding from the grand source of wisdom and order, have all a fitness and harmony which escape our limited faculties. What we now deem a blemish will hereafter appear a beauty; and we shall learn to adore what now we question. Some noble blood might be wanting to witness the infidelity of the world, and to invigorate the zeal of the church. And what victim could have been selected more proper, than he who had declared his readiness to be baptized with the baptism of his Lord; or what blood more precious than that of this Son of Thunder? His life and labours, unrecorded on earth, are emblazoned in the annals of eternity, and shall be hereafter published to an assembled world.

After the martyrdom of his brother, St. John is thought to have continued in Judea, until about the fifteenth year after the death of our Lord; discharging every office of filial duty to the pious mother of Jesus, until she was admitted to the glorious presence of her Son and Saviour. By her decease being free to discharge his apostolic office to the world at large, he appears to have quitted Jerusalem, and to have entered on the work of converting the Gentiles to the faith of Christ. Where first he exercised his office is not recorded; but after the death of St. Paul,

who first planted the gospel in those parts, we are authorized to say that he was much conversant in the Lesser Asia. The churches of Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia, are said to have been planted by him. These cities, with the addition of Ephesus and Laodicea, were the most flourishing of the Asiatic churches; and, from the circumstance of the seven epistles in the Revelations being addressed to them, we may conclude that they stood in a peculiar relation to St. John. From Ephesus, as a central situation, St. John is said, for many years, to have exercised his ministry with indefatigable labour and great success in various parts of the East and West.

In the reign of the emperor Domitian, long after Peter, Paul, and most, if not all, of the apostles had rested from their labours, he was sent a prisoner to Rome, as a subverter of the religion of the empire, and an asserter of atheism. By the command of that barbarous prince he is said to have been thrown into a cauldron of boiling oil, from whence the Lord delivered him uninjured. The truth of this miracle we neither affirm nor deny, referring the curious reader to the disquisitions of the learned upon the subject. It is, however, uncontroverted, that Domitian banished this apostle to the Isle of Patmos; where he received from our Lord those Revelations which close the testimony of Jesus and the canon of scripture.

A few years after his exile, Nerva recalled the persecuting edicts of his predecessor, and St. John was permitted to return to the service of the Asiatic churches. Jerusalem was now razed from its foundation, after having shed much christian blood, especially that of two apostles, James the Great, and James the Less the brother of our Lord. Nothing more could be done for the beloved city, and for that once favoured, but now rejected, nation. In Rome Christ had been fully preached by St. Peter and St. Paul, and glorified by their faithfulness unto death. St. John also had borne his testimony there. The divine wisdom is therefore seen in reserving to the Asiatic churches, a station from which his peaceful ministry might, with most advantage, be extended on every side, as the necessities of the church should require, the lengthened labours of this only surviving apostle. In this blessed service he continued, until full of years, labours, and every good work, the weakness of nature put a period to his life, in the midst of his christian friends, and in the ninety-eighth year of his age. Eusebius tells us that his remains were interred at Ephesus.

The character of this holy man is delineated, and his eulogy given us by the Holy Spirit, in one emphatic line: He was rea

DISCIPLE WHOM JESUS LOVED. What can man or angel say more of human character? and St. John himself seems to have valued this distinction above all others, and to have dwelt upon it with honest delight. He mentions it thrice, with complacency, in the close of his gospel; and while he declines the subscription of his name, to give authenticity to his testimony, he concludes, *This is the disciple which testifieth and wrote these things; and we know that his testimony is true.* Heavenly charity, in other words the love of God in Christ; which purifies the heart, and binds all the affections to truth, purity, and peace; which clears, expands, and invigorates the understanding; tranquillizes the mind; gladdens the spirit; softens the manners; humbles the soul beneath the meanness of pride, and exalts it beyond the littleness of created enjoyment; which gives meekness to wisdom, and temperance to zeal; the darling attribute by which Jehovah chuses to be known; the generous principle by which he requires to be served; seems to have formed the basis of St. John's temper, breathes through all his writings, and gives him those gentler shades of character, in which he appears peculiarly to resemble his divine master.

Every honour of the church was accumulated on his favoured head. He alone united the characters of evangelist, prophet, and apostle; and in each he maintains a pre-eminence which marks the beloved disciple. The divinity of Jesus, the doctrines of atonement and regeneration, union and fellowship with the Saviour, the work and offices of the Spirit, the deepest and most energetic truths of religion, are displayed in his gospel with peculiar felicity. A richer vein of piety, and a sublimer spirit, seems to characterize it. The simplicity of his diction, the sublimity of his thoughts, and the temperate wisdom of his mind, prove him to have been formed upon the strictest model of his Lord.

The character of St. John's Epistle is nearly similar to that of his Gospel. The divinity of Jesus, and fellowship with Father and Son; the faith which triumphs over the world; the love of God and man, evidencing itself in the genuine fruits of a holy and beneficent life; and the anointing of the Holy spirit; are the important subjects of which he treats. His Revelations, which carry us beyond the limits of humanity and the end of time, in a succession of illustrious prophecies, clothed in the boldest and most splendid imagery, exhibit him as the greatest as well as the last of the prophets. His extensive age seems to have given him a double apostleship; and as Jesus had before entrusted to his care his venerable mother, so to the same beloved disciple, in a peculiar manner, *he appeare to have committed the church purchased with his blood.*

AN ADDRESS TO PRACTICAL UNBELIEVERS.

PROFESSED infidels are doubtless few, when compared with those who are practically such; that is, those who, while they profess to believe in the truth of divine revelation, yet in works deny it, and contradict their profession. Which is the most odious character in the sight of God, I will not undertake to say; but the professed infidel is certainly the most consistent character, as his practice corresponds to his professed belief. Practical unbelievers profess to believe in the scriptures as a revelation proceeding from God; how inconsistent then is their conduct! and, if their professed belief be well grounded, how awfully dangerous is their condition!

Permit me with plainness to address such. Those scriptures which you profess to believe as divinely true, declare, that "except a man be born again, he cannot enter into the kingdom of God." Can you then rest in an unregenerate state, and give yourselves no concern, while you are sensible that you are in this state, and have never experienced the renewing influences of the Spirit of God? These scriptures again declare, that, "except ye repent, ye shall all likewise perish," and "he that believeth not shall be damned." And can you, acknowledging that you believe this, yet live in security without having repented of your sins, with such a repentance as the scriptures require; and by faith, a faith which works by love, and brings forth fruits of holiness in the life, embrace the Lord Jesus Christ? The scriptures declare to us, that "without holiness, no man shall see the Lord." What, then, according to your own belief, will become of you, who neither practise nor love holiness?

You profess to believe yourselves constantly under the all-seeing eye of a holy and jealous God, who is a consuming fire unto the workers of iniquity, and who hath delared that "there is no peace to the wicked;" and accountable to him for all your actions. Can you, with such a belief, provoke him from day to day with your unlawful deeds? Such conduct put into words, how would it speak? Lord I believe, that I am constantly under thine observation, that thou art a holy, sin-hating, and sin-punishing God, and that thou wilt bring me into judgment, and punish me for mine iniquities; but, nevertheless, I will still continue in sin, dare thy power, and tempt thy vengeance. How inconsistent, and how shocking is such conduct!

You profess to believe in the immortality of your souls, that there is a future state of eternal happiness and misery, and that

in a few years at most, and perhaps in a few days, you must visit this eternal world, stand at the bar of God, and receive your irreversible sentence; and yet you are entirely absorbed in the things of this world, to the neglect of eternity!

The scriptures represent to us a heaven of unutterable bliss, and, notwithstanding all the glorious representations given, declare, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." You acknowledge a belief of these things, and yet by your actions prove that you disregard them as much as if they were idle tales. Do you believe that there is a hell of torment, in which God will eternally confine the wicked, and that here, as the scriptures represent, their worm dieth not, and the fire is not quenched; that from hence the smoke of the torment of its miserable inhabitants, "ascendeth up for ever and ever," and that they have no rest day nor night, but shall drink of the wine of the wrath of almighty God, which is poured out without mixture into the cup of his indignation? Do you believe these things, and yet, in defiance of this belief and all these horrors, sustain the very characters which the scriptures teach, shall have their eternal portion in this place of torment? How is such a belief, and such a character, to be reconciled with your being rational creatures?

The scriptures declare, "that neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God:" they declare, that "the Lord will not hold him guiltless that taketh his name in vain." You profess to believe the scriptures to be true. Out of your own mouth therefore are you judged, and, according to your own professed belief, you fornicators, you adulterers, you thieves, you covetous, you drunkards, you revilers, you extortioners, you profane swearers, you have no title to the kingdom of God.

What awful inconsistencies of character do you practical unbelievers sustain, and, according to your own professed belief, how dangerous must be your situation! To what shall you be exhorted? to become infidels in profession as well as practice? contradict reason? counteract conscience? persuade yourselves that there is no hereafter? that death is an eternal sleep? Ah! it is in this fatal manner, that practical unbelievers too often seek to escape from that mental uneasiness, which is produced by a life at war with their principles. But as you value your souls, take the course which is the opposite of this. Instead of striving to accomodate your principles to your life, conform your life to your principles. It is your practice, and not your faith, that requires to be altered.

Let your conduct and your creed be rendered harmonious, by acting as you believe. You believe the scriptures; act agreeably to them, and you shall have that "peace of God, which passeth all understanding." But delay not this important change, lest the opportunity to make it be lost forever. The mansions of eterna woe are peopled with delaying sinners. Fervently implore the assistance of God, and, in his strength, without the loss of a moment enter on the discharge of your duty. "Kiss the the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

M.

THE NECESSITY OF REPENTANCE, IN ORDER TO ENJOY THE HAPPINESS OF HEAVEN.

CHRIST declares, that "except ye repent, ye shall all likewise perish." The original word for repentance (μετανοια) signifies a change of mind. Hence, repentance may be defined to be a change of mind or disposition, and from this will flow as its fruit a change of conduct. True evangelical repentance, therefore, is a *holy* change of mind, accompanied with a correspondent *holy* change in the conduct. The true penitent sorrows for, hates, and forsakes sin; he loves and follows after holiness.

Such a change of heart and life, is absolutely necessary in order to be admitted to the happiness of heaven. It is an incontrovertible truth, that God is a holy God, that heaven and all its enjoyment are holy, and that nothing that defileth shall enter there. It is moreover, a dictate of reason and experience, that there is a necessary connexion between a relish for any enjoyment, and deriving happiness from that enjoyment. We cannot take pleasure in a feast, let it be ever so sumptuous, if through sickness or the want of appetite we loathe it. Hence, our reason teaches us, that a holy nature is absolutely necessary, in order to derive happiness from holy enjoyments. We must have an appetite for holiness, we must love it, our supreme delight must be placed in holy enjoyment and, by consequence, we must hate sin and sinful enjoyments before we can, agreeably to all the dictates of reason and experience, enjoy the happiness of heaven. Does impenitent man, then possess a holy nature? Are holy exercises and enjoyments, the love, the service, and fruition of God, his supreme happiness? or is the reverse the fact? If the former be true, that man naturally and without repentance, places his supreme felicity in the love service, and enjoyment of God, then there can be no necessity o

repentance; but if the latter be true, then it must inevitably follow, that without repentance or a change of disposition and practice, he cannot be happy in heaven. Without consuming time in detailing proof, we may confidently assert, that this is a truth abundantly evident from the word of God, and confirmed by history and observation; that in our natural state we do not love, but on the contrary hate, holiness; have no desire of communion with God, nor take delight in serving and enjoying him. The conclusion is obvious, that we must repent; we must hate what we now love, and love, delight, and place our supreme felicity in exercises and enjoyments which we now hate, before we can be admitted into heaven, or be happy there. We are not only, while impenitent, unworthy a seat in those blissful mansions; but entirely unfit, and absolutely disqualified for it; so that we could not be happy, even if admitted there.

This is an important matter, which merits our most serious consideration. Many fancy they are going to heaven; that is, they have a hope of it, let them live here as they please. But unless they repent, it will be to hell, let them go where they will. Were it possible for them to force the gates of heaven, even there they would find hell.

Let us, for a moment, suppose it possible that without repentance, and, consequently, without a relish for holy exercises and enjoyments, we could be admitted into heaven; from the nature of things, can we suppose that we should enjoy any happiness there? No! our sinful appetites would loathe the holy food, and we must pine away at the heavenly feast. The chief happiness of heaven consists in communion with God. "Can two walk together except they be agreed?" Could those enjoy communion with God who do not love him? How could those who now esteem the law of God an intolerable restraint, and his service a grievous burden, be happy in being entirely subjected to this law, and forever engaged in his service? How could those be happy in the immediate presence of God, who now hate to think of him? The nature of sin is to make us flee from God; thus Adam when he had sinned, hid himself in the garden from the presence of the Lord. A sight of the spotless purity of Jehovah, in contrast with his own sinful defilement, would overwhelm the sinner, and make the bottomless pit comparatively a desirable refuge. God has appointed one day in seven as a Sabbath, and has commanded us to keep it holy; but how many are there that cannot endure to spend one day in seven even in attempting holy exercises, in convers-

ing with God and their own souls? Is it reasonable that such could be happy in keeping an eternal Sabbath holy to the Lord! Are there not many who seldom or never bow the knee at the throne of God's grace, and who esteem his worship an irksome task? Could such be happy in prostrating themselves in humble adoration before the throne of his glory, and forever employing themselves in his worship and service?

Instances of this kind might be multiplied, but these are sufficient to show the fallacy of the hope which many persons entertain about their happiness in a future state. It is the voice of reason, as well as inspiration, "that without holiness no man shall see the Lord;" and that except ye repent with such a repentance as includes a change of mind, a love of God and holiness, and a hatred of sin, ye must perish. M.

OF APOSTATE ANGELS.

No. III.

In a state of warfare, it is of great consequence to be able to ascertain the resources and strength, the number and views of those to whom we are opposed. The christian fights under the banners of the Captain of Salvation, and must dispute every inch of ground. "His adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour."

Fallen Angels, who are the enemies of men, were created, originally, with the powers, the honours, and the purity of those who stood. Their fall, although no where fully narrated, is every where supposed, and clearly demonstrable from the word of God. The prophets, describing the disgrace and ruin which they beheld gathering in thick tempestuous clouds around wicked princes drew allusions from the disgrace and ruin which had overwhelmed apostate angels in irreparable destruction. "Angels" are mentioned by the apostle Jude, as beings, "who kept not their first estate but left their own habitation." The apostle Peter assures us, that "God spared not the angels who sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." An expression of scripture, denominating the evil one, "the prince of the power of the air," gives countenance to a Jewish tradition, that the air is inhabited by fallen spirits who there range at large, pursuing their pernicious purposes. This, however, is perfectly consistent with the other declaration

They may be under "chains of darkness," yet be permitted occasionally to roam about our earth; an idea which receives countenance from several passages in the gospel, where evil spirits are represented as deprecating the command of the Saviour to leave the possessed, and to return to "the deep."

Micaiah represents the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. It was debated who should persuade Ahab to go up and fall at Ramoth-Gilead; the service was undertaken by an attendant spirit. How is he to execute this service? "I," says he, "will be a lying spirit in the mouth of all his prophets." A permission was granted for the attempt: "Thou shall persuade him, and prevail also; go forth and do so." A passage of like import is found in the book of Job; the sons of God, the angels, being assembled in the divine presence, Satan appeared among them. When it was demanded whether, in his observations upon the human character, he had not been struck with the integrity of Job; he is represented as speaking in the most contemptuous manner of Job's religious character, as founded on selfish principles only, of which he engaged to produce the most undoubted proof were he permitted to afflict that holy man in his own family and person. The permission was granted; the issue of the attempt I shall afterwards examine, only observing at present, that the moral, in both of the passages now produced, is, that fallen spirits are employed by God in the administration of his providence, that they cannot act without his permission, and that to whatever lengths their malice, when acting, might lead them, there is a limit which they have no power to exceed.

The serpent, by whom Eve was seduced, appears, from various passages of scripture, to have been an evil spirit in the shape of that animal. The original form of the serpent, Milton supposes, was graceful and beauteous, distinguished by its instinctive sagacity, and probably on these accounts a great favourite. Still it was neither possessed, nor supposed to be possessed of an intelligent principle, nor of the power of speech. When, therefore, he was heard to speak and reason, he might derive from that circumstance an advantage in urging his temptation. The scripture tells us, that our first mother saw that the tree which bore the forbidden fruit was "a tree to be desired to make one wise:" How could she see this? The serpent might have told her that he was himself a proof of it; that by eating the fruit he had improved his condition, becoming intelligent, and in wisdom resembling those angels

whose conversation had, perhaps, been familiar and highly instructive to Eve. But as God's veracity in executing his threatenings, and his goodness, in appointing the spheres in which he has determined that his creatures should move, were questioned and denied by the intimations of the tempter, Eve ought to have taken the most serious alarm. Yet it must be confessed that the seduction was most artfully managed. The seducer with his tongue used deceit, while the poison of asps was under his lips. Through his subtilty he *beguiled* Eve, and thus "brought death into the world and all our woe." It required great address thus to corrupt a mind attached to obedience, both from interest and inclination. But this, probably, was neither the first attempt, nor the first triumph, of Satan. The same address, it is likely, had turned the minds even of celestial beings from their allegiance, and engaged them in a league detestable in itself, and ruinous to all whom it embraced. What an enemy hast thou, O man, in this degenerate spirit! He takes every advantage. He has the most accurate acquaintance with human nature, and knows well what bait takes best with the bold or timorous; the covetous or voluptuous; the knowing or ignorant; and the bait, eluding observation, is so managed in his skilful hands, as to be attended, too often, with fatal success. A passage in the book of Revelation places this subject in the strongest light, where the woman, or church, is represented as persecuted by a great dragon. (Revelation xii. 7—17.) This passage, although in many respects of dubious import, clearly evinces the truth which I am attempting to establish, that in fallen spirits we have the most dangerous enemies, who possess great malignity and great power, and use every effort to involve the human race in the same ruin with themselves. Their complete triumph nothing could arrest but the divine grace and energy interposed in our behalf.

When the hedge was removed from Job's substance, family, and person, neither substance, family, nor person was in safety. The furious lion approached and seized his prey. The suddenness of the attack, and the force with which it was urged, was irresistible; heaven, earth, and hell appeared to be combined in effecting the patriarch's destruction. From the wealthiest and most happy man of all the East, he became at once the poorest and the most afflicted. "There came" says the historian, "a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword, and

I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." Job i. 14—19. These calamities are expressly declared to have been brought upon Job through the instrumentality of the evil one, who excited Job's neighbours in Arabia and Chaldea, to do him mischief. With fire and storm, he destroyed his sheep, his servants, and his children; and he inflicted upon his person an acute and loathsome disease. Such a power, formidable beyond conception, would, if unrestrained, soon fill the earth with slaughter, devastation, and misery. Able to excite nations to war, to arm himself with the lightning and tempest, and to inflict every form of disease, what would become of us were not Satan held in chains, and overawed by the power of the Most High? Job was left in his power for the trial of his faith, which, when tried, was found to his praise, and honour, and glory. And thus shall every assault which he makes on the truly pious, be eventually overruled by their covenant God, for their greater happiness and honour.

The attempt upon Adam in the garden of Eden, and upon Christ, both in the wilderness of Judea and in the garden of Gathsemane, was evidently permitted for the trial of their obedience. It succeeded in the one instance, but failed in the other. Adam was seduced from his obedience; Christ repelled the assault, and stood unmoved, as a rock against which the billows dash in vain. In the wilderness his *active* obedience was tried. His circumstances were pressing and dangerous, and the temptation was adapted to them with the greatest art and skill. The gratification of appetite, the preservation of life, the attainment of power, were respectively tried, but tried in vain. The wisest and best of mere mortals have, in the moments of temptation, sometimes taken the most unwarrantable steps, in order to gratify their appetites,

preserve their lives, or attain power. But no consideration, however proposed or urged, could induce our Lord in the least degree to swerve from the path of duty. In the garden of Gathsemane, his *passive* obedience was put to the most rigorous test. Different schemes attempt to account for our Saviour's agony. That scheme which accounts for a very large part of it from the assault of evil spirits, appears to me to be most satisfactory. This period of his suffering is expressly declared to have been "*their hour*." The restraint was removed, and they were left at full liberty to exert their utmost efforts, to distract and agonize his soul. They approached with an address and fury, of which we are, doubtless, unable to form an adequate idea. Yet we know that the attack must have been awful indeed which bathed his body in blood, and pierced his soul with deadly sorrow. Could the Saviour have been brought to question his Father's love, and to desist from the work which he had undertaken, the enemy would have triumphed. To effect this, he exhausted his hellish arts, but exhausted them in vain. The Saviour was not surprised by any artifice, nor shaken by the extremest torture. His faith was never staggered, but through the whole continued strong and triumphant. Even when deserted by his heavenly Father, he addressed him with the appropriating language of perfect confidence: "*My* God, *my* God, why hast thou forsaken me"—"O, *my* Father, if it be possible let this cup pass from me; nevertheless not as I will but as thou wilt." In this manner he maintained his ground, from which the united powers of hell could not drive him. At length the enemy fled abashed, and left the conquerer in possession of the field; and thus the second Adam repaired the losses of the first.

PHILOLOGOS.

[*To be continued.*]

PERFECTION OF CHARACTER, ACCORDING TO THE SCRIPTURE.

A TRULY religious character consists of two parts, each so essential, that the character cannot exist if either be wanting. These component parts of character which I have in view, are *faith* and *practice*. Men are apt to separate what God has joined together, and in the sacrilegious attempt, the character is entirely destroyed, and nothing remains which can be of any avail at the bar of Christ. Faith without practice is an empty thing, a tree which bears no fruit, a lamp which gives no light, a carcase desti-

tute of life. But how are we to estimate practice without faith? A pretension to such practice may be made, but on no principle of scripture can it be realized. Destitute of faith, works acceptable to God are never found, for "without faith it is impossible to please God."

Cain was licentious in his life. I know not that the promise in which the gospel was then published, was questioned by him. To that promise it is not improbable that he gave a careless assent, as many pretended christians do in our own time. But it had no hold upon his heart, and made no impression upon his conduct; he was defective both in the sacrifice which he offered, and in the life which he led. Saul received a command utterly to destroy Amelek, and *all* that he had; his obedience was partial, reserving *the flocks* for sacrifice. In this he opposed his own wisdom to the wisdom of God. God permitted no reserve, but a reserve Saul thought to be necessary. It is not for weak *man* to believe that he can improve upon the divine command. Saul would not act upon the command as it was, but modelled it according to a vain imagination. From this instance, it is apparent what kind of works men destitute of faith bring forth. They err perpetually on the right hand, and on the left; sometimes they do too much; at other times they do too little. Under the empty pretence of honouring God, they take the most effectual steps to draw down his displeasure. The union of faith and practice, keeps men in the right way: faith produces good works; by good works faith is strengthened, they mutually beget and confirm one another; and the union of both, in the same character, though in the one there may be much weakness, in the other much deficiency, constitutes *that perfection* of which the scriptures speak, as the leading distinction of those, who, before God, are accounted righteous,

M.

BOGUE'S ESSAY.

Some readers of this Magazine, were so much interested by the selections which were made in our review of Mr. *Bogue's Essay on the Divine Authority of the New Testament*, (Vol. I. p. 487), that we have been repeatedly called on for further extracts from that able and valuable work. With these solicitations we cheerfully promised compliance, and shall hereafter frequently introduce such parts of the Essay as are most distinguished for important sentiments or conclusive arguments. The copies of this

work, in this country, are so few, that only a very limited acquaintance with its merits can be supposed to exist; but we are pleased to believe, that it will soon be more generally known, and that the happy effects, which it is calculated to produce, will be more extensively felt. We are informed, that an American edition is now in the press, and will shortly be given to the public.

THE FULLNESS OF THE NEW TESTAMENT.

THE world is filled with books, and great numbers of them are excellent. How many men of the first talents have written admirably on the subject of religion! Every age can boast of its celebrated authors, who have consecrated themselves to the instruction of mankind. I have read many of them with pleasure and improvement; but I find, that, when I have gone through them three or four times, I have gained all their ideas. In spite of me they become flat and uninteresting, and I am obliged to lay them aside; for I can no longer read them with pleasure.

But the New Testament forms an exception to this rule. I have read many parts of it, hundreds of times; and can read them again to-morrow, with equal relish as at first. Whenever I peruse it with serious attention, I discover something new; and the more attentively and devoutly I do so, I discover the more: and new ideas spring out of the words and subject, and enrich my mind. Besides, I am never weary of reading it: it presents new charms to me every day: and like bread made of the finest of the wheat, it is always agreeable to the taste. The more I read, the more I love it; and the more intimate my acquaintance, the stronger is my affection for it. I have my favourite authors on religion; and I frequently peruse them. They are men of genius, learning, and piety. But they are only children, in comparison of the fishermen of Galilee: and I find a fulness and sweetness in their writings, which the others do not possess.

Whence comes this astonishing difference? Allow the New Testament to be written by inspiration, and the reason will be easily assigned. The Holy Spirit of God, whose understanding is infinite, can put such a number of ideas into a book, as it shall unspeakably surpass the power of man to do, which shall one after another appear to the pious reader, and amply reward his researches. He can likewise so fill the book with *good*, as well as with *truth*, that it shall delight the heart, as well as enlighten the mind, and have such undescribable charms, that it shall be always sweet, and fill the soul with the highest degree of mental pleasure. To these causes I ascribe its astonishing fulness.

But how will ye who call the New Testament a common book, or a forgery, account for this singularity? To deny the fact, will not avail. The observation before us has been made by thousands of persons, both illiterate and learned, in every age; and against such a mass of evidence, the assertion of those who have read, merely with a view to find fault and to condemn, will not weigh much in the balance of impartial reason. The testimony of bats and owls, to the loveliness of the gloom of night, and against the beauty of the light of the sun, would not be heard in opposition to the unanimous declaration of the inhabitants of the earth, and of the air, to the contrary. But ought I to use such a comparison? My design is not to irritate, but to convince; not to triumph over an enemy, but to reclaim a friend and a brother, who, to my grief, has gone astray; and to lead his feet into the way of peace.

THE SCHEME OF THE DIVINE GOVERNMENT, AS REPRESENTED IN THE NEW TESTAMENT, IS VAST AND EXTENSIVE.

WHILE the past and the present occupy a certain portion of our thoughts and time, it is natural to look into futurity, and to conjecture what will come to pass. How often has this been the theme of the most ingenious writers! But we observe in them the attributes of man. Their plans of the divine conduct, in the regulation of human affairs, are extremely limited in extent; and they seem in haste for the execution. Beyond a century, or two at most, their views scarcely ever extend for the accomplishment of their plans: more commonly they are comprised within a still narrower space. They are eager to see their expectations realized; and often place the event within such a period, that they may have the satisfaction of witnessing it.

How different is the disposition of the writers of the New Testament! They present to us a view of the divine government; but the forementioned peculiarities are not to be found. The plan embraces a vast variety of objects; it advances, by what we would call very slow degrees; it comprises within its grasp some thousands of years; it gives time for every thing. The prophets of the Old Testament, allowed four thousand years to elapse, before the coming of the Messiah. The apostles of Christ, assign twelve hundred and sixty years to the dominion of Antichrist, from his rise to his fall, a duration of which, no other class of men, were ever able to bear the thought. After this immense space, christianity, they say, will overcome all opposition, and be universal on the earth.

How much this scheme resembles the course both of the natural and the moral world, must be obvious to all. Plants spring gradually from seed; trees grow still more slowly; and ages pass on, before some of them arrive at maturity. In man, as an *individual*, the progress of improvement is far from rapid; in *communities*, it is still slower. How many centuries roll on, before a nation passes from a barbarous state, to a high degree of civilization. It must be allowed to be, at least, an extraordinary circumstance, that the New Testament should, in this respect, differ so materially from all other books; and that it should, at the same time, so perfectly accord with the actual state of the divine government. The degree of weight in it is submitted to the consideration of the reader.

ON DENYING ONESELF TO BE AT HOME.

MR. EDITOR,

As one great object of your useful publication seems to be the promoting of christian holiness and correctness of manners, I should hope that some of your correspondents would favour me with their sentiments on a custom very general in the polite circles, that of denying oneself to be at home to visitors.

The Reverend Mr. Scott, in his family Bible, condemns the practice as "a very criminal deviation from simplicity and godly sincerity," and I confess his remarks have considerable weight with my mind; but as there are many who are of a different opinion, I think a further investigation of the subject might be useful. We are strictly enjoined to "abstain from all appearance of evil;" and, therefore, no question can properly be deemed trivial and insignificant which concerns our religious profession, and the satisfaction of our own conscience.

PHILALETHES.

The above is from the Christian Observer; and an answer to the inquiry, from the same work, is here subjoined.

MR. EDITOR,

No answer having yet appeared in your miscellany to the Query in Philalethes on the custom prevalent in the polite circles of denying oneself to be at home, I venture to send you the following plain thoughts, being of opinion, that an answer should appear in the same volume of your work in which the query is proposed.

1. I cannot help thinking, that there is an answer to it in a scripture quoted by Philalethes himself, viz. "Abstain from all appearance of evil." However it may be doubted, whether the

custom in question *really be* evil, it must surely be acknowledged that it has the *appearance* of it.

2. We are taught in the Word of God to form high and reverential ideas of truth, as a sacred thing which we cannot prostitute, and with which we cannot trifle with impunity. Now, if truth be *an agreement between what we say and what we mean*, it is clearly violated in the case under inquiry.

3. But it is urged, that "words and phrases do, in process of time, change their original meaning." We have, indeed, heard much lately of this *tacit alteration*, insomuch that it has been gravely intimated that the articles of our church may now mean something very different from what the original framers of them intended; and Philalethes probably knows that the custom we are now discussing is a favourite illustration of this extraordinary theory. Surely then christians should be careful how they adopt or countenance the perverted use of words.

4. A serious objection, I think, must arise in a conscientious mind on considering, that he who conforms to the custom under inquiry has necessarily to employ an agent in the business. Another must declare for him that he is not at home. There is here, to say the least of it, great liberty taken with another man's conscience; and those who are thus employed will certainly learn to form slight ideas of truth, when they find their superiors (especially if persons of credit and respectability) thus trifling with it.

5. When a person at home is denied to be so, it must either be supposed that he, to whom the denial is made, is likely to take the words in their literal sense, or to understand sufficiently the meaning of them, and the real state of the case. If the former is supposed, actual deception is practised; if the latter, there is a deviation from the meaning of the words perfectly unnecessary, and therefore certainly unjustifiable.

In short, Sir, I cannot think that Mr. Scott has condemned the practice in too strong terms. An undue conformity to the language and customs of the world, is, I fear, the practical heresy of christians in Great Britain. I am, Sir, your's, &c.

V. II.

ON SPIRITUAL IMPULSES AND FEELINGS.

[*In a letter to a friend.*]

MY DEAR FRIEND,

SINCE I saw you last, I have frequently thought of you with much concern, and sincerely wish you divine support and direction in all your trials and difficulties. As I make no doubt of your

being a partaker of divine grace, I believe the Lord will, in the issue, bring you safely through all your troubles. Yet, if I may speak my mind freely, I am jealous over you, lest you should increase your own distresses, and lessen the benefit you might receive from them, by some mistakes you seem in danger of running into.

You remember the account you gave me of *your receiving many promises from God*, particularly respecting your *temporal circumstances*, and expressing the strongest *confidence* of their *literal* and punctual fulfilment. Perhaps you will think me your enemy, should I endeavour to rob you of any part of the consolation you have derived from this source. However, bear with me till you have heard me out; and I trust it will appear, that I do not wish to usurp dominion over your faith, but to be an helper of your joy.

I rejoice that you are enabled to abound in *prayer*, and thereby to make your requests known unto God; being desirous to cast all your care upon him, and to derive instruction and support from his word. I am fully assured, that the word of God will be found a sufficient directory in all cases whatever, and a source of spiritual comfort under the greatest trials.

It is your duty and privilege to *search* the scriptures daily, both for direction and consolation; and to endeavour, when you cannot have the Bible in your hand, to *recollect* the precepts and promises, and meditate upon them; praying that the Holy Spirit would not only assist your natural power of recollection, but more especially that he would give you a *spiritual understanding* of his word, and an *answerable frame of heart*, properly affected with the various truths therein contained.

You have reason to bless God for the suitable provision he has made in his word, which, I gladly allow, is as exactly suited to your case, as if the words had been spoken to you individually; though, blessed be God, the same word of truth is equally suited to all other believers; and you have no more cause to complain of *this*, than you have to complain, that while the sun warms and enlightens *you*, as much as if you lived alone on the earth, it does as much for millions more at the same time.

You ought to be thankful that God has given you a *memory*, and assists you to recollect, from time to time, suitable passages of scripture, which sometimes occur to your mind in a very apt and seasonable manner. But perhaps this observation will rather displease you; and you will hardly allow that you do *recollect* them, but think they are *immediately suggested* to you from God. However, if your memory be like mine, it will be very difficult to

prove this point. I have many a time had good things and bad suddenly occur to my mind, which at first I thought I had never read or heard before, and yet have afterwards found out where I first met with them. And be this as it may, it is a matter of *no consequence* at all, whether God assists my natural faculties in recollecting his word, or immediately suggests it. If he has *once* spoken in his holiness, it is as true as if he had said the same thing a thousand times. The bare suggestion of words to the mind would not necessarily be accompanied with the exercise of grace; for Balaam, and other natural men, have had wonderful things told them by God himself, and yet had no grace at all in their hearts. And, on the other hand, if my memory, or twenty other natural faculties of body or soul, were made use of in bringing the word of God to my mind, yet if I had at the same time the real exercise of grace, I might be assured, that *that* was owing wholly to the Spirit of God.

I therefore wish you and all christians to ground their consolation, not on the MANNER in which the promises are brought to the mind, but on the MATTER contained in the promises themselves; not to think they are christians, because promises come *suddenly* to their minds, as if a *voice* spoke them, when they did *not know* there were any such words in the book. The suddenness proves nothing either one way or other; the voice is probably formed by the strength of their own imagination; and, if it really came from heaven, would be no surer than the written word was before: and as to their not knowing the words were in the book, that is the worst sign of all; for it only proves they have not read their Bibles so much as they ought to have done. Suppose you were to take any one plain promise of the gospel, and read it over ten times a-day for twelve months together; if, upon the last day of the year, after reading it 3650 times, you found your mind enlightened to discern its real original meaning, was persuaded of its certain truth, and made to embrace it as good, sincerely and earnestly desiring the enjoyment of the blessings therein contained, for the same ends for which they were promised, and depending on the faithfulness of the Promiser for their fulfilment, thus being excited to give up your heart to him; if you had felt no emotion of the kind for 3649 times that you had read the words before, and if at last your comfort came on ever so slowly, you might nevertheless be safely assured, that it came truly from God.

But at this time I meant chiefly to speak of the promise of *temporal blessings*, which you seemed to be so confident of, that

God had made them to you in particular, and would accordingl undoubtedly fulfil them. Now, it is a certain and comfortabl truth, that "goodness is profitable for all things, having the pr mise of the life that now is, as well as of that which is to come. 1 Tim. iv. 8. But verily, my dear friend, *I have no notion th God has made one promise of temporal blessings to you, but what common to all believers in similar circumstances.* Herein you seem to me, to be in great danger of mistakes, and such as will probably lead you into other considerable errors, if they are not rectified. Christian friendship, therefore, induces me to use freedom and plainness on this head.

Before the canon of scripture was closed, God made know his will at sundry times, and in divers manners, to many of hi servants, by way of immediate revelation. He made various pa ticular events known beforehand to Abraham, and Joseph, an David, and others; and gave them promises which belonged t them exclusively, and could not be safely applied to any othe For instance, he promised Abraham, that his seed should be a the sand of the sea for multitude; and that all nations of th earth should be blessed in his seed, &c. He engaged, that Jo seph should be exalted above his brethren, and all his father' house. He foretold, that David should be himself seated on th throne of Israel; and afterwards sware unto him, that of the fru of his loins he would raise up the Messiah, to sit upon his throne God also made new revelations to bad men, as well as to the godly to Pharaoh, to Balaam, to Jeroboam, to Jehu, to Ahaz, &c.

But we, who have now the whole Bible to direct and suppo us, are not encouraged to expect or desire *new* revelations; b it is our duty to make use of the *perfect* revelation which Go has *already* made, and put into our hands; and I must insist upo it, that it is so full and perfect, that you cannot need any add tions to it.

The *precepts* of the Bible are so plain and full, that if we ha a single eye to the divine glory, they will, in all cases, be found *sufficient directory* as to every branch of duty. Indeed, had I ev so much grace and spiritual understanding, the Bible would n tell me what would come to pass next year, nor even what wi take place to-morrow. It will not tell me, whether I shall be ric or poor in futurity; whether I shall continue in my present ci cumstances, or alter my outward condition, within any limite time: it will not inform me, whether I shall live long, or die soo nor will it assist me to predict a thousand events which my curi sity would like to know. But it will do that which is ten thousa

times better; it will direct me to be concerned, that whether I live, I may live to the Lord, or if I die, that I may die in the Lord; it will teach me to acknowledge God in all my ways, and encourage me to cast all my care upon him; it will tell me that my times are in his hands, and teach me to bless the Lord at all times. It will not absolutely assure me what God will do as to any of my outward concerns; but it will assure me, if I am a christian, that he will deal well with me, he will surely do me good: it will teach me, that as I know not what is good for me, of all that is before me, I ought, in whatsoever state I am, therewith to be content. Surely it is *much better* for me to know what I ought to do to-day, than to know what will come to pass to-morrow. I had much rather know the *duties* of one hour, and have a heart to do them, than have a revelation of all the future *events* of my life. Now, I am thoroughly convinced of this important truth, which I dare confidently assert and maintain, viz. that *common sense, a Bible, and a right spirit, will always inform a christian what is present duty.* They will not always direct him to *action*, because his present duty may be *patient waiting*. They will not inform him how he may certainly avoid a variety of troubles, (though they will probably assist him to escape many difficulties, which he would otherwise meet with), but they will teach him how to glorify God, by bearing all unavoidable troubles in a becoming manner.

Thus also the supports and consolations of the Bible will be found quite sufficient for every christian in the worst of troubles. Place me in the worst condition that ever a child of God was in, and let God only enable me truly to understand, and fully to realise, what he has already said, in his *good old revelation*, and I should have support and comfort enough; I should need no *new revelation* to make me easy. By the OLD revelation, I mean the scriptures in their original sense and meaning, understood as saying *nothing more to me than what they say to all christians in the like circumstances;* so that *every other christian would learn just the same things from them which I do, if he had but an equal measure of spiritual light.* By a NEW revelation, I intend all sorts of impressions concerning supposed facts not already discovered in scripture, or concerning future events not already foretold, whether these impressions are made in the words of scripture, or by any other words strongly fixed on the mind. If detached sentences of scripture are made use of, that makes the case none the better, unless the sense gathered from them was originally contained in the Bible.

Perhaps you will stand me out, that you have known some such instances of these sorts of impressions being fulfilled, that I can never persuade you they are always delusive. As to myself, I only say, that I have no better opinion of *these* tales, than I have of tales concerning *ghosts* and apparitions. I should not care to affirm, that no man, in any one instance whatsoever, really saw an apparition; but I believe, that out of a hundred such tales, half of them are barefaced lies, and probably forty-nine of the other half were merely the effect of a strong imagination; and *if* one in a hundred should be true, I do not wish to experience the truth of either kind of wonders myself: nor have I any more desire to receive a true new revelation, than I have to receive a visit from a real ghost.

However, I must be more positive in maintaining, that, supposing them both to be real, there is no more token of grace in the one case than the other. Indeed it is possible, that a new revelation, if it were really made to a gracious man, might be attended with the exercise of grace; and so might his seeing an apparition. But certainly, it is a *far better* evidence of grace for a man to bear up under trials, by means of scriptural consolation, while he is uncertain of future events, than for him to be supported and comforted, by the certain foreknowledge of some agreeable change in his outward circumstances.

Suppose that you were in a state of poverty, and, being greatly distressed on that account, were to be relieved by an express revelation, that some distant relation should soon die, and leave you a large fortune; I think verily, you would not have the opportunity of exercising such grace, and giving God such glory, as another person, who, though as poor and afflicted as yourself, should yet be composed, and resigned to the will of God, notwithstanding he had no expectation of any remarkable alteration of circumstances in his favour, but who should rely on the providence of God, to supply him with absolute necessaries, submitting to his wisdom and sovereignty, and rejoicing that he had chosen the poor of this world, to be rich in faith, and heirs of his kingdom.

I wish you, my dear friend, to pray earnestly for more spiritual understanding of the good old revelation already made: be content that the Bible has said already, to all believers, enough to support them in their worst distresses, and do not indulge a wish to make it say more than it has said. There is much instruction and consolation treasured up therein, which we have as yet but a very imperfect acquaintance with; let us study that, leaving secret

things to the Lord, and being thankful that he has given us such an ample revelation of his holy will.

It is more flattering to *spiritual pride*, to hold an immediate dialogue with the Almighty, and to foretel our own future prosperity, and I know not what besides, than to study the plain word of God, and learn no more from it than what all our christian brethren might learn by the same means: and indeed this tendency, of such sort of impressions, is one great objection to them. But the other method is much more honourable to God, and to his written word, more favourable to the exercise of grace, and, in the issue, more comfortable and safe for ourselves. At best, I may be mistaken as to these new revelations; but the old can never prove false. If I were desirous of changing my circumstances in life, a revelation of my certain success in courtship might disappoint me; but an assurance, that God would perform the thing he had appointed for me, could not. If I were in poverty, a promise of riches might fail; but a promise that God will add all that is really needful to them who seek first the kingdom of God, and his righteousness, cannot deceive me. If I were under trials, an impression that they should have an end at a given period, might fail; but a promise, that they shall issue, some way or other, to the glory of God, and my real welfare, cannot fail, for God has ensured this to all believers.

Since I was first acquainted with religion, I have known many instances, of the sad consequences of giving heed to impulses, both in those that I believe were truly gracious, and in others whom I could not but suspect to be destitute of divine grace. I have seen repeated instances of persons carried away by these impressions, who have appeared for a long time exceedingly confident of the fulfilment of the imaginary promises of certain events, which they desired; but yet, instead of waiting God's time for their accomplishment, they have been subject to the *most violent and disorderly sallies of passion*, upon any appearance of a disappointment, even while they have professed to retain their confidence, that God had indeed said such and such things to them; a sad indication to me, that their faith in this particular was not the gift of God. And when real christians, as I verily believe, have for a while been drawn into such snares, how have they been tempted to throw away all their experience, good and bad together, when events had taken place quite contrary to their expectations! I wish to use all possible tenderness in attempting to rectify mistakes of this kind, but have some-

times had cause to repent not speaking my mind more plainly and fully.

I pray, therefore, my friend, that you may be contented with inquiring into present duty, and satisfied with the stores of consolation, already treasured up in the divine word, as the common stock of the people of God. Perhaps you are ready to reply, Well, but then the Bible will not assure me to the contrary, but that I may be as poor as Job or Lazarus! Very true; it will not secure you from any one affliction that other believers are liable to; but however, as it assures you the Lord will never fail you, nor forsake you; that he will cause all things to work together for your good; that though for the present, if need be, you may be in heaviness through manifold temptations; yet, the trial of your faith, being more precious than that of gold, which perisheth, though it be tried with fire, will be found to glory and honour, and praise, at the appearing of Christ Jesus; you will, in the issue, find cause to say, This is enough; God hath spoken in his holiness, and I will rejoice, since he in all things shall be glorified.

Hoping you will take all my freedom in good part, I subscribe myself, Yours, &c.

AGNOSTOS.

EXPOSITIONS.

OF DANIEL xi. 2. to xii. 8.

I WISH to call the attention of your readers to the concluding part of the last prophecy of Daniel. This prophecy, (which commences at the second verse of the eleventh chapter, and terminates at the third verse of the twelfth) describes a series of events, that were to happen in regular succession from the time of Daniel, to the very end of the world; consequentiy, it is the business of its interpreter, to follow undeviatingly the stream of history. Our Lord himself, hath been pleased to determine *one* period in the prophecy, by referring the abomination of desolation, mentioned in Dan. xi. 31, to the destruction of Jerusalem, by the Romans. Hence, all those events, which are detailed by the prophet, *subsequent* to his mention of the abomination of desolation, must evidently be *posterior* in point of time, to the destruction of Jerusalem. Accordingly, in the thirty-second and thirty-third verses, of the same chapter, the persecutions of the primitive christians are set forth: in the thirty-fourth, the conversion of the empire, under

Constantine, is mentioned; an event, which, as it increased the temporal prosperity of the church, caused many worldly characters to cleave to it with flatteries: in the thirty-fifth verse, the reformation is noticed; and, in the thirty-sixth, thirty-seventh, thirty-eighth, and thirty-ninth, the corruptions of popery are described: the fortieth verse points out the downfal of the papacy, and at the same time exhibits to us the rise of another formidable power, denominated *the king of the north*. The king of the south, whatever prince be designated by that name, shall merely push at the tyranny of the pope; but the king of the north shall pour upon him like a resistless torrent. He shall enter likewise into Palestine, but Edom, and Moab, and Ammon shall escape out of his hand. Egypt, however, shall be subjected by him; and the Libyans and Ethiopians shall be at his steps. At length tidings out of the east, and out of the north shall trouble him; whereupon he shall go forth with great fury to destroy, and utterly to make away many. And now he shall seize upon the holy mountain Zion, situated between the Dead and the Mediterranean sea; but, notwithstanding all these exploits, he shall come to his end, and none shall help him. At this precise time, a time of trouble, such as never was since there was a nation, the restoration of the Jews shall take place.

Such is this celebrated prophecy of Daniel; and the question is, who is pointed out to us, under the title of *the king of the north?* The eventful history of this personage is sufficiently detailed; but the two most prominent features in it, are *his subversion of the papal power*, and *his contemporaneousness with the return of the Jews*. I suspect that some further light will be thrown upon his character, by referring conjointly to a prediction of Ezekiel, and to a part of the Revelation of St. John. In the former of these prophecies, a prince is described, under the name of *Gog*, (Ezek. xxxviii. 2.) who should proceed out of the north with an immense armament, (ver. 15.) attended by the Persians, the Cushites, and the children of Phut, who should make a grand attack upon the Israelites, now resettled in their own country, and who should there meet with a complete defeat. In the latter, two invasions of Gog seem to be pointed out; the one before, and the other after the millennium, (Revel. xix. 17. and xx. 8.) Both attempts, however, completely miscarry; and St. John and Ezekiel, equally invite the fowls of the air to feed upon the flesh of the slaughtered army. It is observable, that Ezekiel, in *his* account of Gog, makes no mention of the downfal of popery; whereas St. John, represents the destruction of Rome, the mystic Babylon, as coëtaneous with the

first grand battle. It appears, therefore, that Gog assists in the overthrow of the papacy, and attempts to conquer the Jews in Palestine, where he and all his forces are completely cut off. Precisely the same actions, however, and at precisely the same period, are ascribed by Daniel to the king of the north; whence we are almost compelled to suppose the identity of the king of the north, and Gog the great northern prince of Mesech and Jubal. If this be the case, which I think to be nearly indisputable, I could wish some of your learned correspondents to consider how far we have a right to conclude that arch-apostate Bonaparte to be the prince of the north mentioned by Daniel, Ezekiel, and St. John. Some of his actions certainly correspond very minutely with those of Daniel's king of the north. Thus, considered with respect to Italy, he is a northern power; he hath come against the papal territory like a whirlwind; he hath entered into many countries, hath overflowed, and passed over; he hath attacked Palestine; but, by the singular intrepidity of Sir Sydney Smith, Edom, Moab, and Ammon, were delivered out of his hand; nevertheless the land of Egypt hath not escaped him, and the Copts and the Arabs have attended his steps.

Should this prophecy then relate to Bonaparte, hitherto it hath been accomplished, and in God's own good time will be completely so; but if it do not relate to him, the events are yet future. Gog and Magog are generally thought to be the northern and southern Scythians; it is almost superfluous to observe, that most of the modern Europeans are of Scythic or Tartar origin; but whether we may, with propriety, apply the titles of *Gog*, *Mesech*, and *Tubal* to the Franks at present, inasmuch as they have long since quitted the wilds of Tartary and occupied a more southern situation, I will not venture to determine. A writer in the Antijacobin Review of July last has, I think, too rashly applied the prophecy of the king of the north to Bonaparte. Before *that* can be *positively* done, it ought to be shown, that the character of the northern prince of Mesech and Tubal is the character of the Corsican despot.

Bishop Horsley, in his admirable elucidation of the eighteenth chapter of Isaiah, thinks that the restoration of the Jews will be effected by the then prevailing maritime power. Opposed as Great Britain is to the inordinate ambition of France, if Bonaparte be the northern king destined to attack the Jews in Palestine, and consequently to be their mortal enemy, England may possibly be the nation destined to espouse their cause, and to effect their restoration.

Should you think these observations worthy of a place in your valuable miscellany, they are much at your service.

Ch. Ob.

MATTHEW vi. 23.

Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.

OUR dear Redeemer, constantly aiming at the grand design of his incarnation, always directed the minds of his followers to that kingdom, which is not of this world, and to those joys which are lasting as himself. In the chapter, from which these words are selected, he had been informing the ignorant minds of the multitude around him. So constantly was he employed in this gracious work, that he scarcely allowed himself time, for necessary refreshment. Here, then, is a divine exhortation by the blessed Saviour, to seek those things which make for our everlasting peace: how important is it for us to attend to his kind invitations, mingled with his tears and prayers of love for us! Jesus came down from glory, arrayed himself in mortal flesh, bore the infirmities and sins of men, that whoever believeth in him, should not perish, but have eternal life. He hath said, "Seek *first* the kingdom of God and his righteousness." It should therefore, be our first concern to make our title clear to heaven. It should engross our chief and first care to seek his righteousness and grace, to live a life of faith and holiness, as introductory to the joys of heaven.

Our Lord proceeds: "All other things shall be added unto you." Here then is an easy choice. If we chuse everlasting happiness in the world to come, God hath promised all other things shall be added unto us here; all things necessary, either for life or death. Happy then, is the christian; his divine master hath promised, even in this state of trial, which cannot be of long duration, that not any good thing shall be withholden from him. But, as to the unconverted and impenitent, evil in this life, sorrow, vexation, disappointment, often are their portion; and in the world to come, everlasting misery. Why then, do men love sin, which is so dangerous, and why not love holiness, which is so advantageous? Why? because the natural man loveth not the things which are spiritual; because the carnal mind is enmity against things divine. Think then, fellow sinner, upon the glories promised to those, who seek first the kingdom of God and his righteousness, and chuse those things, which make for your everlasting peace.

T. B.

QUERY.

Is there not an obscurity in the reading of the following text which might be removed?

1 Samuel xvii. 39. "And David girded his sword upon his armour, and *assayed* to go; *for* he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them," &c. It would seem as though the reason why he *assayed* or attempted to go, is that on account of which he refused going; "*for he* had not proved" the armour.

O.

ANECDOTES.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance. *Ch. Ob.*

Conceiving it to be one important use of your publication to guard your readers against the seductions of fashionable error, and especially when clothed with the sanction of *popular names*, the following authentic anecdote may not, perhaps, with this view, be deemed unworthy of a place in your valuable Magazine.

It was my lot, some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. —— had drunk so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation, revile the Holy Scriptures, with all the rant of vulgar blasphemy.

Of all the examples, of a mind emancipated from religious and moral restraint, I ever met with, this unhappy man was the most offensive. His conversation, though abundantly larded with the cant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule of decorum was trampled under foot: he appeared, on such occasions, neither to "fear God, nor to regard man!"

A few months after my last interview with Mr. ——, I was informed that he was no more! Struck with the event, I was solicitous to know how such a man would *die!* The amount of my information was, that, as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place a deep horror seized his mind! A short time before his

departure, supposing himself quite alone, he was overheard, by an unobserved attendant, giving vent to the agonies of a tortured conscience! With furious despair he expostulated with the man (Dr. D.) whom he *now* reproached as his deceiver; and, after loading his name with execrations which I dare not put upon paper, he closed the horrid remonstrance in some such terms as the following: "Monster! wretch! is *this* the end of your boasted philosophy! Have you brought me to *this?*"

Reader! though such examples are seldom brought forward, you are not hastily to infer, that they rarely happen, or that the principles of modern infidelity do not lead to such melancholy issues. The tenderness of survivors may often conceal the dismal story; and even when such men leave the world with composure, we should remember there are such judgments denounced against the obstinate opposers of revelation, as a "seared conscience," and a "reprobate mind!" How different the end of those, who "sleep in Jesus!"

Mr. Editor,

The truth of the following account may be depended upon. About thirty years ago, a gentleman, who lived in a considerable town in the north of England, was in the last stage of a consumption before he became aware of his danger; finding, however, his strength rapidly declining, he expressed, for the first time, to the physician who attended him, an apprehension of his real state. The physician too abruptly replied, Sir, you cannot survive many hours. This had such an effect upon the poor patient, who was little prepared either for such a denunciation, or for the awful event which was soon to follow, that he suddenly rose upon his feet in the bed, and sunk down again as suddenly, exhausted by the effort. The physician, on observing his face, thought that he perceived an appearance on the forehead very different from common prespiration, and upon applying a napkin, to his astonishment, found it stained with blood which had been forced from the extremities of the vessels, and even through the skin, by the agony and exertion of the unhappy sufferer.

Perhaps this is the only instance that has ever occurred of such a phenomenon, excepting one, which will instantly occur to the christian reader: and it is recorded in this place in order to prove, for the benefit of unbelievers, that extreme agitation and distress, operating upon a sickly or delicate frame, may, without a miracle, produce this affecting and dreadful appearance.

The evidence for the fact needs not to be doubted: your correspondent, at the time when this circumstance happened, lived within a few doors of the person, visited his family, heard his story every where related, without doubt of its truth or variation in its circumstances; and, within three or four days from the time when it happened, saw him laid in his grave. *Ch. Ob.*

One day the renowned Cardinal de Retz seeing a carbine levelled at him, by some one he did not know, had the presence of mind to cry out, "*If your father, Sir, were now seeing what you are about!*" This speech immediately disarmed the fury of the assassin.

Remember, O believer, a Father's eye is upon thee. May the testimony ever be thine, that thou pleasest him!

The University of Louvain complained to the princess Margaret (sister to Charles V.) that Luther, by his writings, was subverting christianity. "Who is this Luther?" said she. "A poor illiterate monk," was the reply. "Is he so?" said Margaret: "then do you, who are so very learned, and so very numerous, write against this ignorant monk. The world will pay more regard to so many scholars than to one blockhead."

The intrepidity for which Luther was so much distinguished, and which so well becomes every good man possessing a bosom conscious to itself of rectitude, was, in the life of that reformer, perhaps, on no occasion, more manifest than at the time when, by Charles V. and by the papal legates in Germany, he was cited to appear before the diet at Worms. His friends, whom the fate of Huss, under similar circumstances, filled with anxiety, urged him not to rush wantonly into the midst of danger. Luther, superior to such terrors, silenced them with this reply, "I am lawfully called to appear in that city; and thither will I go, in the name of the Lord, though as many *devils*, as there are tiles on the houses, were there combined against me." O.

RELIGIOUS INTELLIGENCE.

The following very interesting letter from the Rev. Gideon Blackburn, missionary among the Cherokee Indians, in the state of Tennessee, to the chairman of the standing committee of missions, has been lately received. Can wealthy christians read it, and not offer him some assistance! The second Indian school which he has opened, he will have to provide for principally himself. The funds of the General Assembly, already burdened to the utmost, can afford him but little, perhaps no relief.

Maryville, Jan. 27, 1806.

Rev. Sir,

I sensibly feel the need of friendly counsel. Could I but sit beside you a few minutes, it would probably relieve my mind; however, I am relieved by the consideration that *Jesus* reigns.

Early in this winter, an Indian, named Quotoquiske, three of whose sons and step-sons I have at school, went to Charlestown to lay in some goods, as he is engaging in the line of merchandizing, and took with him one of the boys, who was so advanced as not only to be an interpreter, but also to do business for his father. During their stay in the city, the boy became infected with the small-pox, though it never was discovered until he had reached the borders of the nation on his return home. The Indians incautiously flocked round him, as he passed through the towns, to see what was the matter, and before he arrived at home on the 18th instant, it is probable he had spread the infection pretty generally. I was immediately notified, and went without delay to the school, knowing that none of the master's family, except himself, had ever had the small-pox; and also, that the children had scarcely all returned after a short vacation I had given them at the beginning of the year. The most of them came through the neighbourhood of the infected family, which was only eight miles from the school. I found thirteen only had arrived, and several of the rest, as I expected, were in the neighbourhood of the disease. I, therefore, thought proper to forbid their coming on, till it should be determined whether they were infected. The case was truly critical! the poor little dear children earnestly begging of me to do something to save them, and I had nothing in my power; as I had made immediate inquiry of the faculty for the vaccine matter, but was told there was none in the state; and should I innoculate with the variolus matter, and any of the children die, the other Indians would undoubtedly be offended, and the institution would be ruined. To remove them to the settlements would have been both hazardous and expensive; as some bad fellows, who are disaffected, would have immediately reported that I was kidnapping the children; and, likewise, as I had laid in provisions for the season, it would have been costly to remove fifty miles through the wilderness. To force the poor little crying things to face the danger, by disbanding the school, appeared cruel; I, therefore, determined to keep those who were at the school together, using such simple preventatives or preparatives as were in my power, hoping they might escape, until you might have it in your power to send me the vaccine matter, which, if it could seasonably arrive, might not only save the school, but a large share of the nation. Oh! how humanity, especially if aided by sincere piety, drops the tender tear at the reflection of so distressing a disorder raging amongst, and hurrying into eternity, poor savage souls, unacquainted with their destiny or their God! Can the civilized world be clear of guilt, in so long neglecting the rescue of poor heathens from their savage state? The Lord has made us treasurers of his bounty, and loudly called on us to give of his own to save his savage offspring; and oh, how many christians refuse to comply, or do it so sparingly as to be inadequate to answer the end!

In August last, in answer to the pressing request of that part of the nation, I established another school, in the lower part of the nation, which consists of from twenty-five to thirty-two scholars. They are learning to admiration. I shall have it shortly in my power to send you specimens of their industry and progress, which will surprise you. This school I have opened, trusting in God that he will bring about some means to defray its expense. Had I sufficient to carry on education, by christian teachers, to the extent the Indians would now desire, a few years would raise in the forests civilized families and magnificent churches; but my poverty, and the wants of a little family, tie my hands. This, together with the continuation of the affliction in my leg, which often obliges me to climb the craggy cliff

when I cannot ride, by the help of my crutch, causes me to sit down in the lonely forest and vent my wishes in tears of distress. But, glory to God! the day is coming when the heathen shall be given to Jesus, and the treasures of the rich shall bear the tidings of the gospel to the ends of the earth. I shall then see accomplished what I ardently desired; what, in pain indescribable, I laboured to effect, but could not.

I wish to see you in May, if the greatness of the fatigue I have to undergo, and the intenseness of the pain I suffer, does not make it impossible. I have also a poor little family for whose support I am obliged to labour, at every hour I can spare from my parochial or missionary labours. May the Lord soon build up Zion, and make her a praise in the earth.

I am, &c.

GIDEON BLACKBURN.

Rev. Ashbel Green.

Extract from the Report of the Directors of the Missionary Society, to their eleventh General Meeting, held in London, on the 8th, 9th, and 10th of May, 1805.

[*Continued from page* 90.]

AFRICA.

THE Directors in the next place advert to the state of our missions in South Africa, of which, however, through the interruption of direct and regular communication with the Cape, they are not enabled to speak so particularly as they wish. From our excellent brother Dr. Vanderkemp, no intelligence has been received later than Feb. 29th, 1804; that intelligence, however, was highly satisfactory; as it not only assured us of the continuance of his valuable life, and the restoration, in some degree, of his health; but affords fresh occasion to thank the Lord of the harvest for the powerful influences of the Holy Spirit crowning his labours, and those of Mr. Read, his faithful colleague, with considerable success.

The particulars of this success we have obtained from the Annual Report of this mission, for the year 1803, drawn up by brother Read, and to which the Doctor refers in his letter. This Report after long delay, has come to hand, and contains important information. The gospel, which proved, in many happy instances, the power of God to the salvation of the poor Hottentots, became a stumbling-block and a rock of offence to many of the Boors, who notwithstanding the name of christians, which they undeservedly bear, laboured to keep the Hottentots in total ignorance of the gospel, and were enraged at the missionaries, the diffusion of whose light discovered and condemned their horrid acts of oppression and murder. Irritated to the highest pitch, they laboured to seduce the people into drunkenness, whoredom, and other vices, and to prejudice their minds by the most injurious falsehoods; they would have rejoiced to destroy the lives both of the missionaries and their disciples, and when they could not effect this, they committed depredations on their property.

Amidst these difficulties and dangers, our brethren were sometimes on the point of determining to leave their situation. But the Lord by his good providence interposed in their favour, and on the arrival of the Dutch governor Janssens they obtained protection while they continued there; and, as was mentioned in a former report, the seat of the mission was removed by the advice of the Governor, to a spot now called Bethelsdorp, where, we presume, the labours of our brethren are yet continued. A settlement was formed at this place, in which a church and habitations were speedily constructed, the walls and roof of which are composed of reeds; extensive gardens were also planted, and every prudent measure adopted to procure a supply of corn, and various kinds of vegetables for the use of the little colony. A plan of this settlement has lately been forwarded from Holland, and will appear, probably, in the next number of our transactions. Their school consists of about 30 or 40 children, of whom 20 could read and spell.

Our brethren, during their dangers and trials, consoled themselves in the expectation of being soon joined by brother Irvin, who had long waited at the Cape for a conveyance to Algoa Bay: but it has pleased the sovereign Disposer of human events to disappoint their hopes and ours; for the vessel in which he sailed was wrecked on the coast, and the Society was deprived of a truly devoted servant of Christ, whose labours at the Cape and its vicinity, especially among the soldiers, had been eminently useful. By the loss of this vessel our brethren were also disappointed in their expectation of receiving a printing press, cash, and other supplies, sent out by this society for their use; but, says the Doctor, "we lay our hands upon our mouth, and say, 'The Lord gave, and the Lord hath taken away;" he also adds, with truly

christian confidence in divine assistance, "respecting the means likely to be furnished for our future support, I can only reply, it is uncertain what fellow-creatures may do, but Christ will most certainly supply us abundantly with all that is necessary for us, to carry his glorious plan into execution, and this is all that we can wish for."

The Directors have lodged a sufficient credit in their favour at Cape Town, both for the purposes of their own support, and of promoting and enlarging their missionary operations.

In the Report of our brethren, before mentioned, we have the utmost satisfaction in learning that the Lord continued to bless their labours at Bethelsdorp, and that the kingdom of grace was spreading more and more among the poor Hottentots. The progress also of the scholars in learning to read, and in acquiring religious knowledge was astonishing to our brethren, knowing, as they did full well, the peculiar languor, stupidity, and aversion to every exertion, mental or corporeal, which characterizes the natives; which indeed proves, as our missionaries observe, "that nothing is impossible to God."

It will not be necessary in this Report to detail particularly those remarkable instances of conversion which were communicated in the paper last received from Africa, as they have already appeared in our Transactions, in the Evangelical Magazine, and in a circular letter lately sent to the friends of the Society in general. The Directors could not retain till the annual meeting, a narration so interesting, displaying in so eminent a degree the energy of divine grace on the hearts of men usually reckoned among the most abject of our race. The conversion of Cupido, a man uncommonly notorious for vice, and distinguished above all his pagan fellows for the enormity of his crimes, found in the gospel of salvation, and in the blood of Christ, a remedy sufficient to heal all his diseases; and so sooner did he hear that the Son of God was able to save sinners from their sins, than he cried out, like a person in similar circumstances in the eastern world: "This is what I want! This is what I want!" This convert, like Saul of Tarsus, no sooner received the faith of the gospel, but he straightway preached it to his countrymen, declaring, as a living witness, and from his own happy experience, that Jesus Christ has power to forgive and to subdue sin. Glory to God! in one year, he could number seventeen adult persons of his countrymen, called by his instrumentality out of darkness into light, one of whom is become the wife of the Missionary brother, Read.

Another Hottentot, Boezak, whose first appearance inspired the brethren with horror, and whose beastly drunkenness was disgusting in the extreme, soon obtained from the gospel that knowledge of himself which light from above alone can impart, and complained that "he had got two hearts;" in his simple language expressing the inward conflict which every Christian feels, and which the inspired penmen so affectingly describe. The conflict however issued well; and the heart, once the den of every beastly lust, became a habitation of God through the Spirit, which being filled with the love of Christ, overflowed with affection to his countrymen, among whom his talents had rendered him eminent, and to whom he now holds forth the word of life, an ornament to the doctrine he has espoused.

Samson was another distinguished trophy of Divine Grace. He had long wished to understand the nature of that salvation, a distant report of which had reached his ears; at length the opportunity was afforded, and he felt the gospel to be the power of God. He is become bold in the cause of Christ among all sorts of persons; he warns his fellow-sinners to flee from the wrath to come, and fails not to reprove the colonists for their criminal conduct in withholding from his nation the means of salvation.

Jocham, another convert, seized the first opportunity of assembling the heathen around him, and declaring to them the gospel of Christ, by which zeal he offended the nominal christians, who imprisoned him and some of his brethren in the cage, one of whom was shamefully scourged; but a magistrate interposed, and declared that the cause they espoused could not and should not be suppressed. This Hottentot brother, seeing letters prepared for England, desired that Mr. Read would express the affection he felt for us, and "beg them," said he, "to pray for me, assuring them that, as well as I can, I will pray for them."

How encouraging! how animating, are these relations! Let God be glorified among us this day. We are already well repaid for all our exertions.

We regret that we are not able to report the state of the other Missions in Africa; the suspension of correspondence leaves us wholly unacquainted with the circumstances of our brethren Bekkar, Verster, Tromp, Vanderlingen, An-

derson, and Cramer; as also of the operations of the South African Missionary Society, who we trust are all at their respective posts, labouring unceasingly in the work of the Lord. A little time we trust will bring us welcome advices from all these quarters.

During the last year, a measure of considerable importance has been adopted with respect to the future management of the Missions in Africa. The strong prejudices entertained by some narrow minded persons in that country against the Missionary Institution, not only formed but directed and managed by Englishmen, with whom the Dutch were engaged in hostilities, were such as to induce Dr. Vanderkemp to recommend that the management should be entrusted to the hands of the Netherland missionary society. The clamour of these people, though ostensibly of a political nature, was really nothing more than the result of a deep-rooted enmity against God, and the extension of his kingdom among the heathen. It was judged, however, prudent to submit to the method proposed; and the directors, after mature consideration of the plan and regulations proposed by the Dutch society (which was published in No. 12 of the Transactions) have with entire satisfaction adopted the whole system.

Our friends are already, in general, apprised that our excellent brother Kicherer, with the christian Hottentots who paid a visit to England with him, have, after long and unavoidable delays, proceeded to Africa. They sailed in an American vessel, captain King, from Amsterdam, in October last. They were accompanied by several new labourers, viz. Mr. and Mrs. Vos, of Holland, who are to be employed in the school at Zak river; also two brothers, Mr. Christian Albricht and Mr. Austin Albricht; these are to perform the offices of school masters and teachers; and, if necessary, are to be sent to other parts of the country, to extend the gospel. Another missionary, Mr. Ulbricht, is also sent out with them, who is intended to join Dr. Vanderkemp and Mr. Read at Bethelsdorp. Besides these, Mr. Syden Faden is sent forth, at the expense of the Rotterdam society, and who is to manage the social affairs at Zak river, while Mr. Kicherer is superintendant of the whole. Let
received from these new labourers,
fore and at the time of their depart
were highly satisfactory; and the di
tors entertain a pleasing confidence
they will prove valuable helpers to
good work in that quarter, where
Lord has already displayed so muc
his gracious power.

A circumstance that occurred
these brethren were just leaving
coast, ought not to be forgotten. O
night of October 26, 1804, they
overtaken by a dreadful storm, whe
tween the isle of Scilly and the Liz
the danger was so great, the wind
ing in shore, that the captain admoni
all the crew to prepare for imme
death; but it pleased God to hear
fervent prayers, and to preserve
lives for further usefulness; the
changed about five in the morning
storm abated, and they were reli
from their distresses. The letter, w
gave us this information, was dated
deira, Nov. 13, 1804, when they
all well; and long before this, we
they have arrived at the Cape, and it
be hoped have reached the scene of
labours, to gladden the hearts of th
tle flock in the wilderness, and to re
all the goodness and mercy of Go
wards them in Europe.

FRANCE.

The continuation of war with F
has unavoidably suspended that
course which was necessary to con
ing the printing of the Bible, and t
effectual dispersion of the New T
ment, which was long since finished.
directors have been disappointed i
expectation announced in the last re
that a society on the continent, no
hibited by circumstances of hos
would undertake this service.
trust, however, that matters are n
a train to effect the accomplishme
the work by means of christian frie
Switzerland, who having opportun
maintaining correspondence with p
tant clergymen who are settled ove
merous congregations in various pa
France, will thereby be enabled t
tend the circulation of the scripture
well as to promote the general inte
of pure and vital religion.

[*To be continued.*]

OBITUARY.

ol. SAMUEL MILES.

worthy man was born at White in Montgomery county, Penn- in the year 1738—9. His grand- nd grandmother were natives of nd accompanied William Penn ilderness which afterwards re- is name, in the year 1682,

e year 1755, and immediately defeat of Gen. Braddock, the f this memoir, in the 16th year e, joined a company of militia ded by captain Wayne, the fa- he late Gen. Wayne, and march- him to Northampton county as then exposed to the incur- the Indians. His activity and his service attracted the notice overnor of the province, who, ed, sent him an ensign's com- in the provincial troops in the 57. In 1758 he was promot- lieutenancy, and in 1760 he the command of a company. hese three years he was engag- ive service. In a skirmish near gonier, with a party of French ians, he was slightly wounded, ar 1759.

e close of the war he married tharine Wistar, daughter of Mr. istar, a wealthy and respectable t, and entered into trade in Phila- by which he accumulated such endency as induced him to retire ountry in the year 1774. During lence in Philadelphia, he was y his fellow citizens to fill several tations, among others that of a of the legislature.

the breaking out of the war Great Britain and America in e again felt the influence of a and public spirit. His neighbour- n partook of it, and was formed into a regiment of militia. In the 76 he accepted of the command iment of riflemen, consisting of n, which was attached to the re- my under the command of Gen. gton. It was his misfortune to be prisoner in the battle of the 27th st, on Long-Island, where he re- in a painful state of inactivity for wo years. During his confine- s country showed her respect for reating him a Brigadier General.

his return from captivity, he n Philadelphia, where his time nts were constantly devoted to bjects. During the war, he exe- cuted the commission of deputy quarter master of the American army, for the state of Pennsylvania, and after the peace, he filled in succession the stations of member of the legislature, and of the council of censors, a judge of the court of errors and appeals, member of the executive council, alderman, and mayor of the city.

In the year 1792, he again retired to a farm in Montgomery county, where he employed himself with great delight in agricultural pursuits, and lived beloved and respected.

In the year 1805, he yielded to the wishes of his fellow-citizens, and became a member of the legislature of the state. His journey to the seat of government, and his attention to public business, revived a disease with which he had been before afflicted, and compelled him to return to his family, in the bosom of which, he peaceably resigned his soul into the arms of his Saviour, on the 29th of December, 1805, in the 67th year of his age.

A Scotch nobleman was once complimented upon the number of offices he had filled under the Britsh government, each of which was mentioned to him. "You have forgotten (said his Lordship to his friend) to mention one of my honours, which I prize more than all the rest, and that is, I have for many years filled the office of an elder in my parish church." The same pre-eminence in ecclesiastical over civil honours, was possessed by Col. Miles for many years in the Baptist church of Philadelphia.

A few words upon the character of this worthy man, shall close this short account of his life.

He was blessed with a temper so uniformly meek and gentle, that a person who had lived in a state of the most intimate friendship with him for nearly twenty years declared "he had never once seen him angry." The benignity and equanimity of his temper appeared in his countenance. It was at all times, serene and placid.

He was alike happy in discharging with fidelity, duties apparently of a very opposite nature. He loved and cherished his country, as if he expected to live in it for ever, and yet he served his God, as if he constantly felt that he was a stranger in this world, and that his citizenship and home were in heaven.

But to appreciate the worth of this man fully, it will be necessary to view him in private life. Here we behold him upright

in business, sincere in friendship, modest in prosperity, resigned in adversity, patient in sickness, and peculiarly kind and affectionate as a husband, a father and a brother. The remembrance of his public services and virtues will probably soon descend to the same tomb, which is yearly consigning to oblivion the patriots and heroes of the American revolution, but the memory of his private virtues will never die in the hearts of his family and friends.

DIED—In the Alms-house of this city, on the 5th instant, *Elizabeth Starky*, in the 84th year of her age. She was a native of the United States; and, after having passed through many trials, was obliged for some years to make her home at the Alms-house, where she always maintained a decent, orderly deportment. Till the latter part of her life, however, she had but little thought about the salvation of her soul. Then it pleased the Lord to awaken her as from the sleep of death, to see in what a ruined state she was by nature and by practice. Thus alarmed, she attended carefully upon the means of grace provided in the house, and to reading the Bible, and such other good books as she could obtain. But the more closely she attended, the more she discovered of the depravity of her heart, that it was deceitful and desperately wicked. Being often asked by one who attended worship there, what was the state of her mind, she would reply, "Oh I have such a hard heart I know not what to do;" the tears at the same time flowing down her old wrinkled cheeks. At length, by weeping and reading, her eyes became greatly inflamed. She was then advised not to read so constantly, but to try to meditate on the way of salvation through Jesus Christ, who came to seek and to save the lost; and to pour out her heart in prayer to the Lord who only could relieve her. She afterwards acknowledged that this advice had been blessed to her; for while she was thus engaged, the blessed spirit of God, who had convinced her of sin and brought her to despair of all help in herself, led her to behold the Lamb of God, who taketh away the sins of all who believe in him, and enabled her so to commit her helpless soul to him as to obtain sweet rest and peace. She was indeed filled with comfort, rejoicing in Jesus as her precious Saviour, and, from time to time, had the exceeding great and precious promises of God's word, which are all yea and amen in Christ Jesus, so applied to her soul, that she often said, "Although very weak in body, yet I feel so happy that I am well every way." For the greater part of the time after her conversion she had an abiding hope of life eternal. But the adversary, who loves to worry those whom he cannot devour, tried to destroy her hope a few days before her end. Then, she said, he had cast his fiery darts at her and almost driven her to despair; but that Jesus had relieved her and given her comfort again, and she hoped he would not suffer her to be tried in this manner any more. From this time the powers of her nature seemed to sink fast, and she became very weak. Desiring to see one who led in the religious exercises of the house, and whose instructions and exhortations had been blessed to her soul, upon his coming and speaking to her, she roused up her feeble powers, returned him many thanks for the attention he had paid to her, and then declared to a large collection of her companions in the house, who came as near as they could, what the Lord had done for her soul; and told them that she had an humble hope that the Lord Jesus would receive her to rest with him in glory. The minds of these poor people were much affected to hear from dying lips the strong expressions of joy and consolation which she uttered. After she had done speaking in this manner, the person before mentioned, at her request, prayed with her, and then gave an exhortation to those who were collected around. She remained composed and solemn, for nearly one day longer, and then she expired without any appearance of pain or uneasiness. Thus a gracious God appeared to fulfil in her his merciful declaration that he hath chosen some of the poor of this world to be "rich in faith and heirs of his kingdom." Few examples are seen of persons brought home to God at such an advanced period of life as this poor woman had reached when a work of saving grace was, it is hoped, wrought on her soul. But a single instance of this kind, while it should not encourage any to presume on the patience of a sovereign God, should teach us not utterly to despair even of those who remain out of the vineyard of the Lord till the eleventh hour: and it must give peculiar pleasure to those who have been endeavouring to afford a fuller supply of the means of grace to the charitable institutions of our city than for a long time they enjoyed, to see that God appears to have owned and blessed them in a case almost as unpromising as any that could have been found.

Connecticut Evangelical Magazine.

—Of a pulmonic consumption, n the passage from Norfolk to n, bound southward on a jour- is health, in the 39th year of nd the 11th of his ministry, the *eph Washburn*, pastor of the f Christ in the first society in on. His death, which happen- e morning of the 25th of De- ast, was serene and peaceful; expired, in the arms of Mrs. n, without a struggle or a groan. d with grief too big for utte- d tossed with a tempest for se- s in extreme danger, she ar- e at Charleston, the 4th of Jan- Whether the remains of our de- iend were carried to Charles- there interred, or committed to we are not yet informed*. He young children, all too young to ensible of their loss, irrepara-

nt accounts, received in this rm us, that all proper means d to preserve the body for inter- Charleston. These means were l, and the corpse was committed .

ED.

ble as it is by any earthly comfort. The people, lately his charge, deeply feel this stroke of divine Providence, by which they are deprived of the labours of their beloved pastor, in the meridian of life; and his brethren in the ministry, to whom his character is known, will lament the loss of one of their number whose praise is in the churches.

Mr. Washburn was one of the Editors of this Magazine, and until called off from his labours by sickness, a faithful and highly useful member of the publishing committee. The Editors condole with his afflicted family, the bereaved church and congregation, and his numerous friends, to whom he was so deservedly dear, under this visitation of a holy and righteous Providence. May the people of his charge remember the truths he has delivered, and the warnings he has given them; that they may meet him with joy at the judgment day! And may his surviving brethren in the ministry, be animated to renewed zeal in their Master's service, that they may receive the plaudit of, "Well done good and faithful servants!"

The memory of the just shall be had in remembrance.

POETRY.

EDITOR,

following verses should be worthy of a place in the Assem- gazine, please to insert them.

I am, yours, &c. Z.

nnocence in Eden dwelt,
ys divine our parents felt!
y felt their Maker's love.
ils to good, alone inclin'd,
e of God possess'd their mind:
e, dwelt the heavenly Dove.

n they stretch'd the daring

—and broke the Lord's com-

bless'd Inspirer fled.
nverse they know no more;
sions rage in wild uproar;
curse hangs o'er their head.

'd by the Power divine;
and Guilt their force combine,
rive Sin's progress fast.
Death, and Destruction, now had birth,
Hell would have rag'd throughout the earth,
While earth, and time, should last.

But boundless Mercy interpos'd—
The glorious plan of life disclos'd—
Proclaim'd the SAVIOUR's reign.
His great atonement has prevail'd;
The poisonous power of Sin 's curtail'd;
And Man may live again.

He sends again the heavenly Dove,
Ready to kindle faith and love,
And urge the contrite tear.
To counteract the gall within;
To snatch from many a heinous sin;
And break th' infernal snare.

This Comforter—this Power divine,
In darkness makes his light to shine,
That lights the heavenly road;
Unites to Christ, the living head;
Whence life throughout the soul is spread;
A life that's hid in God.

He purifies the soul within;
Restores God's image, lost by sin;
Makes warm devotion rise.
Prepares to serve the great I AM;
Prepares to follow Christ, the Lamb;
To serve above the skies.

Now angels, sing in heavenly sounds,
And saints throughout creation's bounds,
Proclaim the Saviour's reign.
Glory to God, most high, whose grace,
Brings back to earth Jehovah's peace;
Bids sinners live again. Z.

Baltimore, 4th March, 1806.

The above was composed to the tune of a Hymn on the New Birth, sung in some churches. Every third line is once repeated.

INVOCATION TO RELIGION.

COME, blest religion, come, and with thee bring
Peace in thy smile, and healing on thy wing.
Thy smile serene, thy healing balm divine
Alone can sooth a heart so pierc'd as mine:
Thy heav'nly aid can ev'ry doubt control,
And raise to hope and peace the sinking soul;
Beguile adversity's dark, dreary road,
And lead her weary steps to rest in God.
Come, then, ah! haste, thou ever holy guest,
This panting bosom craves thy balmy rest;
Subdue these sighs, these agonies, these fears,
Banish these sad regrets, these fruitless tears;
Come with thy bright attendants from above,
Grace all serene, and peace with smiles of love;
Breathe on my soul the woe-subduing balm,
And through my heart diffuse a holy calm;
Bid resignation ease th' oppressing care,
And patience mild, her load unmurm'ring bear;
Bid bright-ey'd virtue gild the darken'd road,
And faith triumphant rest upon her God.
P.

A widowed Mother's address to her Infant.

Ah! thou sweet innocent! whose early day
Misfortune shrouded, cheerless and forlorn,
Sad were the auspices whose languid ra
Gleam'd on the hapless hour when tho
wert born.

No tender father gaz'd with fondest care
Or pour'd forth blessings on thine infa
head,
Caught from thy mother's glist'ning ey
the tear
Which love, and sympathy, and raptur
shed.

Thoughtless of care, and ignorant of il
Soft peace, and innocence, and ease s
thine;
Sweet thou canst sleep, while fond
gazing still,
To feel, to suffer, to regret, are mine.

Oh! while I hold thee to my widow'
breast,
What keen sensations rise, and mingl
there,
Fain would the sigh of anguish be sup
press'd
In the soft fondness of maternal care.

For, bless'd be heaven who heard my ar
dent pray'r,
Spar'd thy dear life, and gave thee to m
arms,
Gave me thy smiles, the lonely hour to
cheer,
When ev'ry earthly joy had lost its
charms.

Still sweetly smile upon thy mother's
tears,
Thou dear lov'd image of her better part
And never may the cares, the pains, the
fears,
Which prey on her's, invade thy peaceful
heart.
P.

ON A WATCH.

COULD but our tempers move like this
machine,
Not urg'd by passion, nor delay'd by
spleen;
But true to Nature's regulating power,
By virtuous acts distinguish ev'ry hour;
Then, health and joy would follow, as
they ought,
The laws of nature, and the laws of
thought,
Sweet Health to pass the present mo
ments o'er,
And everlasting joy, when time shall b
no more.

THE

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BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

[*Continued from page* 103.]

THE writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the

earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it, could command my serious attention."*

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

"*Monmouth, New-Jersey, Dec.* 10, 1805.

"Dear Sir,

"Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *Trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake!*' The importunate young friend, however, prevailed; another day was appointed for the burial,

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communi-

and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this period, on which hung his last hopes, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

" This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, ' Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: ' As *to dying*—I found my fever increase, and I became weaker and weaker until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*' Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, ' I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, ' You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

" Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstacy of mind. ' And,' said he, ' for three years, the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

these, he gave a decided negative, adding, "You will know them, with many other particulars hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John,† who had been some time settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New-Jersey, left that congregation in a destitute state. They had experienced so much spiritual benefit from the indefatigable labours, and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent was regularly ordained their pastor, and continued so through the whole of a pretty long life; one of the best proofs of ministerial fidelity.

* It was so ordered, in the course of divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house, after his death, (the writer being with the American army at the Valley-Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About fifty miles from Charleston, the son was suddenly taken sick and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

† The following entry in the records of the church at Freehold, shows the opinion of that church with regard to Mr. John Tennent's usefulness.

"Lord's day, April 23d, 1732. The Reverend and dear Mr. John Tennent departed this life between eight and nine o'clock this morning. A mournful providence, and cause of great humiliation to this poor congregation, to be bereaved in the flower of youth, of the most laborious, successful, well qualified, pious pastor this age afforded, though but a youth of 25 years, 5 months and 11 days of age."

Although his salary was small, (it is thought under 100*l.*) yet the glebe belonging to the church was an excellent plantation, on which he lived, and which, with care and good farming, was capable of maintaining a family with comfort. But his inattention to the things of this world was so great, that he left the management of his temporal concerns wholly to a faithful servant, in whom he placed great confidence. After a short time he found his worldly affairs were becoming embarrassed. His steward reported to him that he was in debt to the merchant between 20*l.* and 30*l.* and he knew of no means of payment, as the crops had fallen short. Mr. Tennent mentioned this to an intimate friend, a merchant of New-York, who was on a visit at his house. His friend told him, that this mode of life would not do, that he must get a wife, to attend to his temporal affairs, and to comfort his leisure hours by conjugal endearments. He smiled at the idea, and assured him it never could be the case, unless some friend would provide one for him, for he knew not how to go about it. His friend told him he was ready to undertake the business; that he had a sister-in-law, an excellent woman, of great piety, a widow, of his own age, and one peculiarly suited in all respects to his character and circumstances. In short, that she was every thing he ought to look for; and if he would go with him to New-York the next day, he would settle the negociation for him. To this he soon assented. The next evening found him in that city, and before noon, the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance; and, when left alone with her, abruptly told her, that he supposed her brother had informed her of his errand; that neither his time nor inclination would suffer him to use much ceremony; but that if she approved the measure he would attend his charge on the next sabbath, and return on Monday, be married and immediately take her home. The lady, with some hesitation and difficulty, at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week, she found herself mistress of his house. She proved a most invaluable treasure to him, more than answering every thing said of her by an affectionate brother. She took the care of his temporal concerns upon her, extricated him from debt, and, by a happy union of prudence and economy, so managed all his worldly business, that in a few years his circumstances became easy and comfortable. In a word, in her was literally fulfilled the declaration of Solomon, that "a virtuous woman is a crown to her husband, and that her price is far above rubies." Besides several children who died in infancy, he had by her three sons, who attained the age of man-

hood; John, who studied physic, and died in the West-Indies when about thirty-three years of age; William, a man of superior character, and minister of the Independent church in Charleston, South-Carolina, who died the latter end of September or beginning of October, A. D. 1777, about thirty-seven years old; and Gilbert, who also practised physic, and died at Freehold before his father, aged twenty-eight years. Few parents could boast three sons of a more manly or handsome appearance; and the father gave them the most liberal education that the country could afford.

Mr. Tennent's inattention to earthly things continued till his eldest son was about three years old, when he led him out into the fields on a Lord's day after public worship. The design of the walk was for religious meditation. As he went along, accidentally casting his eye on the child, a thought suddenly struck him, and he asked himself this question: "Should God in his providence take me hence, what would become of this child and its mother, for whom I have never taken any personal care to make provision? How can I answer this negligence to God and to them?" The impropriety of his inattention to the relative duties of life, which God had called him to; and the consideration of the sacred declaration, "that he who does not provide for his own household, has denied the faith, and is worse than an infidel," had such an impressive effect on his mind, that it almost deprived him of his senses. He saw his conduct, which before he thought arose entirely from a deep sense of divine things, in a point of light in which he never before had viewed it. He immediately attempted to return home, but so great was his distress, that it was with difficulty he could get along; till, all at once, he was relieved by as suddenly recurring to that text of scripture, which came into his mind with extraordinary force, "But unto the tribe of Levi Moses gave not any inheritance, the Lord God of Israel was their inheritance." Such, however, was the effect of this unexpected scene on Mr. Tennent's mind and judgment, that ever afterwards he prudently attended to the temporal business of life, still, however, in perfect subordination to the great things of eternity, and became fully convinced that God was to be faithfully served, as well by discharging relative duties in his love and fear, as by the more immediate acts of devotion. He clearly perceived, that every duty had its proper time and place, as well as motive; that we had a right, and were called of God, to eat and drink, and to be properly clothed; and of course that care should be taken to procure those things, provided that all be done to the glory of God. In the

duties of a gospel minister, however, especially as they related to his pastoral charge, he still engaged with the utmost zeal and faithfulness; and was esteemed by all ranks and degrees, as far as his labours extended, as a fervent, useful, and successful preacher of the gospel.

His judgment of mankind was such as to give him a marked superiority, in this respect, over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and a successful minister of the New-Testament. He could say things from the pulpit, which if said by almost any other man, would have been thought a violation of propriety. But by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this the following anecdote is given, of the truth of which the writer was a witness.

Mr. Tennent was passing through a town in the state of New-Jersey, in which he was a stranger, and had never preached, and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very remarkable and severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. Tennent was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher, wholly unknown to them, and entirely unexpected, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old fashioned large wig discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation, with a piercing eye and earnest attention, and after a minute's profound silence, he addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice,

or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have staid at home and earned your three shillings and six pence.* But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so uncommon and extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, influence the mind, command the affections, and increase the temper which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives.†

* At that time, the stated price for a day's labour.

† The writer having requested of the present Rev. Dr. William M. Tennent a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received in reply the following letter:

"*Abington, January 11th*, 1806.

"SIR,

"The anecdote of my venerable relative, the Rev. William Tennent, of Freehold, which you wished me to send to you, is as follows:

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is related as received, in substance, from his own lips, and may be considered as extraordinary and singularly striking.

"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning, he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, '*shut up in prayer*.' A cloud, dark as that of Egypt, oppressed his mind.

While on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service with only a half hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory, and the infinite majesty of Jehovah, were so inexpressibly great as entirely to overwhelm him, and he fell, almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed

" Thus agonized in spirit, he proceeded to the church where he found a large congregation assembled, and waiting to hear the word; and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonour which he feared would fall upon religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, '*Lord have mercy upon me!*' Upon the utterance of this petition, he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens, and he felt as though he saw God, as Moses did on the Mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced, and on every page of the scriptures saw his divinity inscribed in brightest colours. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer was *a Bochim*. He gave them the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest-day.

" I am, your's with esteem,

" WILLIAM M. TENNENT."

to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to stand up, by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had, of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed that continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod. But his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order, so as to carry the unsearchable riches of Christ to every house. He earnestly pressed it on the conscience of parents to instruct their children at home by plain and easy questions, so as gradually to expand their young minds, and prepare them for the reception of the more practical doctrines of the gospel. In this Mr. Tennent has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation, by this domestic mode of instruction, than any one can imagine, who has not made the trial. Children and servants are in this way prepared for the teachings of the sanctuary, and to reap the full

he word publicly preached. He made it a practice in
its to enforce practical religion on all, high and low,
or, young and old, master and servant. To this he
larly attentive, it being a favourite observation with
he loved a religion that a man could live by."
nnent carefully avoided the discussion of controversial
less specially called to it by particular circumstances,
was ever ready to assign the reason of his faith. The
currence will show the general state of his mind and
egard to such subjects. A couple of young clergymen,
is house, entered into a dispute on the question, at that
controverted in New-England, whether faith or repen-
first in order, in the conversion of a sinner. Not
to determine the point, they agreed to make Mr.
ir umpire, and to dispute the subject at length before
cepted the proposal, and, after a solemn debate for
his opinion being asked, he very gravely took his
is mouth, looked out of his window, pointed to a man
n a hill at some distance, and asked the young cler-
hey knew that man: on their answering in the ne-
old them it was one of his elders, who, to his full con-
been a sincere christian for more than thirty years.
id Mr. Tennent, "ask him, whether faith or repen-
first, what do you think he would say?" They said
not tell. "Then," says he, "I will tell you: he would
cared not which came first, but that he had got them
, my friends," he added, "be careful that you have
faith, and a sincere repentance, and do not be greatly
ich comes first." It is not, however, to be supposed
Mr. Tennent was unfriendly to a deep and accurate
of all important theological doctrines. There were
ore earnest than he to have young clergymen well in-
d thoroughly furnished for their work. This indeed
ct on which his heart was much set, and which he ex-
lf greatly to promote.
nent was remarkably distinguished for a pointed at-
e particular circumstances and situation of the afflict-
body or mind, and would visit them with as much
tention as a physician, and frequently indeed proved
, to both soul and body. But his greatest talent was
ce-maker, which he possessed in so eminent a degree
ly none have exceeded, and very few have equalled
He was sent for, far and near, to settle disputes, and

heal difficulties, which arose in congregations; and, happily for those concerned, he was generally successful. Indeed, he seldom would relinquish his object till he had accomplished it.

But while this man of God was thus successful in promoting the best interests of his fellow-creatures, and in advancing the glory of his Lord and Master, the great enemy of mankind was not likely to observe the destruction of his kingdom without making an effort to prevent it. As he assailed our blessed Saviour in the days of his flesh with all his art and all his power, so has he always made the faithful followers of the Redeemer the objects of his inveterate malice. If the good man of whom we write, was greatly honoured by peculiar communications from on high, he was also very often the subject of the severe buffetings of that malignant and fallen spirit.

The time of which we are now speaking was remarkable for a great revival of religion,* in which Mr. Tennent was considerably instrumental, and in which a Mr. David Rowland, brought up with Mr. Tennent at the Log College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered, and represented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then province of New-Jersey, and particularly to the Chief Justice, who was well known for his disbelief of revelation. There was at this time, prowling through the country, a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of descending to every species of iniquity. In all the arts of theft, robbery, fraud, deception, and defamation, he was so deeply skilled, and so thoroughly practised, that it is believed, he never had his equal in this country. He had been indicted in almost every one of the middle colonies; but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him, without the most careful examination.

* It was not far from A. D. 1744.

It so happened, that Tom Bell arrived one evening, at a tavern, in Princeton, dressed in a dark, parson's-gray frock. On his entering the tavern about dusk, the late John Stockton, Esq. of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell, that it had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day, Bell went into the county of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house, to spend the week; and begged him, as the people were without a minister, to preach for them on the next sabbath, to which Bell agreed, and notice was accordingly given to the neighbourhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him, as a study, to prepare for the sabbath. The sacred day arrived, and he was invited to ride to church with the ladies in the family waggon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell on a sudden discovered, that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to return in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped, he called himself the Rev. David Rowland.

At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania, or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens, (both members of a church contiguous to that where Bell had practised his fraud) on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery: he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the colony. At the court of oyer and terminer, the judge charged the grand jury on the subject with great severity. After long consideration, the jury returned into court without finding a bill. The judge reproved them, in an angry manner, and ordered them out again. They again returned without finding a bill, and were

again sent out with threatenings of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens appeared as witnesses, and fully proved an *alibi* in favour of Mr. Rowland, by swearing, that on the very day on which the robbery was committed, they were with Mr. Rowland, and heard him preach, in Pennsylvania or Maryland. The jury, accordingly, acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view, an opportunity was now presented, favourable for inflicting a deep wound on the cause of christianity; and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses by whose testimony he had been cleared; and, they were accordingly arraigned for perjury before a court of quarter sessions in the county; and the grand jury received a strict charge, the plain import of which was, that these good men ought to be indicted. After an examination of the testimony on one side only, as is the custom in such cases, the grand jury did accordingly find bills of indictment against Messrs. Tennent, Anderson, and Stevens for wilful and corrupt perjury. Their enemies, and the enemies of the gospel, now began to triumph. They gloried in the belief, that an indelible stain would be fixed on the professors of religion, and of consequence on religion itself; and that this *new light*, by which they denominated all appearance of piety, would soon be extinguished for ever.

These indictments were removed to the supreme court; and poor Mr. Anderson, living in the county, and conscious of his entire

innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, and demanded a trial at the first court of oyer and terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the court house steps, with a paper on his breast, whereon was written in large letters, "This is for wilful and corrupt perjury;" which sentence was executed upon him.

Messrs. Tennent and Stevens were summoned to appear at the next court; and attended accordingly, depending on the aid of Mr. John Coxe, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence, (all the persons who were with him being indicted) his only resource and consolation was to commit himself to the divine will, and if he must suffer, to take it as from the hand of God, who, he well knew, could make even the wrath of man to praise him;* and considering it as probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith, of New-York, father of the late chief justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence; also his brother Gilbert, who was now settled in the pastoral charge of the second presbyterian church in Philadelphia, and who had brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose. Messrs. Tennent and Stevens met these gentlemen at Mr. Coxe's the morning before the trial was to come on. Mr. Coxe requested that they would bring in their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered, that he did not know of any witnesses but God and his own conscience. Mr. Coxe replied, "If you have no witnesses, sir, the trial must be put off; otherwise you most certainly will be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin." Mr. Tennent replied, "I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God whose I am, and whom

* His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion.

I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial." Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God, as a christian minister of the gospel, was well founded, and before a heavenly tribunal would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxe told him that, since he was determined to go to trial, he had the satisfaction of informing him, that they had discovered a flaw in the indictment, which might prove favourable to him on a demurrer. He asked for an explanation, and on finding that it was to admit the fact in a legal point of view, and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel, that his confidence in God was so strong, and his assurance that he would bring about his deliverance in some way or other, was so great, that he did not wish them to delay the trial for a moment.

Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering, as his neighbour Mr. Anderson had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

Mr. Coxe still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied "You best know." He told his name, and said that he was from a certain place (which he mentioned) in Pennsylvania or Maryland; that Messrs. Roland, Tennent, Anderson, and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants, (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, and which proved to

be the same in substance, to wit, that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and their's only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated precisely in the same manner, to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the court house, and his counsel on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harrassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton from Princeton appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honourably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent assured the writer of this, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment, as standing in the pillory, without dismay, and had made preparation, and was fully determined, to deliver a sermon to the people, in that situation, if he should be placed in it.

He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror, as completely to unman him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion, as to proceed on his journey. Such is the constitution of the human mind! It will often resist, with unshaken firmness, the severest external pressure and violence; and sometimes it yields without reason, when it has nothing to fear. Or, should we not rather say, such is the support which

God sometimes affords to his people in the time of their necessity, and such the manner in which he leaves them to feel their own weakness when that necessity is past, that all the praise may be given where alone it is due?

The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant in the time of that distress which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

This special instance of the interference of the righteous judge of all the earth ought to yield consolation to pious people in seasons of great difficulty and distress, where there is none that seems able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief, that while right means are used, God will give that issue which shall be most for his glory and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive by wicked and deep laid machinations to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom sooner or later he will vindicate to the unspeakable confusion of all who have persecuted and traduced them.

Mr. Tennent was a man of the most scrupulous integrity, and though of a very grave and solemn deportment, he had a remarkably cheerful disposition, and generally communicated his instructions with so much ease and pleasantry, as greatly to gain the confidence and affection of all with whom he conversed, especially of children and young people. In all his intercourse with strangers and men of the world, he so managed his conversation, that, while he seldom neglected a proper opportunity to impress the mind with serious things, he always made them covet his company, rather than avoid it; well knowing that there is a time for all things, and that even instruction and reproof, to be useful, must be prudently and seasonably given.

An instance of this disposition occurred in Virginia. The late Rev. Mr. Samuel Blair and Mr. Tennent were sent by the synod on a mission into that province. They stopped one evening at a

tavern for the night, where they found a number of guests, with whom they supped in a common room. After the table was cleared, our missionaries withdrew from it. Cards were then called for, and the landlord brought in a pack and laid them on the table. One of the gentlemen very politely asked the missionaries if they would not take a cut with them, not knowing that they were clergymen. Mr. Tennent very pleasantly answered, "With all my heart, gentlemen, if you can convince us, that thereby we can serve our master's cause, or contribute any thing towards the success of our mission." This drew some smart reply from the gentleman, when Mr. T. with solemnity added, "We are ministers of the gospel of Jesus Christ. We profess ourselves his servants; we are sent on his business, which is to persuade mankind to repent of their sins, to turn from them, and to accept of that happiness and salvation which is offered in the gospel." This very unexpected reply, delivered in a very tender though solemn manner, and with great apparent sincerity, so engaged the gentlemen's attention, that the cards were laid aside, and an opportunity was afforded, and cheerfully embraced, for explaining in a sociable conversation, during the rest of the evening, some of the leading and most important doctrines of the gospel, to the satisfaction and apparent edification of the hearers.

Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son, who was one of the handsomest of men, had just come into public life; had commenced the practice of physic; was married, and had one child. To the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world. The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while

engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighbourhood, was seized in an unusually violent manner, with a raging fever. With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury; but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, as a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live for ever; by his own awful sufferings and terrible example; that

they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared, with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighbourhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New-York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West-Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned, and said, 'The will of the Lord be done.' The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, 'The Lord is my God, his will be done.' On being asked by the bookseller, who was his particular friend, to retire into the house, and endeavour to settle his mind, he answered, 'I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son.' He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbour, containing the same information which he had before received. Thus, on the most trying occasion, he showed the same submission to the allotment of divine providence that was discoverable in all his former con-

duct. The following extract from a letter, written at this time to the writer of this narrative, will show the temper of his mind in his own language. "Freehold, March, 1776. My dear sir, Perhaps before this comes to hand, you will be informed, that He who gave me the honourable epithet of a father, has, in his wise and unerring providence, written me childless.* My son is dead. This account I had yesterday from a letter written to a friend; the account is so straight (though not circumstantial) that I cannot doubt its truth. The tender mother has not heard it, nor do I intend she shall, until authenticated. This I mention as a caution to you, in case you should write me before the matter is published. Let the dear heart have all possible ease, before the load, which it is likely will try her life, falls upon her. I know her attachment to that child; his conduct has been such as greatly endeared him to us. Our pains and expense in his education have been great, but infinitely short of what God has done for him. He has, therefore, the best right to him. Should we then, were it in our power, obstruct his taking full possession of his own property? God forbid! This, sir, through God's goodness, is not only what I say, but it is the temper of my soul, for which God only deserves the honour. It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and, blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fulness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage." Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance.

* He seems, in the depth of his distress, to have forgotten, that he yet had one son left, although he was 800 miles distant from him.

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

OF APOSTATE ANGELS.

No. IV.

The members of a religious congregation had frequently met to deliberate on measures which involved their comfort and even their existence; but a troublesome person, whose popular eloquence gave him a dangerous influence, repeatedly defeated every attempt to carry these measures into effect. At one of these meetings, a member, who had the welfare of the society much at heart, appeared, while his antagonist was in the heat of debate, to be fast asleep; the friends of the society, astonished at his indifference, at length roused him up. He started, rubbing his eyes, saying, in apparent agitation, "I have had a strange dream." Every eye was turned to him, and every ear open: "A dream! what was it?" "I dreamed," said he, "that I was in hell, where I saw the devil, who inquired, what news from the earth? I told him I came from this place, where the congregation were met to decide on business which had long distracted them. This information threw the devil into a great bustle; 'I must instantly go there,' said he, and was making ready to set off immediately. But just as he was departing he asked me whether his friend —— was at the meeting or not. I assured him he was not only there, but very active. 'Well, well, then, said Satan, I will not go after all; my presence is unnecessary. I know that *my friend* —— will do *my business* as well as I could do it myself." This apologue produced an effect which nothing else could produce. It silenced the noisy orator, and the measures, which he had hitherto successfully opposed, were readily adopted. I introduce the story, as founded in a sad truth, that wicked persons are agents of Satan, whom, in punishment for their wickedness, he is permitted to enslave. Great indeed is the influence which he often exerts over mankind, whether taken collectively or individually.

It is a most mournful, but faithful representation, which the apostle Paul gives of the heathen world, in the first chapter of his epistle to the Romans. What darkness! what folly! what corruption! what debasement of human nature! what shocking and abominable crimes!

The heathen received their ideas of religion from the same source, from which, at first, issued streams pure and refreshing; but in their progress through the different ages of the world, and among

the various nations of men, they became polluted by the admixture of human inventions and satannic suggestions, till at length they were waters of death, fatal to all who tasted them. The enemy of souls has never shown any aversion at mere forms of religion; nay, he is willing that these should be infinitely multiplied, provided he can divert the attention of men from holiness of heart and life. More zealous worshippers than idolators cannot be mentioned; but their profligacy of manners, perfectly consistent with their worship, demonstrates the nature of their devotion. When the worshippers of Baal cut themselves with knives; when children, in honour of Moloch, were cast alive into the midst of burning fire; when the Spartan youth were scourged in a cruel, and often fatal manner, at the altar of Diana; when the Babylonian women sacrificed their modesty and virtue in rites in honour of Benoth; when whole nations, at the return of regular periods, abandoned themselves to intemperance and lust, in reverence for pretended deities, we cannot for one moment hesitate to pronounce from what source such extravagancies and follies spring. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

The worship of the heathen world was chicanery and deceit, the contrivance of the evil one, to keep the nations ignorant of God, and to set them at ease in their impurities and wicked practices. To attach men to such acts of folly and wickedness, under the semblance of religion, required all the wiles and artifices of which the enemy of souls is possessed; and since they prevailed, to the degradation and ruin of multitudes, some of them of the best natural capacities, and of the greatest attainments, well may he "who thinketh he standeth take heed lest he fall."

We have reason to believe, that since the introduction of christianity evil spirits are subject to greater restraints and limitations than they had been under before; but still the wickedness of men affords advantages, which they eagerly and advantageously seize; changing the nature and form of their temptations, and adapting them to the present state of knowledge and of society. They mould the christian, as they have done former, systems of religion, to their vile purposes. This the apostle foresaw, and of this he prophesies, "Let no man decieve you by any means: for *that day shall not come* except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is a God. Remember ye not, that, when I was yet with

you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *Even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 3—12. This passage has been generally applied by protestants to the corruptions of the church of Rome; and of the justness of the application, those who have leisure and opportunity to examine the matter attentively, may easily satisfy themselves. But the passage extends to all corruptions, of every kind, which subvert the great design of christianity, and those who receive and propagate such corruptions, may dread that God will give them up to their own delusions, and leave them a prey to the powers of darkness.

Christians ought not to be moved by those uncommon appearances, which sometimes embarrass the mind on religious subjects. These have occurred in every age, and are permitted, that the characters of men may be brought to the test. Lo, Christ is here; or lo, he is there, has often been the cry. Light minds, like chaff, are lifted up, and tossed to and fro, by every wind of doctrine. But let the real christian "prove all things, and hold fast that which is good." Try the spirits whether they be of God. Take it as the unerring and unalterable dictate of inspired truth, that a pretension to religion which leaves the heart destitute of love to God and man; of simplicity and godly sincerity; of justice, mercy, and humility, however strongly urged, or confidently maintained, is not of God, but of the devil. Christ will spurn from his person and his kingdom the boldest pretender to religion who indulges in impurity of heart and life. To suppose that he will not, is not charity, but a temper of mind which greatly exposes the possessor to be seduced himself. But, on the other hand, doubts concerning either the power or willingness of Christ to save sinners, when with penitence and faith they apply to him for salvation, are to be regarded as the suggestions of Satan in the opposite extreme. Such doubts have no foundation in scripture, but are temptations of the devil, who, when any are inclined to

flee to Christ, puts hell in motion to deter them from a step which he knows to be fatal to his kingdom. Let none listen to his suggestions, but let all learn to hold his rage in contempt. He leaves in peace the soul in love with sin, but when sin becomes a burden, afraid of losing his prey, he does every thing in his power to render an escape as difficult and painful as possible. Let sensible sinners rely on God's word, with a steady confidence, which may put every device and suggestion of the adversary to defiance. Faith quenches the fiery darts of the wicked one, overcomes the world, unites the soul to Christ, and insures it eternal rest.

From the moment men question an express declaration of scripture, or act in opposition to a plain command, from that moment the enemy begins to triumph: his opponent has laid down his arms and left his entrenchments. "If thou eatest thou shalt surely die," said God: "Thou shalt not surely die," said the deceiver; and his words, poisoning the mind of innocence, produced the fall and misery of man.

PHILOLOGOS.

[*To be continued.*]

ON THE LOVE OF PRAISE AND FEAR OF SHAME.

"THE love of worldly praise," many contend, "is a good and useful principle: it prompts to generous actions: it is the main spring of virtue; or, at least, it is the handmaid to it." The love of praise, it is perhaps added, is also a natural principle: whence some will proceed to argue that what is natural must be allowable, and even to question whether it would not be sinful to resist and deny it. Such as are disposed to maintain this argument would do well to consider the concluding verses of the 16th chapter of St. Matthew's gospel. We find, from this passage, that Peter, who no doubt loved his master, was ashamed of the disgrace which Jesus declared himself about to suffer. This was a very natural way of expressing his love; though probably he also felt that his own reputation was in some degree implicated with that of his Lord. Christ, however, does not applaud Peter for his friendly wish to spare him all disgrace and suffering; but, on the contrary, perceiving that the love of ease and of worldly reputation had been the foundation of Peter's speech, he rebukes him for it in the severest manner; "Get the behind me, Satan, for thou savourest not the things that be of God, but the things that be of men." And then he adds the following general observation. "If

any man will come after me, let him deny himself and take up his cross and follow me." The phrase, "let him take up his cross," is very expressive. The world did not furnish at that day an object of greater degradation and contempt, than a malefactor carrying his cross (as was the custom) to the place of execution; and yet this is the image which Christ employs to describe that deadness to worldly praise by which all his followers were to be characterized, and to reprove that principle of self-exaltation, which is the principle of the world indeed, and of all men naturally, but which is also the very principle of the devil.

"The love of praise," say those reasoners to whose opinions I have already alluded, "is the handmaid to virtue. Formerly, perhaps some evil might have arisen from it, for then the world was in a heathen state; it was then against Christ; but times are changed." Is it then to be supposed that Peter, and James, and John might not be influenced by worldly praise, but that we may? that the same principles can be proper in christians now, which formerly would have been a renunciation of christianity? Now, indeed, the christian name is more common; but the world, it is to be feared, is little less corrupt than in the days of Christ; and a corrupt world, it may be presumed, will always have a corrupt standard of goodness. If it be affirmed, that the world is now christian and no longer corrupt, I would only say that such an objection is so directly opposed to common experience, that it would be wasting time to attempt to remove it.

If, however, it be said, as it more probably will, "True, the world is very wicked; but nevertheless wicked men respect and praise virtue, and it is only therefore by a virtuous course of conduct that the world's praise is to be obtained:" then why, it may be answered, did not a corrupt world respect and praise virtue in the time of Christ? "Vicious men," it is said, "respect and praise virtue." Did the vicious men in Christ's days praise the virtue of Christ? No, they crucified him. But perhaps you think that this was the act of only a few peculiarly wicked men in a very wicked age; a sentiment, which, though it be prevalent among those who have but an imperfect sense of human corruption, is yet directly contrary to fact. No! it was both Jews and Gentiles, both the priests and the laity: it was verily both Herod and Pontius Pilate, and all the people who were gathered together against the holy child Jesus. How did all ranks and orders of worldly men unite against Christ? The scribes opposed him; the sadducees came forward also; the herodians endeavoured to entangle him in his talk; the chief priests accused him before the magistrate; the

pharisees (the men famed for worldly virtue) took counsel how they might put him to death; the soldiers spit on him; the whole multitude joined in crying, Crucify him! crucify him! Those who passed by wagged their heads and reviled him; and the thieves, who were crucified with him, cast the same in his teeth.

Wicked men, it is said, respect and praise virtue. Behold, virtue itself appears on earth, embodied as it were in the person of Christ. Oh! but this was a sort of virtue too pure for their taste. True, but so also is all christian virtue. It is not held in earthly estimation, neither is it of earthly growth. Christian virtue is grace: it is an emanation of the Spirit of Christ; the same in principle, the same in nature, the same in its general effects. There is a virtue indeed of worldly growth, a spurious and false virtue, in many respects the very opposite to that of Christ. It is a meteor by which men are dazzled and led astray from the path of holiness; a poor temporizing virtue, suited to the taste of a corrupt world, and founded chiefly in that pride and love of praise which are so emphatically condemned by Christ, and which carry men to the utmost distance from him.

"But the love of praise," it is argued, "is natural to us and for that reason must be allowable." Was it not then natural to Peter as well as to us? Besides, the argument proves too much; for if every thing be right which is natural to us, then there will be no room left for self-denial at all. And this is in fact the very argument which is commonly pleaded for all sorts of sin; not for pride only, but for concupiscence also; nor for the lusts of the spirit only, but for the lusts of the flesh. What wilful sinner does not plead in favour of the indulgence of his passions? "My nature prompts me to it; I will not believe God will punish me for doing that which he has given me a natural inclination to do." Thus, instead of admitting that their nature is evil and ought to be denied, they falsely assume that their nature must be good and ought to be obeyed: and then they cast off the principle of self-denial; follow wheresoever a corrupt nature and a corrupt world lead them; contradict the precepts, and trample, in short, on the whole religion of Christ. That men who openly reject Christ should do this, is no wonder; but how long, alas! will men calling themselves christians oppose their own sayings to those of their Lord and Master? How long will they make the corruptions of their nature, the plea for indulging these corruptions? How long will they prefer the gratification of their own selfish and sensual inclinations to the favour of God and Christ?

Taking it for granted that I have proved the love of worldly praise to be a corrupt principle, and one which as christians we are bound to divest ourselves of, I would proceed to make a few remarks on the subject, and I beg of the reader, whoever he may be, to apply them to himself.

Do you never find your imagination presenting you with ideas of your own respectability; with the lively picture, for instance, of some friend, or groupe of friends who praise either your talents, your person, your accomplishments, or your wit? When employed in some particular business, are you not apt to be anticipating the praise which you trust will follow, and the credit which will attach to you in consequence?

While worldly men are thus anticipating praise, the true christian has settled it with himself, that to indulge a love of praise is sinful, and therefore he denies it. Day after day he is employed in suppressing these imaginations as they arise: and in this much of the christian's daily conflict consists; for though his fancy teems with such evil thoughts, yet he denies them indulgence. In this respect he follows Christ, who did nothing to be seen of men. He feels the love of praise to be a corruption of his nature, and he therefore mourns over it until it becomes a source of his more deep humiliation before God.

"What am I," he will say to himself, "a poor sinful creature, redeemed from death by that Saviour in whom alone I trust, without merit in myself, a mere supplicant to God for mercy? Is it praise then that I ought to seek? No; I must be content with pardon. How can I claim praise, as my due, for those works of which I allow the demerit before God? In such a case, how worthless and merely nominal is my faith in Christ? How hypocritical and offensive to God my prayers for mercy?"

What love of praise discovers itself also in the conversation of most worldly people? There is a flimsy veil by which they attempt to conceal it; but any man who has the least discernment may see through it, and discover the passion that is in the heart. In order to disguise it, they praise each other, and carry on a continual interchange of praises or compliments. Men of the world think this lawful, and have no idea of restraining it even though the most direct falsehoods should be uttered. But the christian denies himself herein, and does not flatter any man in hopes of being flattered in his turn, nor please his friend or his visitor by offering fuel to his vanity. Try your words, you who have been yielding all your days to your natural desire of enjoying the praise of others, and bring yourself to the test in this matter. In-

quire now, for instance, what dictated the words you uttered in the last interview with your company? When you spoke, was it not because you were willing to show your knowledge? You knew more than the person who spoke before you, and whom perhaps you hastily interrupted in order to exhibit your superiority. Even in your silence you were actuated by the love of praise, for you were fearful in that instance of showing your ignorance. You spoke of some subject which was far above the reach of your poor abilities: but you felt as if you were some important person while delivering your opinion upon it; and you decided the point with full confidence in your own wisdom, fancying your inconsiderate words to be full of weight. Again, had you or your friend any connexion exalted in power or rank, you spoke much of that person; for, while you were speaking of this elevated acquaintance, you felt elevated yourself. When your friend spoke, you seemed perhaps to intermit your vanity; yet in truth you were secretly taken up with what you had last said yourself, or were next going to say; and you only so far listened as might be needful to your reputation of good breeding, and to your returning another answer which should still more advance your credit. Or, if you really listened, it was to gather knowledge which you might hereafter gratify your vanity by repeating. Thus you sometimes indulged your present vanity, sometimes provided for the future gratification of it, and sometimes you pleased yourself with thinking how skilled you are in pleasing. You also complimented your friend on all points; you seemed to take a lively interest in what concerned him; you were glad to see him when he came in; you were sorry to part with him when he went out; and yet perhaps your conscience told you that when he came in you were sorry for it, though your desire of reputation for good breeding led you into this lying compliment.

And why, let me ask you, was all this effort to please? Was it the exuberance of your kindness and benevolence which was urging you? Your vain heart, unused either to examine or deny itself, and unable to endure the sight of its own vanity, may form this excuse for all your flattering civility; but the truth is, you are under the power of the love of praise. Christian benevolence, were that your motive, would often dictate offensive but wholesome truths. Is there any thing the knowledge of which may advance your friend's immortal interests? Is he thoughtless of eternity, ignorant of God and Christ? You are silent on such points! It is your principle not to meddle! It might serve your friend to speak plainly to him, but you fear it would not please him! You are

willing to please without serving him; but to serve without pleasing him, is quite contrary to all the turn of your thoughts. And why? Because it is contrary to that love of praise which fills your corrupted heart. You are convicted thus both of the love of praise, and of a world of evil you are causing by it; for you dare not speak an unpleasant though salutary truth. You dare not do that which may make you an instrument of conveying to your friend immortal life, notwithstanding all your boasted kindness: but you can flatter and compliment him at the expense of integrity and truth, and at the expense of feeding his vanity, that your own also may be nourished.

The description which has been given will best show how a christian will deny himself on the points alluded to. His words, instead of being dictated by vanity, will be always with grace, seasoned with the salt of some useful if not religious principle. He will try to please all men, indeed, but then it will be for their good to edification. He will speak the truth, though its strictness should offend; but he will speak it in love, it being love which dictates even the harshest thing he says. He has the same disposition as other men to flatter and court flattery; but he will be constantly denying it; and he will repent day by day of the flattering words which may slip from him, or of the wholesome words which, through false shame, he may have neglected to utter.

Again, as to his actions. The christian being settled in a persuasion that the love of God, and the love of man for his sake, are the only lawful motives of action, will be solicitous in every step he takes to deny himself to the love of praise, as well as to the fear of shame. He will choose for his company, not those whose acquaintance may do him honour in the eyes of the world, but those by whose help and counsel he will best advance his spiritual interests. He will choose all his employments on the same principle: and if his determination of any matter has been at all biassed by a regard to praise, he will repent of it as sinful, and watch against it in future; always keeping it in view, that the ambition of rising in the world, the common principle of worldly men, must be utterly disallowed by the christian. In short, he chooses that society, that situation, that profession and employment, not by which his pride may be gratified or his name be distinguished, but that by which he thinks he may best promote the glory of God and the good of his fellow-creatures.

C. O.

AN INQUIRY INTO THE CAUSES OF PREMATURE DEATHS.

THE frequency of death in infancy, childhood, and middle life, and the immense disproportion between the number who die in those periods, and of those who die in old age, have often been urged as arguments against the wisdom and goodness of the divine government. The design of this inquiry is to shew that, in the present state of the world, those supposed evils, or defects, are blessings in disguise, and a part of a wise and extensive system of goodness to the children of men.

The reasons for this opinion are:

1. Did all the people who are born, live to be seventy or eighty years of age, the population of the globe would soon so far surpass its present cultivation, that millions would perish yearly from the want of food.

2. Did all the men and women who come into the world, live to be old, how miserable would be the condition of most of them, from weakness, sickness, and pain! Unable to assist each other, and neglected or deserted by their children, or friends, they would perish from want, or perhaps putrify above ground. This view of the consequences of universal longevity is not an exaggerated one. A tribe of northern Indians, Mr. Hearnes says, always leave their parents, when they become old and helpless, to die alone with hunger. They meet death, he adds, with resignation, from an idea of its necessity, and from the recollection of their having treated their parents in the same manner. In support of the remark, under this head, let us recollect how many old people in humble life, are maintained by the public, and how few parents in genteel life, after they have exhausted their liberality upon their children, receive from them a due proportion of gratitude or respect.

3. In the present depraved state of human nature, how great would be the mass of vice in the world, if old age were universal? If avarice in an individual strikes a whole city with surprise and horror, how great would be the mass of this vice in a city that contained 30 or 40,000 old people, all equally absorbed in the love of money? Again, what would be the extent and degrees of ambition, malice and cruelty, nurtured and cherished for 70 or 80 years in the same number of human beings? But, to do justice to to this part of our subject, let us view the effects of universal longevity upon another and greater scale. Suppose Alexander, Cæsar, Nero, Caligula, and many others of the conquerors and tyrants of the ancient world, had lived to be old men with the

ambition and love of power that have been ascribed to them, growing with their years, how much more accumulated would have been their crimes, and how much more distressing would have been the history of the nations which were conquered and enslaved by them! The same Alexander, who at thirty years of age, only demanded divine homage from his captives, would probably at seventy have exacted human sacrifices to satisfy his assumed divinity; and the same Nero, who, when a young man only fiddled at the sight of the houses of Rome in a blaze, had he lived to be old, would probably have danced at the sight of all the inhabitants of that city perishing in its general conflagration. But I will not rely upon mere supposition to evince the pernicious influence which universal longevity has upon morals. The inhabitants of the antediluvian world exhibited a memorable instance of it. Their wickedness is characterized by the sacred historian in the following words. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, continually. The earth also was corrupt before God; and the earth was filled with violence." Gen. vi. 6 & 11. The extent of the wickedness among the antediluvians may easily be conceived from the two following circumstances.

1. The small number of those persons who had escaped the general depravity of morals which had overspread the world, being *eight* only; and that at a time when the world was probably more populous than it has ever been since.

2. The abortive issue of the means that God employed to reform them. Noah preached to them several hundred years, and probably during that long period, travelled over a great portion of the world, and yet not a single person was converted, or saved from destruction by his ministry, except the members of his own family.

It was from a review of this wickedness, by the supreme Being, that life was shortened, as if in mercy to present a similar accumulation of it in any future age of the world. "And the Lord said, my breath shall not always remain in these men because they are flesh, yet shall their days be one hundred and twenty years."* For the same reason they were afterwards re-

* This translation of the verse is copied from the LXX. whose version is justified by all the circumstances of the case. The Creator had breathed into man's nostrils the breath of life, (Gen. ii. 7.) and a continuance in life was promised him during his continuance in innocence; but upon his transgression he became mortal; and upon an increase of wickedness, human life was proportionably shortened. It was for this reason (Gen.

duced to seventy, or a few more years, as is obvious from the 10th verse of the 90th psalm.

4. The mass of vice is not only lessened by the small proportion of the human race who live to be old, but the mass of virtue is greatly increased thereby. The death of persons who have filled up the measure of their days, and who descend to the grave in a good old age, seldom excites a serious reflection; but every death that occurs in early or middle life, has a tendency to damp the ardor of worldly pursuits, to weaken the influence of some sinful passion, and to produce some degrees of reverence for that religion which opens prospects of life and happiness beyond the grave.

5. If vice, as we are taught to believe, will be punished according to its degrees in a future state of existence, how much greater would be the mass of misery hereafter, if the whole human race lived to be old, and with increasing habits of wickedness, than it will be in the present contracted duration of human life? It is therefore no less an act of mercy, than of justice, that the "wicked live not out half their days."

6. If old age were universal, how difficult and severe would be the conflicts of virtue! To be exposed to the malignant passions of bad men, or, what is often worse, to contend with our own evil propensities for seventy or eighty years, would render the warfare of good men much more perilous, and their future happiness much more precarious, than it is at present. How few persons who live to be old, escape the idolatrous passion of covetousness? Were old age universal, this passion would probably exclude one half of them from the kingdom of heaven.

7. Did all men live to be old, it would render knowledge stationary. Few men alter their opinions, or admit new truths, after they are forty years of age. None of the contemporary physicians of Dr. Harvey, who had passed that age, admitted his discovery of the circulation of the blood. Now, considering that nearly all discoveries in science are made by men under forty, and considering the predominating influence and authority which accompany the hostility of old men to new truths, discoveries made by young men could never acquire belief, or an establishment in the

vi. 13.) that God determined to destroy the old world; and this occasioned the above declaration: the punctuality with which it was verified deserves particular notice; for Noah was employed 120 years in building the ark; and at the expiration of that time the flood came, and destroyed "all in whose nostrils was the *breath of life*, of all that was in the dry land." Gen. vii. 22.

world. They owe both to the small number of philosophers who live to be seventy or eighty years of age.

8. Were longevity universal, with all the deformity from wrinkles, baldness, and the loss of teeth and complexion, that are usually connected with it, what a gloomy and offensive picture would the assemblies of our fellow-creatures exhibit? In the present small proportion of old people to the young and middle aged, they seem like shades in painting, or like a few decayed trees near a highly cultivated garden, filled with blooming and fragrant flowers, to exhibit the charms of youth and beauty to greater advantage. From an assembly composed exclusively of old men and women we should turn our eyes with pain and disgust.

If the causes of premature deaths which have been assigned, be correct, instead of complaining of them, it becomes us, in the present state of the cultivation, population, government, religion, morals, and knowledge in the world, to consider them as subjects for praise and thanksgiving to the wise and benevolent Governor of the universe.

While we thus do homage to the divine wisdom and goodness, let us look forward to the time when the improvements in the physical, moral, and political condition of the world, predicted in the Old Testament, shall render the early and distressing separation of parents and children, and of husbands and wives, wholly unnecessary; when the physical and moral sources of those apparent evils shall be removed by the combined influence of philosophy and religion, and when old age shall be the only outlet of human life. The following verses, taken from the 65th chapter of the prophecy of Isaiah, justify a belief in an order of things, such as has been mentioned: "There shall be no more thence an infant of days," [or an infant that has lived but a few days] "nor an old man that hath not filled his days, for the child shall die an hundred years old. And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant, and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands."

ON CRUELTY TO BRUTES.

Nothing is more common nor more disgusting to humanity, than the accounts of wagers laid on forced and violent exertions of horses and other animals. Let the following instance, taken

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Ch. Ob.

HOLY RESOLUTIONS.

Mr. Editor,

I submit to your examination, for publication in your useful magazine, the following paper, which was drawn up by a man of distinguished piety, and which may be productive of very salutary effects on some of your readers. Should the plan proposed not be exactly suited to all states and conditions of men, as, from their great variety, it can hardly be expected, still it may suggest to all strong motives for self-examination, and induce many to look more carefully into their own hearts, to discover their unworthiness, and their infinite need of an advocate with the Father.

I am, &c. E.

from a newspaper a few months since, to stand for an example. "Some brutes, in human shape, at Harlowbush fair, engaged a poney, about twelve hands high, to run a hundred miles in twelve hours. The little animal went sixty miles in six hours, but at the eighteth mile, it broke its heart, and fell down dead."

The many cruel practices exercised towards animals intended for food, ought not to pass unnoticed. The unfeeling barbarities of butchers and drovers, in their treatment of different kinds of beasts designed for slaughter, are dreadful to be conceived. The flaying of eels alive, when a single blow, properly given, will instantly kill them, is a well known instance of deliberate cruelty. Much needless torture is practised in depriving shell-fish of life, as oysters, crabs, and lobsters. That exquisite refinement of epicurism and barbarity, the crimping of fish alive, cannot be reprobated in too strong language. Many other cases might be mentioned, and if every reader would try to make a catalogue of all the instances of unnecessary and wanton cruelty in killing animals for the purposes of food, which he recollects to have seen or heard of, it will probably tend much to excite his indignation and soften his heart.

The inhuman methods which are necessarily employed in order to teach various beasts and birds to perform unnatural and strange feats of sagacity and agility, by way of public exhibition, ought to weigh with every man of feeling, sufficiently to prevent his encouragement of any such useless and unwarrantable sights. This is, surely, one of the most wanton abuses of our dominion over the animal race. The same may be said of every mutilation of the ears and tails of horses, under the absurd and indefensible plea of improving their outward appearance.

Too much cannot be said on this subject to all those, whether parents or instructors, who have the care of children. They should watch them very narrowly to prevent their treating insects, birds, or any other animal, with the smallest degree of inhumanity. They should be taught from the first to make the feelings of the creatures their own; and every possible means should be employed to interest their earliest affections, in the cause of tenderness and mercy, on scriptural grounds. To boys, in particular, that fundamental source of future cruelty of temper, the robbing birds of their nests for amusement, should be represented in its true and hateful colours. It was very emphatically said by a writer of the last century but one; "The cruel parent that would encourage his childe to deprive a poor birde of her young brood, right well deserveth to have his own nest robbed, and to become childless." For many

other instances of cruelty to animals, judiciously selected and feelingly commented upon, the reader may consult *Young's Essay on Humanity*.

In order to place the sin of wilful cruelty to animals, and the baneful tendency of an attachment to cruel sports and diversions, in an impressive and solemn point of view, I will conclude with the relation of a circumstance which took place on April 4, 1789. It has already appeared several times in print, and I find, upon actual inquiry, that it is indisputably true. It may serve instead of whole volumes written against cock-fighting, and all other such unjustifiable and inhuman practices. "A. Esq. was a young man of large fortune, and in the splendour of his carriages and horses, equalled by few country gentlemen. His table was marked for hospitality, and his behaviour was courteous and polished. But Mr. A. had a strong partiality for the diversion of cock-fighting; and had a favourite cock upon which he had won many profitable matches. The last bet he laid upon his bird he lost; which so enraged him, that he had the wretched animal tied to a spit, and roasted alive before a large fire. The screams of the tortured bird were so affecting, that some gentlemen who were present attempted to interfere; which so exasperated Mr. A. that he seized a bar of iron, and with the most furious anger declared, that he would kill the first man that interposed to save the cock: but, in the midst of his passionate exclamations and threats, most awful to relate, he fell down dead upon the spot!"

"Doubtless there is a God that judgeth the earth." O! then, "let me die the death of the righteous, and let my last end be like unto his." Ps. lviii. Numb. xxiii.

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I am, &c. E.

In the strength of divine grace, I make the following

RESOLUTIONS:

I WILL regard the favour and everlasting enjoyment of God, as the end of all my plans; and study to make the consideration of them influence, as much as possible, the minutest actions of my life.

I will regard the obedience, sacrifice, mediation, and intercession of Christ, as the only procuring cause of all those spiritual blessings which conduce to that end; as the pardon of sin, peace with God, and the sanctifying influences of his Spirit.

I will continually keep in mind my obligation to walk in Christ's steps; and to be holy as he is holy: as one, which if I do not fulfil, I shall in vain hope to enter heaven; and I will ever pray for the Spirit of God, in the belief that through his operation alone, can this holy frame be produced.

I will cultivate an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it.

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections; and I will judge of my progress in them, not by transient fervours of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and the meekness which I am enabled to exercise to those around me.

I will study to live a life of dependence on Christ, and of faith in his word; making it the sole and exclusive measure of my belief and practice.

I will particularly study to restrain all wanderings of the mind, in the public and private exercises of God's worship; to banish, as much as I can, vain and worldly conversation, and vain and worldly thoughts from my mind and lips, on the Lord's day; and to give all my household the time requisite for hallowing it.

I will be particularly guarded against the intrusion of impure thoughts. I will turn away my eyes from beholding what might lead to them, shut my ears against polluting conversation, and restrain my tongue from every licentious word; and I will carefully avoid every circumstance which I know to have formerly excited improper feelings, and forbid my thoughts to dwell, for a moment, on past scenes of sensual pleasure.

I will watch against every rising of covetous desire; and while I carefully repress all tendency to improper expense, or the care-

less profusion of any of God's gifts, I will seek out proper objects with whom to share those good things of which God has made me the steward, and of which he will require an account. I will ask every night, whose distress have I this day relieved?

I will no longer put off to a future day, or leave the business of the present day or hour, but will apply myself to it, deny myself to sloth and the love of ease, and exercise a constant and self-denying attention to what is my proper work.

I will keep truth inviolate in the smallest, as well as in the greatest matters.

I will in no case affect knowledge which I have not.

I will read no book but with attention; and I will read none which tend to inflame the mind, or to excite improper sentiments.

I will be ready to communicate, and also to receive knowledge; and I will be open to conviction, ever receiving correction and reproof meekly and thankfully, never questioning merely for the sake of dispute, nor ever retorting upon any reprover.

I will watch against all superciliousness in look or manner, all sourness of mind in dispute, all impatience of contradiction in my intercourse with all, whether common acquaintance or the most intimate relative, as wife, brother, &c.; and I will listen with patience and kindness to the arguments and reasonings of others, however impertinent they may appear at the moment.

I will also watch against a selfish and exclusive attachment to my own comfort, and study to be equally solicitous for the comfort of others, and to repress every rising of impatience at the trouble which this may occasion to me.

I will endeavour to cultivate a temper of more benignity towards all; and I will attend more to the outward expression of love and kindness, never allowing passion to dictate what I may say, but studying to act by others as I could reasonably wish to be dealt with.

I will watch particularly against all hastiness of spirit towards inferiors, and especially those who need my help; but will listen composedly to their representations, and render them all the justice, and all the kindness in my power, consistently with my other duties.

I will not only not use railing words to any, but I will guard against every circumstance in look and manner, which might tend unnecessarily to wound the feelings of others.

I will not allow the ill conduct of others towards me, to lessen my kindness and good will to them.

I will not reprove my servants in anger, but in love; and be

more anxious to remind them of their obligations to God than to myself.

I will not chide nor correct my children in passion, nor use peevish language towards them; and previous to correcting them, I will use prayer to God; and I will not be turned aside by false pity, or by indolence, from duly correcting their faults, which I will ever remind them to be sins against God.

I will never use threatening language, but by way of prevention, and without any mixture of passion; and I will study, not to allow my voice to be elevated above its ordinary tone, in talking with any.

I will guard against all excess in eating and drinking; never allowing complaisance for any to mar for a moment the clear exercise of my reason, or discompose my quiet, by leading me beyond the bounds of strict moderation,

I will, from this time forward, when not hindered by unavoidable circumstances, regularly devote *at least* one half hour in the morning, and one half hour in the evening, exclusively to those concerns which lie between God and my soul.

I will, every day, make the attainment of purity, humility, meekness, lowliness of heart, activity, watchfulness, calmness of mind, kindness of manner, sincerity, and spiritual mindedness, being the graces in which I conceive myself more particularly defective, the subject of special and earnest supplication at the throne of grace.

I will read every day in private a portion of scripture, with meditation and prayer.

I will be daily engaged in the work of intercession.

I will, at least, once every day, call to mind, with due solemnity, the innumerable instances of God's providential goodness to me, recollecting with deep self-abasement, what I was in ——, in —— and in ——, and humbly adoring the infinite mercy of God, which has thus far caused me to differ.

I will also call to mind every day my lamentable failures in duty, my many actions whereby God has been dishonoured and my soul injured, even since it has pleased him to convince me of my obligation to love and serve him; and I will improve the remembrance as an incitement to greater watchfulness, circumspection, and self-distrust.

I will consider the study of my heart as one main business of my life; and I will enter every evening, if possible, into a serious review of the past day, and of the manner in which I have kept this engagement, and into a solemn consideration of the fitness of my soul for entering on the eternal world.

I will anxiously study to reform whatever I shall find amiss; nd of whatever defect in the performance of my duty I am sensible, whatever corrupt propensity I may discover, of whatever inful thoughts, words, or actions, I may have been guilty, I will ndeavour to improve as an incitement more deeply to repent of in, more highly to value the love of my crucified Redeemer, and nore implicitly to rely on his atoning merits, for pardon and acceptance, and on the sanctifying grace of the Holy Spirit, for victory over sin, and advancement in purity and holiness of heart nd life.

May the Spirit of all grace fill my heart with heavenly wisdom, nd form me anew in my Saviour's image! May the bright example of Jesus Christ be ever before my eyes; and may his lessons be ever graven on my heart! Through his blood may my lefiled and guilty conscience be cleansed from all sin! May he eign in my heart, and ever continue the object of my ardent desire, of my undeviating reliance, of my cheerful homage, of my lively and active gratitude, and of my highest love! And may the God and Father of our Lord Jesus Christ, the Father of everlasting compassion, the God of grace and peace, sanctify me wholly, and through the blood of the everlasting covenant make me perfect in every good work to do his will, that I may be enabled ever to render to the Father, Son, and Spirit, one God, the praise and glory of all I have, am, or hope for! Amen.

EXPOSITION

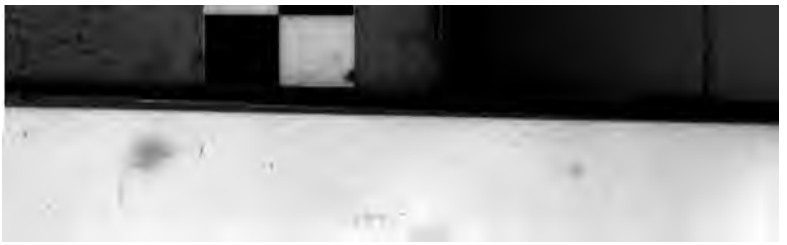
OF 1 SAMUEL, XVI. AND XVII.

THE following is Dr. Warburton's explanation of the apparent inconsistency which there is in these two chapters.

"There is a difficulty in the history of David, in which Spinoza much exults, as it supports him in his impious undertaking on sacred scripture. It is this: in the 16th chapter of the first book of Samuel, we find David sent for to court, to sooth Saul's melancholy with his harp. On his arrival, he gave so much satisfaction, that the distempered monarch sent to his father to desire that he might stand before him, (ver. 22.) that is, remain in his service. David hath leave; and becomes Saul's armour-bearer, (ver. 21). Yet in the very next chapter, viz. the 17th, (which relates an incursion of the Philistines, and the defiance of Goliath), when David goes to Saul, for leave to accept the challenge, neither the king, nor the captain of his host, know any thing of

their champion or his lineage. This is the difficulty, and a great one it is. But it would soon become none, in the usual way critics have of removing difficulties, which is by supposing that whatever occasions them is an interpolation; and some blind manuscript is always at hand to support the blinder criticism. But had more time been employed in the study of the nature of scripture history, and somewhat less in collations of manuscripts, these would have found a nearer way to the wood, who now cannot see wood for trees. In a word, the true solution seems to be this; David's adventure with Goliath was prior in time to his solacing Saul with his music, which latter story is given by way of anticipation in chap. 16, but very properly and naturally; for there the historian having related at large how God had rejected Saul, and anointed David, goes on, as it was a matter of highest moment in a religious history, to inform us of the effects both of one and the other; though we are not to suppose them the instantaneous effects. The effects of Saul's rejection was, he tells us, the departure of God's spirit from him, and his being troubled with an evil spirit. (ver. 14.) This leads him naturally to speak of the effect of David's election; namely, his being endowed with many divine graces; for Saul's malady was only to be alleviated by David's skill on the harp. When the historian had, in this very judicious manner, anticipated the story, he returns from the fourteenth to the twenty-third verse of the sixteenth chapter, to the order of time, in the beginning of the seventeenth chapter. So that the true chronology of this part of David's life stands thus: He is anointed by Samuel; he carries provisions to his brethren, encamped against the Philistines, in the valley of Elah; he fights and overcomes Goliath; is received into the king's court; contracts a friendship with Jonathan; incurs Saul's jealousy; retires home to his father; is, after some time, sent for back to court, to sooth Saul's melancholy with his harp; proves successful, and is made his armour-bearer; and again excites Saul's jealousy, who endeavours to smite him with his javelin. This whole history is to be found between the first verse of the 16th, and the tenth of the 18th chapter. Within this is the anticipation above-mentioned, beginning at the fourteenth verse of the sixteenth chapter, and ending at the twenty-third verse; which anticipated history, in order of time, comes in between the ninth and tenth verses of the eighteenth chapter, where, indeed, the breach is apparent; for in the ninth verse it is said, " And Saul eyed David from that day forward." He had just begun, as the text tells us, to entertain a jealousy of David from the women's saying in their songs, " Saul

hath slain his thousands, and David his ten thousands." "From that day forward Saul eyed David," i. e. watched over his conduct; yet in the very next verse it says, "And it came to pass on the morrow, that the evil spirit from God came upon Saul; and David played with his hand; and Saul cast the javelin." This could never be on the morrow of that day on which he first began to entertain a jealousy; for the text says, "from that day forward" he began to watch over his conduct, to find whether his jealousy was well grounded. Here then is the breach between which, in order of time, comes in the relation of the evil spirit's falling upon Saul, his sending for David from his father's house, &c.; for when Saul began first, on account of the songs of the women, to grow jealous of David, and to watch his behaviour, David, uneasy in his situation, asked leave to retire, which we may suppose was easily granted. He is sent for again to court: Saul again grows jealous; but the cause, we are now told, was different: "and Saul was afraid of David," "because the Lord was with him, and was departed from Saul," (ver. 12.) This plainly shows, that the departing of God's spirit from Saul was after the conquest of Goliath; consequently, that all between verse fourteenth and twenty-third of the sixteenth chapter, is an anticipation, and, in order of time, comes in between verse ninth and tenth of the eighteenth chapter, where there is a great breach discoverable by the disjointed parts of distant time: thus the main difficulty is mastered. But there is another, near as stubborn, which this solution likewise removes. When David is recommended by the courtiers for the cure of Saul's disorder, he is represented as a mighty valiant man, a man of war and prudent in matters, and that the Lord was with him," chap. 16, ver. 18. i. e. a soldier well versed in affairs, and successful in his undertakings. Accordingly he is sent for; and preferred to a place which required valour, strength, and experience; he is made Saul's "armour-bearer." Yet when afterwards, according to the common chronology, he comes to fight Goliath, he proves a raw unexperienced stripling, unused to arms, and unable to bear them, and as such despised by the giant. I will not mispend the reader's time, in reckoning up the strange and forced senses the critics have put upon these two passages to make them consistent; but only observe, that this reformation of the chronology renders all clear and easy. David had vanquished the Philistine; was become a favourite of the people, and, on that account, the object of Saul's jealousy; to avoid the ill effects of which he prudently retired. During this recess, Saul was seized with his disorder. His ser-



vants supposed it might be alleviated by music, Saul consents to the remedy, and orders an artist to he sought for. They were acquainted with David's skill on the harp, and likewise with Saul's indisposition towards him. It was a delicate point, which required address; and therefore they recommend him in this artful manner: "The son of Jesse is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person;" that is, "as you must have one constantly in attendance, both at court and in your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well; he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition, for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure." Accordingly, Saul is prevailed on; David is sent for, and succeeds with his music. This dissipates all former umbrage; and, as one that was to be ever in attendance, he is made his "armour-bearer." This sunshine continued till David's great successes again awakened Saul's jealousy, and then the lifted javelin was, as usual, to strike off all court payments. Thus we see how these difficulties are cleared up, and what light is thrown upon the whole history by the supposition of an anticipation in the latter part of the sixteenth chapter; an anticipation the most natural, proper, and necessary for the purpose of the historian. The only reason I can conceive of its lying so long unobserved is, that in the seventeenth chapter, verse fifteen, it is said, "But David went and returned from Saul, to feed his father's sheep at Bethlehem." Now this, being when the Israelites were encamped in Elah against the Philistines, and after the relation of his going to court to sooth Saul's troubled spirit with his music, seems to fix the date of his standing before Saul in quality of musician in the order of time in which it is re-related. But the words "David went and returned from Saul," seem not to be rightly understood; they do not mean, David left Saul's court where he had resided, but that he left Saul's camp to which he had been summoned. The case was this; a sudden invasion of the Philistines had penetrated to Shochoh, "which belonged to Judah." Now on such occasions, there always went out a general summons for all able to bear arms, to meet at an appointed rendezvous; where a choice being made of those most fit for service, the rest were sent back again to their several homes. To such a rendezvous all the tribes at this time assembled. Amongst the men of Bethlehem, came Jesse and his eight

sons; the three eldest were enrolled into the troops, and the rest sent home again. But of these David is only particularly named; as the history related particularly to him. "Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse, and he had eight sons; and the man went amongst men for an old man in the days of Saul: and the three eldest sons of Jesse went and followed Saul to the battle; and David was the youngest, and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem," i. e. he was dismissed by the captains of the host, as too young for service; and in these sentiments, we find, they continued when he returned with a message from his father to the camp. I have only to add, that this way of anticipation is very frequent with this sacred historian. In the eighteenth chapter, verse eleven, it is said, "And Saul cast the javelin, for he said, I will smite David even to the wall with it; and David avoided out of his presence twice." But one of these times relates to a second casting of the javelin, a considerable time after the first here spoken of, which is recorded in chapter nineteen verse ten. So again, the historian telling us in the tenth chapter, how Saul, when he was first anointed by Samuel, prophesied amongst the prophets, says, "And it came to pass, when all that knew him beforetime saw, that behold, he prophesied among the prophets; then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? Therefore it became a proverb, Is Saul also among the prophets?" (ver. 11, 12.) But it is evident, that the original of the proverb was his second prophesying amongst the prophets at Naioth, recorded chapter nineteenth, both for the reasons given above, and for these: 1. Saul was not at this time known to the people; and 2. The original of the proverb is said to arise from this second prophesying, (ver. 24.) Therefore the account of the proverb in the tenth chapter is given by way of anticipation."

As a further illustration of the difficulties of these chapters, we invite the reader's attention to the following, which is taken from that valuable work, the Christian Observer.

As the inconsistencies which strike an attentive reader in the narration of that part of the life of David, contained in the sixteenth and seventeenth chapters of 1 Samuel, has induced some persons to get over the difficulty by pleading an interpolation of thirty-nine verses, which is a very rash and dangerous way of explaining scripture; I have thought it might not be unacceptable to

some of your readers to state what appears to be the true solution, which is given by Dr. Warburton, but not so fully opened by him, nor so generally known as it deserves: and I send it you the rather because the omission of those thirty-nine verses *in the Vatican copy of the Seventy** is urged as an authority for supposing them originally wanting in the Hebrew; whereas I apprehend, when some passages are restored to their proper place, they all form a very necessary and interesting portion of the history of David, and will be found to possess internal proofs of genuineness.

Our account of David, which begins in the *sixteenth chapter* of 1 *Sam.* with the relation of his being anointed by Samuel, has, I apprehend, suffered a transposition at the *fourteenth* verse, which verse, and those that follow to the end of the chapter, should be placed after the *ninth* verse of the *eighteenth chapter*. This restores unity to the narrative, and at once frees it from the difficulties with which it is manifestly embarrassed as it now lies in our Bible. It is strange that so ready a solution should be so overlooked, especially as the cause of the confusion may so easily be traced in the transcriber of a very early copy of the original misplacing one of his sheets through an error in numbering them; and the mistake not being immediately detected would be soon propagated: this I think more natural than Dr. Warburton's idea of a *designed anticipation*. I proceed to notice some objections he has omitted, or but slightly touched, two of which upon examination appear to me to have arisen (as might naturally be expected), from the translators supposing they had the story in perfect order before them. The first objection that occurs (but which is not of this description,) is from chap. xvii. 15. "*But David went, and returned from Saul to feed his father's sheep*," which Dr. Warburton observes, "does not mean he left Saul's court where he resided, but that he left Saul's camp to which he had been summoned on the sudden invasion of the Philistines, together with the rest of his brethren, of whom the three eldest were chosen and the rest sent back." It is not improbable that *Eliab's* unkind words (ver. 28,) may have some reference to David's desire of accompanying his brothers to the battle: they appear to have eyed him, as Joseph's brethren did him, with envy; for Samuel's choice of David, "whom he anointed *in the midst of his brethren*,"

* The verses omitted in that copy are from the eleventh to the thirty-second verse of the seventeenth chapter and the fiftieth verse; from the fifty-fourth of the seventeenth chapter to the sixth of the eighteenth chapter, and the ninth, tenth, eleventh, twelfth, seventeenth, eighteenth, nineteenth, and twenty-sixth verses of the eighteenth chapter: In all thirty-nine.

must have been considered by them as significative of some honourable distinction, though certainly at the time not clearly understood by them. In this order of the story we are not surprised to find, that neither Saul nor Abner knew David when he returned from the slaughter of the Philistine, which, as it now stands, is very unaccountable; and though our translation of ver. two, chap. eighteen, says, "Saul would let him *go no more* home," the Hebrew, having no such reduplication, should be simply rendered would not permit him to return, but the translators evidently thought he *had* returned from Saul's court *before*. When David offered himself to accept the challenge of Goliath, Saul must have accounted him sent of God for the deliverance of Israel, or it would have been inexcusable rashness to have hazarded the fate of the nation on the courage of a youth; but Saul knew that under the theocracy, God had often delivered his people by persons apparently inadequate to the service, and though the nation had revolted from God in desiring a king, yet Samuel had promised the continuance of divine protection upon their repentance and future obedience. (chap. xii.) Saul's admiration of David was, however, soon changed to envy and suspicion by the *burden* of the songs of triumph which greeted their return. Our version reads, chap. xviii. 9. "*Saul eyed David from that day and forward,*" the word translated *eyed* should, as Mr. Julius Bate remarks (Critica Hebræa), be rendered *humbled, kept him down:* in consequence of which it appears, that Saul either sent him back, or David prudently withdrew himself, and it is observable he made no claim to the fulfilment of the royal promise so solemnly given, chap. xvii. 25. This conduct was suited to appease the wrath of Saul, especially as David withdrew to a life of obscurity; for, doubtless, the ground of Saul's displeasure was the apprehension of his being the man whom Samuel had told him God had chosen in his stead, and *who was better than him*, chap. xv. 28. Hence this displeasure of Saul's was a real opposition to the divine will as declared by the prophet, and it is no wonder that a chastisement from God followed it; for we then immediately read (according to the connexion proposed,) and not *till then*, that "*the spirit of God departed from Saul, and an evil spirit terrified him.*" It had been said before, chap. xviii. 5, that *David was accepted in the sight of Saul's servants;* it is, therefore, no wonder that they endeavoured again to introduce him, which they do very warily, by the proposal of music as a cure for Saul's malady, and when they had gained his approbation of the measure, David is described (whilst his name is skilfully omitted) "*as a mighty valiant man,*

and *a man of war*, and *prudent in matters*," fitted to attend the king both in court and camp. Now how can it be supposed that Saul's servants should have this knowledge of David previous to his combat with Goliath? Saul, whose anger was subsided, agrees to their proposal, and sends for David, whose skill in music and humble deportment so won upon the king, that he loved him greatly, and desired that he might abide with him. There only remains to be considered the *junction* of the close of chapter sixteen with the tenth verse of the eighteenth chapter, "*And it came to pass on the morrow*," which seems *abrupt* to the English reader; but the objection disappears on considering the word we render *to-morrow*, to be the same which occurs, Exod. xiii. 14. Josh. xxii. 24. and Deut. vi. 20. in all which places the sense requires an indefinite future time; and then it only implies, that though David's music was, through the favour of God, a means of relief to Saul, yet, that *after a time*, his jealousy returned, and he gave himself up to the deliberate purpose of taking the life of that man whom he fully believed God had chosen to fill the throne of Israel, (see chap. xx. 30, 31, where he calls Jonathan's attachment to David perverse rebellion, which would produce his own exclusion from the succession). It is no wonder that this impiety of Saul led him into the evils, and brought down upon himself and his house the calamities* recorded, which ended in the utter extirpation of his family except the line of Jonathan, which was preserved by David in Mephibosheth.

C. L.

ANECDOTE.

After the signal victory off Trafalgar, one of the Spanish ships was taken possession of by the British; on board of which the Spanish captain addressed the Priest as follows: "Father, there has been a serious loss on our part: it appears that God fights for the Protestants!" To whom the Priest gravely replied, "Yes, he has fought for them indeed! and by this battle, it should seem that God himself is a Protestant!"

* By evils as distinguished from calamities I mean those great sins, the destruction of the priests, consequent neglect of God's worship, and, at length, seeking to devils for direction, into which Saul fell, and which awfully terminated in suicide: in the outline of his history (as *David* was a type of the Messiah,) *Saul* seems to have resembled Judas, both in his election and apostacy.

RELIGIOUS INTELLIGENCE.

A letter from the Directors of the Netherland Missionary Society.

To the Rev. Dr. Ashbel Green, chairman of the standing committee of missions of the General Assembly of the Presbyterian church in the United States of America.

REV. SIR,

YOUR very acceptable letter dated Philadelphia, 28th April, 1804, came safe to our hands, and we acknowledge our obligation for the opening you have made for a brotherly correspondence with you. We have learned with pleasure, from the worthy brethren at New-York, with whom we have corresponded since the year 1800, that the missionary spirit increases in all parts of your country; we trust it has been excited by the same spirit which in these last days has, amidst all the commotions of the world, enkindled so much christian zeal for the conversion of the heathen, and for the instruction of destitute christians, especially of those on your own borders, who, in such a multitude, call for help.

We thank you particularly for your minute statement of the furtherance with which this important undertaking has been blessed; and we perceive also with gratitude the communion with our glorified Head, which is the only sure band that can produce brotherly co-operation; and that he has graciously pleased that so many different christians should herein, with one heart and one soul, wish to be the evidence that he will openly approve all who truly engage in this work for the enlargement of his kingdom. This also strengthens the hands of all here in Europe, of different religious societies, and of different ranks, who have united in this weighty undertaking; and it gives us boldness to request your help in mutual love and labour, and by your prayers.

You have the goodness to ask from us some particulars respecting our society about which you have had only some imperfect reports: we shall satisfactorily answer your questions, but it will not be necessary to be very particular, as we must especially refer to the printed pamphlets sent herewith, which we request you to accept in love.

You ask us,

1. How long has your society existed?

Answer. Since the month of December, 1797.

2. What were the circumstances and motives which led to its institution?

A. A report from a then lately established missionary society in London was brought to us, and awoke, in the first place, the learned and pious Mr. *I. F. Vanderkemp*, who, upon particular information that it was to be sent throughout Christendom, was seized with an ardent desire to go and proclaim the tidings of salvation to the heathen; he made a voyage to London, to visit the English brethren; upon his return, he was stimulated by his zeal, to form a small society here, in Rotterdam, and in other parts of our country, from which our society originated. Then he went again to England, taking with him the pious young teacher, Mr. *J. J. Kicherer*, which brethren, in the year 1798, made the first voyage to Africa, on account of the London society, and some societies with us. Brother *Vanderkemp* was ordained a teacher in England.

3. What are your leading religious principles?

A. Our society have wished to establish themselves, simply, upon the Gospel of Grace for sinners, according to the instructions of the Saviour and his apostles, as will be explained to you in a small pamphlet which accompanies this.

4. What obstacles or difficulties have you had to surmount?

A. After the first mission to Africa on account of the English brethren, we also engaged some other missionaries, and sent them to those parts, to serve within-land: therein we had no great difficulty; and throughout the whole we have met with more encouragement and assistance than obstruction, both from the pious here and in that country.

5. Have any opposed you by writing, or by governmental influence?

A. Some small pamphlets were published, containing reflections on our undertaking; but none expressly in opposition to it: nevertheless, the government has always been friendly and helpful to us, although it was not necessary for them to countenance it by public authority, which indeed we never asked. Both the English and Dutch governments at the *Cape of Good Hope* have been very favourable to the brethren.

6. What are your funds?

A. Voluntary contributions, and gifts from devout people, have not been inconsiderable, and have hitherto been sufficient.

7. What is the number of your missionaries?

A. You will see by the pamphlets sent herewith that the number of the Dutch missionaries is not yet very great; but when we join, from time to time, in the same work with the English brethren, undertakings can be set forward, for which there is great encouragement. We have now also in our employ Dutch brethren from a religious missionary seminary at *Berlin*.

8. Are they all men of education, or not?

A. But few besides Dr. *Vanlerkemp* and Mr. *Kicherer* have had an academical education; but we require good natural understanding, and an aptness for the missionary work which they undertake; and, above all, a hearty love to the Lord Jesus Christ, and to the souls of their fellow-men.

9. What instructions do you give your missionaries?

A. We instruct them to qualify themselves beforehand as much as possible with all the requisites for christian missionaries, as well with respect to their preaching, as to the conduct of the mission; (such instructions have hitherto been carefully given by our brethren appointed for that purpose at Rotterdam;) and also relating to the common doctrine of salvation by the knowledge of the gospel, and its necessary fruits, without being restricted by the peculiar system of any particular church.

10. What are the places to which you have already sent missionaries?

A. For our own part, we have sent missionaries only to *Africa*, where the extent of the country, and the prospect of a blessing, afford great encouragement.

11. And what other places do you contemplate for them?

A. If it please God to bless us, we think of *Madagascar*, or *Ceylon;* for which last island also a Holland sister, married to the Dutch brother *Palm*, is now on a voyage, in the employ of the English company.

12. What has been your success hitherto?

A. Besides the blessing which has attended our undertaking here in this country, in many awakenings of the pious, and in instructing many of our ignorant countrymen, the favourable reports of our missionaries give us great reason for a thankful acknowledgment of the divine goodness; particularly in the year past, a visit was paid to Europe by the worthy *Kicherer*, with three converted Africans, which were here, as well as in England, a very acceptable fruit of the labour of this brother, as you will understand from the little printed account sent herewith.

Brother *Kicherer*, with his friends, went upon a new missionary voyage in October, 1804: we hope soon to receive information of his arrival at the *Cape of Good Hope*. These brethren have received new instructions for *Africa*, with the approbation of the English brethren.

13. What are your hopes and prospects for the future?

A. Our hope is, that our Lord Jesus Christ, who was so evidently with our missionaries, will establish a true church both in Africa and elsewhere, whereby the poor and ignorant natives may embrace the truth, and their lives be thereby truly reformed, and his honour established. We can say but little as to our future prospects: could we once have a general peace and open navigation, we should have prospects from our Asiatic settlements; but this is uncertain. We have reason to stand astonished that, by the blessing of the Lord, so much has been done in so few years; and we wish, moreover, to see what other ways will be opened.

14. What advice can you give to us?

A. Far be it from us to presume to give any advice to your superior knowledge, and greater experience, especially respecting the places and circumstances of your extensive missions, which differ so much from ours. Prayer, and the continual committing our society to the power and mercy of the Lord, is our principal mean. Our society has spread itself through all our provinces, and many take part in it in each city and village, where the members meet on the first Monday in every month: as in England they hold meeting for prayer, communicate information relating to the spreading of the gospel, and keep alive and strengthen religious impressions. We send you herewith the Report for 1804.

We pray you to receive this little parcel in love, and the rather because it will confirm the foregoing letter. We request an answer, and also some accounts from you of your proceedings, or concerning religious revivals in your country: such will very much oblige us.

We earnestly entreat a remembrance of our society in your addresses to the throne of grace; as we also shall not forget yours; being with great esteem and love,

The Directors of the Netherland Missionary Society.

In the name of the whole,

B. LEIDEBOER, *Secretary.*

Rotterdam, May 20, 1805.

Philadelphia, Feb. 4, 1806.

TION OF THE GOSPEL.

ve the prosperity of Zion, and to aid in propagating the Gos- the Heathen.

:riber lately returned from a ie East-Indies, touched in was in London in August ie received from the Baptist ociety in England, for pro- gospel among the heathen, l guineas, to be sent in the missionaries in Bengal, for of printing the sacred scrip- f the languages of that coun- re seven languages that the there aim to translate and scriptures in. They have rogress in three of them that l that the above sum will en- o complete the work. The r in the hands of ROBERT squire, of Philadelphia, who it in due time. Should any ociety, or congregation of United States of America, to contribute to this good *Ralston* will gladly receive ay be sent to him for that l add to it the above sum, to l to the missionaries at Se- ar Calcutta.

)

JAMIN WICKES, Sen.

ia, Nov. 4, 1804.

e names are underwritten, the gospel in the city of Phi- hereby certify that we are ined that the statement made :kes, in the foregoing adver- perfectly correct. We also erty respectfully to recom- pious and the liberal of all ns of christians, in the United ttention to the important ob- this advertisement holds up . Nothing, it appears to us, interesting to a truly bene- The design contemplated, ;eminate the favourite tenets :ular sect of christians. It is propagate, among a race of o are sunk and degraded by l cruelest system of super- dolatry, *the pure word of eter- ained in the holy scriptures*, gloss or comment whatso- ; can be extensively effected, t consequences may be ex- llow; since the natives of In- ost other pagans, are, many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: for their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labours of the missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the scriptures, with whatever can materially facilitate the labours of a translator. Learned natives can be procured to assist in the work: and the local situation of the mission is such as will render its distribution throughout India easy and immediate. The missionaries themselves, (among whom is the laborious, learned, and pious Mr. CAREY, professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootkul*, which prevails among four millions of the inhabitants; the *Telinga*

and *Kurnata*, each spoken by about seven millions; the *Mahratta*, used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengalee*, in which the translation is already completed, by a number of the inhabitants nearly equalling the population of the United States of America. The total of the benighted idolaters of India, equals about the one-eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurious *Vedas* and *Shasters* are now pronounced divine.

Asahel Green, senior pastor of the 2d Presbyterian Church.

J. Henry C. Helmuth, pastor of the German Lutheran Church.

William Rogers, professor of English and belles lettres in the university of Pennsylvania.

John Hey, pastor of the Independent Church.

Joseph Pilmore, rector of the Episcopal Church of St. Paul's.

James Gray, pastor of the Scotch Presbyterian Church.

George Potts, pastor of the 4th Presbyterian Church.

William White, pastor of the 2d Baptist Church.

Joseph Shaw, pastor-elect of the Associate Congregation.

Samuel Helfenstein, pastor of the German Reformed Church.

Jacob J. Janeway, co-pastor of the 2d Presbyterian Church.

William Colbert, minister of the Methodist Episcopal Church of St. George.

William Staughton, minister of the 1st Baptist Church.

*** It is respectfully requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to Mr. Ralston.

The Rev. Dr. Rogers, the Rev. Mr. Williams, New-York.

The Rev. Dr. Stillman, the Rev. Dr. Eckley, Boston.

The Rev. Joseph Buckminster, Portsmouth, N. H.

The Rev. Dr. Dwight, New-Haven.

Mr. Gallaudet, Hartford, Con.

The Rev. Dr. M'Whorter, Newark, N. J.

The Rev. Mr. Clark, New-Brunswick

The Rev. Mr. Ingles, the Rev. Mr Richards, Baltimore.

Joseph Nourse, Esq. Register of the United States, Washington.

The Rev. Dr. Muir, Alexandria.

The Rev. Mr. Grigsby, Norfolk.

The Rev. Dr. Furman, the Rev. Dr. Keith, Charleston.

The Rev. Mr. Clarkson, the Rev. Mr. Clay, the Rev. Mr. Holcombe, Savannah.

N. B. The Printers of Newspapers who shall insert the above, will have the satisfaction to reflect, that they have lent their aid to promote the cause of piety and benevolence.

—

Extract from information from Serampore, dated November 14, 1804, published by the Baptist missionary society in London.

"Our brethren were going on with the translations of the Bible. Besides the Pentateuch, and a second edition of the New Testament, they have printed great part of the third volume of the Old Testament. They have printed a considerable part of 10,000 copies of Luke, Acts, and Romans, which are published separately. They have begun printing the New Testament in Mahratta and Hindostanee. The New Testament is nearly all translated into Mahratta and Orissa. A gentleman is translating the New Testament into Malay; and a plan is formed for translating the scriptures into Chinese."

N. B. Donations or collections made at any time during the present year will be in season, and duly forwarded.

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In answer to solicitations for promoting the abovementioned plan, after giving an account of his success, a worthy and intelligent correspondent makes the following remarks.

"How truly eventful is the present period! While a gigantic power is humbling the thrones of Europe, and exhibiting an ambition dangerous to the peace of the world and to the rights of nations; while a destructive philosophy, that undermines morals and religion, that threatens in its progress to weaken the only sure ties of society, and to prostrate the best interests of man is spreading in all quarters of the civilized world; a spirit unusual and surprising is manifesting itself in different parts of Europe, and I hope is enkindling in some measure in this country, not only to send a preached gospel to the benighted nations and destitute parts of the earth, but to search out the habitations

he scriptures, and to put the
e in their possession! While
ie saints is besieged by such
btle and potent adversaries,
easure do we witness the pi-
nultitudes coming forth to
ie Lord against the mighty!
l God of hosts be their *rear-*
a shall be established in the
hteousness shall look down
and the kingdoms of this
e the kingdoms of our Lord
rist!

ur Magazine is, at least, de-
ted, and hope it may prove
seful in promoting the great
se of truth and piety on the
e last number, nothing inte-
much as the extraordi exhi-
tensive and growing desire
l scriptures, and the unusu-
ested to aid the views of the
! O may the Lord increase
id smile upon and extensive-
ious work! The account of
with his brood of chickens,
down! Surely out of the
bes and sucklings the Lord
ing strength because of his
he may still the enemy and

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the Report of the Directors
issionary Society, to their
neral Meeting, held in Lon-
8th, 9th, and 10th of May,

nued from page 140.]

ASIA.

ors wish in the next place to
ention of the society to the
l, the regions of which are
eir extent and so full of ci-
bitants, presenting to the
id many millions of our fel-
g immersed in vice, error,
on, and for whose conversion
have hitherto been made.
e past, the miserable condi-
nations, and particularly of
commercial connexion with
affords a strong claim to our
regard, has seriously occupied the minds of the directors. Their efforts have consequently been principally directed to the eastern and western coasts of the great peninsula of India, and to the important island of Ceylon, nearly connected with it.

The society is already acquainted with the steps which have been taken as to the island last mentioned. The Rev. Mr. Vos, a veteran in the service of the Redeemer, and formerly a faithful minister in South Africa, near the Cape of Good Hope, superintends this mission. The German brethren, Ehrhardt and Palm, accompany him on this embassy. Together with these, the reverend brethren Ringletaube, Desgranges, and Cran, have sailed for Tranquebar; these are intended to labour on the continent of India, where the providence of God, after they have received the best advice from our Danish brethren at Tranquebar, may direct them to settle, in the most eligible and promising spot. Unexpected delays, not uncommon however in all shipping concerns, protracted their stay in Europe till the 20th of April, 1804, when they sailed in the Danish ship King's Packet from Copenhagen.

The goodness of God in preserving their lives, when just leaving the coast of Denmark, must be mentioned with peculiar gratitude. The vessel was at anchor about three miles from the shore, and the brethren were proceeding to join it in a boat. When they had proceeded about three-fourths of the way, the boat became leaky, and the water rushed in so fast, that they soon found themselves in the most imminent danger. In this emergency, Mr. Vos having, happily, a tin vessel with him, they successfully employed it in bailing out the water; by which means they kept themselves up, till the people on board the ship, perceiving their perilous situation, sent out their own boat, and took them safely on board. The directors had the pleasure of finding by the Cape Gazette, dated 11th August, 1804, that the ship had arrived safely at the Cape on its way; but no information has yet been received of their arrival in India.

[*To be continued.*]

OBITUARY.

DEPARTED this life, on Monday, the 17th of March last, at the residence of her son, Dr. James Ewing, in Pittstown, New-Jersey, in the 68th year of her age, Mrs. HANNAH EWING, relict of the Rev. John Ewing, D. D. late senior pastor of the first presbyterian church in Philadelphia, and provost of the university of Pennsylvania.

This venerable lady, supported by that religion of which she was an ornamental professor, endured a long and tedious illness with truly christian submission.

Her remains were brought to this city and respectfully intered on the Thursday following, in the cemetery, belonging to the first presbyterian congregation, by the side of her husband. Mrs. Ewing was deservedly esteemed by those who had the pleasure of her acquaintance; she was the affectionate wife, the anxious mother, and the sincere friend.

Freed now from the cares of this "vale of tears," her spirit is made happy with her God.

"Faith builds a bridge from this world to the next,
"O'er death's dark gulph, and all its horror hides.

OF SUSANNAH HARRISON.

MR. EDITOR,

YOU will probably oblige many of your readers, by publishing in the next number of your Magazine, the following account of the behaviour of Susannah Harrison, the author of "Songs in the Night," during her last illness.

Yours, &c. Z.

THE writer had been to visit her several times, and found her mind, though properly exercised with the view of eternity, rather under a cloud. On repeating his visit, on the Lord's day, she said, "I am glad to see you; now I have good news to tell you. God does verily hear and answer prayer. I have found what I wanted, and can now die in peace. Oh! what a discovery has been made to me since I saw you! About four o'clock, this morning, as I lay sleepless and was lamenting over my guilt and sinfulness, the Lord, of his infinite mercy, gave me faith to look to *the blood of sprinkling;* and I was helped to lay hold on Jesus as my only Saviour. Now, methinks, I am clothed with his righteousness. What grace and mercy to so sinful and worthless a creature!" Though her bodily weakness was great, yet she indulged such sublime ascriptions of praise, as cannot be repeated without injuring their beauty. Recovering herself, she said to a person that was near, "You prayed, last night, that I might have a good sabbath-day; and a sabbath indeed I have had! such a one as I never expected in this world; but I believe it is the beginning of a long one, even an eternal sabbath. Surely I cannot live to the return of another. My heart and flesh seem to be failing as fast as my pulse beats; but God, blessed be his name! is the strength of my heart and my portion forever."

Notwithstanding she was so full of divine things, yet she well knew when to speak of them, and when to be silent; and, as a proof that she was in her right mind, she always suited her discourse to her company; and if any were present who she thought would despise experimental religion, she would be silent. An exceedingly light and gay young woman coming to her bed-side, she looked wistfully at her, and said, "What, are you come to see me? Be persuaded to lay aside your vanities, because you must die as well as myself, though you may live a little longer than I shall." The manner in which she spoke these few words, caused the young woman to burst into tears, and to turn away. She said she knew the young woman, but wished she had not, for she had been a snare to her. One who had been a fellow servant with her, coming to see her, wept. She said, "Weep not, I know you are a seeker of Jesus. I have been a witness of your tears, and your's of mine; but now my tears are turned into joy, and so I trust will your's be sooner or later. Be encouraged, therefore, for if you have slighted convictions, I have done the same; if you have trifled away precious time, so have I; if you have been slow of heart to believe, I more: but, through rich grace, I have obtained mercy, why may not you? You can be but the chief of sinners; as such, I went to God, and found him merciful and gracious—a God pardoning iniquity, transgression and sin." To another she said; "Live by faith on the Son of God; I have not lived so, for if I had, I should not have had so many fears and doubts as I laboured under, at the beginning of my illness. It is good living by faith, but better dying in faith; and the best of all, when faith shall be turned into sight, and

joyment. Oh! when will that
ren we shall see such things,
not seen, nor ear heard of.
e God in majesty—the Lamb
: angels of God—the redeem-
ord! What is their work? all
thinks I shall sing the loud-
g, I am sure, must be, Grace,

er time, she spoke of the in-
ty of God, as if she had a view
filed glory. She dwelt upon
ttributes and perfections. She
aking of the characters, names
iven him in the scriptures, in
mer as was truly surprising,
nade the heart to glow. Af-
hen a little wine was offered
said, "Christ, when he was
vinegar and gall given him in-
ie; not only vinegar, which is
all, that is bitter, and both
ether. He drank the sour and
hat I might have the sweet."
reatly enlarged on the passion
f christ. "By his death," said
rocured for me, and you, and
u," pointing to several, "not
and reconciliation, but hea-
here I hope soon to enter, and
will quickly follow." A neigh-
aring her, and not understand-
as said, reported abroad that
d. On being told of this, she
rd, more of this madness give
ier! It was said of him who
spake as never man spake, *He is beside himself, yea he hath a devil;* but I hope I do not say any thing unbecoming. I know I do not speak of myself; for when in health, I could scarcely speak at all about sacred things. It is God who gives me matter and words. To him be all the glory; not unto me, not unto vile, unworthy me, but

"To him that earth's foundations laid,
"Be everlasting honours paid."

Noticing how long it was since she had been at public worship, she said, "I should like to worship him in his earthly courts again; but I had rather behold him face to face. I had much rather cast my crown before him in heaven, and see the King in his beauty there; yet I desire to wait the appointed time till my change shall come. This body *must* die before I can see him; then shall I behold his face in righteousness, and never, never sin any more."

In this state of mind and feeling did this pious woman remain, until the termination of life; and surely, such instances of consolation and triumph at the hour of dissolving nature, arising from such views of the merits of the Saviour, will contribute to evince the reality of the christian religion, and the infinite importance of embracing the mercy which it offers.

POETRY.

er a gloom of thought which no an motives could dispel.

BY A LADY.

row presses on the care-worn
r
to agony the nerve of pain;
llection paints the scenes once

ul sickens at the vapid train
's delusive hopes, false, muta-
d vain:

ness palls each effort to re-

of languor from the hour of

e impulse, which, from heav'n-
,
sad mourner to the house of

the dawn of peace, the source
fort there!

There to pour out the heart which pants
for rest,
With fervour kindling at Devotion's fane,
To him whose holy influence the breast,
By woe subdu'd, with firmness can sus-
tain,
And where wild sorrows throbb'd, bid
peace all soothing reign.

And there the humble supplication raise,
Th' unutter'd pray'r, which sighs to be
forgiv'n;
Or join to swell the grateful note of
praise,
While the rapt soul, no more by tempest
driv'n,
From hope's mild op'ning dawn, antici-
pates her heav'n.

There, too, to listen to the sacred lore,
When heav'n-taught wisdom truths sub-
lime display;

Blest truths! which teach the suff'ring soul to soar
Above the toils of this drear, rugged way,
And seek, beyond yon radiant skies, still brighter day.

O! hope triumphant! sorrow's blest relief!
Still o'er my soul diffuse thy balm divine;
Bid her press forward though the storms of grief,
Strew the dark path to death's allotted line;
Beyond, conceiveless joys, and ever during, shine. P.

The following was composed after hearing a sermon by the late Rev. Samuel Pearce, of Birmingham, from Psalm lxi. 2.

Overwhelm'd with affliction and grief,
To thee holy Father I cry;
O lead me to Christ for relief,
The Rock that is higher than I.

Though creatures no good can afford,
To thee may the helpless apply;
O lead me to Jesus my Lord,
The Rock that is higher than I.

Hail, precious impregnable Tower,
Thou refuge eternally nigh!
Secure in thy clefts I'll adore
The Rock that is higher than I.

While passing life's perilous seas,
To thee, blessed Jesus, I fly;
O grant me salvation and peace,
Thou Rock that art higher than I.

When storms of temptation arise,
And Satan roars loud to destroy;
Preserve me, thou source of my joys,
Thou Rock that art higher than I.

Thy saints thou hast never forsook,
Alone on thy name I rely,
Alone to thy faithfulness look,
Thou Rock that art higher than I.

Whene'er the pale messenger, death,
This body is sent to destroy,
O bless me with shelter beneath
The Rock that is higher than I.

Then freed from this prison of clay,
I'll sing as I soar to the sky,
And shout through the regions of day,
The Rock that is higher than I.

SONNET TO INNOCENCE.

Offspring of light, and purity divine
Whose spotless bosom's thoughts trac
parent glow;
Whose hopes on truth's unshaken roc
recline,
Borne o'er the gloom, though tempest
roll below.

Swe[illegible]nocence! a heart that pants fo
rest,
Long torn from peace and love, to tha
would come;
O beam, pure spirit! on the suff'ring
breast,
A ray to dissipate affliction's gloom.

Teach me, though youth's enchanting
prospect fades,
And where gay hopes allur'd, dark sor-
rows roll,
Enough for me if no remorse invades,
Nor unrepented guilt appals my soul.

O teach me that to thee alone 'tis given
To claim the soul's best hopes, and raise
her views to heav'n!

P.

Mr. Editor,

The following imitation of the Greek
Hymn, in one of your late Magazines,
is at your disposal.

O blessed, ever blessed Lord!
My feeble voice attempts thy praise!
Inspire my accents by thy word,
The song of gratitude to raise.

But should frail nature's wonted power,
Aw'd by thy greatness, languid be:
O aid my heart, this tranquil hour,
To speed her silent flight to thee.

Z.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. MAY, 1806. No. V.

BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

[*Concluded from page* 166.]

WHEN the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New-Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood where the late Mr. William Livingston, since governor of New-Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented, that all their zeal, activity and fervor availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labour. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitefield turning to him, and tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called

home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?' What would I say? Why, that he was an idle lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?" The mild, pleasant, and christian-like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err even in desiring, with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Among Mr. Tennent's qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well-doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear

the least aberration from it, even in a joke. He was remarkable for his candour and liberality of sentiment, with regard to those who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. He was convinced that she was oppressed, and that her petitions to the sovereign of the mother country were constitutional, loyal, moderate, and reasonable; that the treatment they received, was irrational, tyrannical, and intolerable. As he made it a rule, however, never to carry politics into the pulpit, he had no way to manifest his zeal for the public measures, but by his private prayers, and by his decided opinions delivered in private conversations. But, in this way, his sentiments became universally known, and he was considered as a warm friend to the American cause. Notwithstanding these political opinions, he was not blind to the errors of his countrymen, and especially to their moral and religious conduct. The following extract from a letter to the author of these sketches, dated Feb. 14, 1775, strongly marks the temper of his mind. "My very dear Sir, Your kind letter came to hand three days since. Your comforts and sorrows are mine in no small degree; I share with you in both; the tie is such as death cannot dissolve. This is a day of darkness, in my view, and few are in any degree properly affected with it. I have, through grace, perhaps as little to fear for myself, or mine, as any living. I humbly hope we are housed in Jesus; but I am distressed for the nation and land. The ruin of both is awfully threatened; and, though now deferred, may ere long be accomplished, unless reformation takes place. It behoves every one to cry, 'spare thy people, O Lord, and give not thine heritage to reproach.' I know God is merciful; he has, notwithstanding, disinherited a people as dear to him as ever we were, whose sins were not more aggravated than ours. The Lord can deliver, but have we reason to think he will, having told us that he will 'wound the head of his enemies, and the hairy scalps of such, who go on in their trespasses?' Is there any appearance of reformation? Yea, is it not the reverse? Are not our meetings for the preservation of our liberty, often abused by excessive drinking? &c. &c. Have not politics taken place of religion in all our conversations? Is it not become unconstitutional (to use the vulgar language) to mention God's name in company, unless by way of dishonouring him? Are not things sacred ne-

glected by some, and burlesqued by others? Is not the newspaper substituted for the bible on Lord's days, yea, at church? What will the end of these things be? Blessed be God, through Jesus Christ, he is for a sanctuary."

Mr. Tennent was on a visit, within less than twenty miles of New-York, when a British frigate attempted to pass the batteries, and to proceed up the North River, while general Washington lay with the American army in the city. A very heavy cannonading took place, which was mistaken by the surrounding country for a general attack on our army. Mr. Tennent was deeply affected, and after a violent struggle within himself, he turned to a friend or two present, and said, "Come, while our fellow citizens are fighting, let us retire to prayer." They, accordingly, went up into his room, where he most devoutly poured out his soul for about half an hour, in the most fervent prayers, wrestling with God in behalf of his suffering country.

In the winter of 1776-7, the British overran great part of the state of New-Jersey, and particularly the county of Monmouth, where a number of the inhabitants were in the British interests. Such was their apparent power, and the distressed situation of the American army, retreating before them, that it was generally supposed by the people in the country, that the dispute was almost at an end, and that all hopes of successful opposition were nearly extinguished. A British party arose in the county, who seized their fellow citizens, and dragged them to a British provost, where they were treated in the most cruel manner, as rebels and traitors. Even citizens from other parts of the state, who had taken refuge in the county, depending on the known hospitality of the inhabitants, were not respected. In this situation Mr. Tennent very justly thought himself in great danger; but having no place to flee to for safety, he remained at home, committing himself to the protection of almighty God. In the month of Dec. 1776, a number of the inhabitants came to his house, and insisted that he should go to Princeton, without delay, and take the benefit of Gen. Howe's proclamation, offering a pardon to those who should seek it within a limited time. He refused, till he found himself in danger of being taken off and committed to a British provost, which he well knew, was but another word for a lingering death. He also found that, in his present state, his usefulness as a minister of the gospel was at an end, unless he complied with the wishes of the people, most of the whigs of influence having fled. Concluding, that present duty enforced the request which was thus urged upon him, he

promised to go to Princeton. On his way, he lodged at the house of a young clergyman, and, on rising in the morning, he seemed greatly oppressed in spirit. On being asked what troubled him, he answered, with a heavy sigh, "I am going to do a thing for conscience sake, directly against my conscience." Soon after his return home, to the surprise of every body, the British quarters at Trenton were beaten up, and a British regiment taken at Princeton; the American army again advanced, and took a strong position at Morristown, by which the British in their turn, were obliged to retreat and contract their lines to Brunswick and Amboy. The Americans again got possession of the county of Monmouth, where the whigs returned in force. Mr. Tennent's mind was greatly oppressed with his untoward situation, and he severely blamed his untimely submission.

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candour the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favourable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavoured so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him, with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for, and the evidence of things unseen." Literally, his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself, in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things, to his fellow-men. Take him in his whole demeanor and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all-powerful influence of the Spirit of God, to renew the heart and subdue the will; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father; revered him as the pastor and bishop of their souls; obeyed him as their instructor; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod, a few years before his death, a strange clergyman, whom he never had before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was

much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "What do you mean, Sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself," and then abruptly left him, without his knowing who spoke to him.

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support; and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm assertor of the civil and religious interests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him to proscription and death, but in acting in such a manner, as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege; and he thought it of as much importance to live and act well, as to think and speak justly.

To conclude these imperfect sketches. May all who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his: and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and who shall be even more successful in winning souls unto Jesus Christ, the great bishop of souls.

SERIES OF LIVES.

[*Continued from page* 109.]

THE LIFE OF THE APOSTLE PAUL.

Saul, better known by the name of Paul, was born at Tarsus in Cilicia, and was on that account entitled to the franchises of the imperial city. He was the son of a pharisee of rank and competence, and was trained carefully from childhood in the principles of that proud and austere sect. It is probable, that he was

early initiated into Greek learning at Tarsus, and while yet a youth was sent to Jerusalem, to prosecute his studies under the tuition of the celebrated Gamaliel. In that school he applied himself with uncommon assiduity and success, greatly excelling his equals, particularly in the knowledge he acquired of the religion of the Jews. Even at this dangerous period of life, he was distinguished no less for his decorous conduct and religious zeal, than for his talents and learning; so that, on the whole, he may justly be selected as a fair specimen of the utmost height to which the morals and religion of a pharisee could be carried.

At the time he is introduced to notice in the *Acts* of the Apostles, there is reason to believe he was about thirty-three or thirty-four years of age. For if bishop Pearson be right in placing Stephen's death in A. D. 34, and Dr. Lardner in dating the epistle to Philemon in 60; then, as in that epistle the apostle styles himself *Paul the aged*, an expression which gives the idea of a man of sixty, it is more probable that he was thirty-four than twenty-four, when he began to act so public a part. Indeed, it is hardly conceivable, that the sanhedrim should invest a youth, raw from the seclusion of the schools, with the formidable powers of an inquisitor-general; or that our Lord, who paid so strict a regard to decorum, and abstained from the exercise of his own ministry until he was thirty years of age, should place a young man of twenty-five in the apostolate, in which he was to act a part so very extraordinary.

There is no reason to believe that he resided at Jerusalem during our Lord's personal ministry. It is natural to think, that his studies having been finished, he had then returned to Tarsus, where he probably continued, following his occupation of a tent-maker, with the exception, it may be, of occasional visits to Jerusalem, until after Pentecost. If this were the case, something may be pleaded in extenuation of his criminal conduct; and light is cast on his own declaration, that he persecuted *ignorantly in unbelief*. It is also observable, that in all his writings there is no allusion to any transaction of the ministry of Jesus Christ, which implies his personal knowledge of it. The appearance of our Lord, as he was in the way to Damascus, he speaks of in terms, which indicate that he had never seen him before; but had he resided at Jerusalem, this could scarcely have happened. Is it credible, that a man of his inquisitive and eager zeal should never have been among the many pharisees, whose curiosity or malice induced them to attend Christ's ministry? How public was our Lord's conduct at the last passover; entering the city in triumph,—

acknowledged as Messiah by the loud hosannahs of the attendant multitude; teaching daily in the temple; and expelling from it the buyers and sellers; accused and condemned in a court of judicature; and at last publicly executed in the presence of thousands. Where was Saul during these wonderful events, which engaged the eyes, the ears, the tongues of all men? Did so strict a pharisee absent himself from the temple during all that week? Was this active persecutor ashamed of joining his friends in inflaming the multitude, and in echoing the shout, *Crucify him!* or of accompanying the *rulers, chief priests, scribes, and elders,* who basely derided the blessed Redeemer in his dying moments? Or, would the apostle, who so pathetically laments the part he took in the death of Stephen and other martyrs, have been wholly silent, had he had any part in the crucifixion of Christ?

Soon after Pentecost, however, we find Saul in Jerusalem, where he was not calculated to remain long a neutral spectator. His education, principles, and connexions, decided the part he was to take, and the natural vehemence, fearlessness, and activity of his character, inflamed by a zeal as fervent as it was ill-directed, gave an energy to his exertions, which rendered him one of the most formidable antagonists of the church of God. He appears to have commenced the career of persecution, by joining in the clamour against Stephen. He was present in the council at Stephen's accusation, saw the miraculous glory on his face, and yet took a part in his death, as a witness of the legality of the proceedings against him. Having once tasted blood; with the characteristic fierceness of his tribe, *he ravened as a wolf.* From a subaltern, he became a leader in the alien hosts. Blind to reason, deaf to pity, his firm nerves shrunk not from torture and blood. For he was now become *exceedingly mad, and made havoc of the church, entering into every house, and haling men and women to prison.* He *persecuted* and *beat* the disciples *in every synagogue, blasphemed* himself, and *compelled them to blaspheme;* and when they were put to death, *he gave his voice against them.* Yet in all this he verily meant to do God service. With untroubled conscience, he repeated his daily tale of alms and prayers, supposed himself a better man as he became a more furious persecutor, and proudly thanked God he was not a christian.

The contemplation of such a character excites our astonishment and horror. It is painful to see a man of Saul's talents, learning, morals, and religious zeal, acting so terrible a part. But it is still more affecting to remark, that it was his religion itself which made him so pre-eminently wicked. The uncorrupted law

of the Lord might have enlightened his mind and purified his heart; but viewed through the corrupt glosses of his sect, it produced contrary effects. He rested in the *form of godliness*, and denied its power. Spiritual religion was a thing of which he knew nothing. The broken heart and contrite spirit were sacrifices he never offered. He was not an humble Simeon waiting for the consolation of Israel; nor an honest Nathaniel, who, by gladly coming to the light, proved that his works were wrought in God. He was one of those of whom Christ testifies, that harlots and publicans, ignorant and flagitious as they were, were more disposed to receive the invitations of the gospel, and entered into the kingdom of God before them. His prayers were not heard, but rejected, as the service of a proud sinner. Witness the words of our Lord to Ananias, *Behold he prayeth*, as if it had been the first time of his bending the knee to God. His sanguinary persecutions prove his religion earthly, sensual, and devilish, and that he himself was of his father the devil, who was a murderer from the beginning. Reader, is thy religion of this cast? Does it fill thee with high conceits of thyself and proud contempt of others, and teach thee to smite, though only with thy tongue, those who differ from thee? Know, thy religion is vain. God never did, and never will authorize intemperance, revilings, and violence. The enemy of man cannot be the friend of God. No; should there even be but one man on earth whom thou *hatest*, thy character is not equivocal, nor thy fate uncertain. Let not then the fiery religionist, who glories in that gospel which Paul persecuted, congratulate himself too hastily. Shall we fight for Christ with weapons which are satanic? We may, indeed, prove from scripture, that we espouse a righteous cause; but the same scripture will prove, that we ourselves are not christians. Persecution in any and every form is of the wicked one, and never so much as when those who are called christians persecute each other. Let the leaders of every name into which the church is divided well consider this, and let them discuss their differences peaceably as christians ought, whose object is sanctifying truth, and not fame, wealth, or dominion.

In justice to Saul, it is necessary to observe, that his character was far superior to the generality of the pharisees. However ignorant and furious he was, yet he meant well; a circumstance which, though it cannot justify, in some degree serves to extenuate his conduct. He himself pleads his ignorance in this view, and tells us that God admitted the consideration, not indeed as meriting the mercy he found, but as that without which mercy

might not have been extended to him. He persecuted in ignorance and unbelief: but had he not abundant means of coming to the knowledge of the truth? Did he not despise the wisdom and spirit of Stephen, the evidence of the glory on his countenance, and the dying prayers of that blessed martyr? In his judicial proceedings against the church, how many tender scenes did he not witness, and what evidence must he not have resisted? His conduct was, therefore, inexcusable; his heart was corrupt, as that of every man naturally is; his religion had, in some respects, made it worse; his talents and learning furnished him with weapons against the truth; and his zeal, and the consciousness of his good intentions, deceived him, by their specious appearance, to an uncommon degree of fury and implacability.

Such was Saul of Tarsus, the Goliath of pharisaic orthodoxy. Unsatisfied with the devastation he had committed at Jerusalem, he solicited a commission from the high priests to persecute the christians at Damascus, and commenced his journey, according to St. Luke's description, rather like a wild beast than a man, *breathing threatenings and slaughter*. But when he was ready to invade the fold, the Great Shepherd of the sheep withstood his fury, disarmed, subdued, and led him captive. Requesting the reader to compare Acts ix. and Acts xxvi. for a full account of his conversion, it will be sufficient here to give a comment on the text. The whole scene is wonderful, and every part of it claims our deliberate attention. As the Hebrew legislator, who was designed from his birth to be the deliverer of Israel, and the destroyer of Egypt, was nursed and reared in the palace of Pharaoh; so did the mysterious wisdom of God separate this Jew of Tarsus, even from his *mother's womb*, to be an apostle of Jesus Christ; and for that office every feature of his character, and every circumstance of his life, were amazingly adapted. Educated at Jerusalem, at the feet of Gamaliel, with an unspotted character, the champion of Moses, and the determined enemy of Christ; while he gloried in himself, and was arrived at the highest pitch of furious opposition to the gospel; the time was come to strike a deadly blow at pharisaic religion, by the hands of a man who was the pride of his sect. For this purpose the blessed Jesus, clothed with light, at mid-day shewed himself to Saul, with a glory which he he had deigned, on Mount Tabor, to exhibit only to his most favoured disciples. He dazzled, blinded, and struck him to the ground, and while the fiery Saul trembled at his feet, avowed himself to be that Jesus whom he persecuted, and expostulated with him on his causeless *hate* and stubborn opposition. This

was demonstration which ignorance could not resist; an exhibition against which no human courage was proof. Flight or resistance were impossible. He lay at the mercy of his injured and insulted conqueror, and took the only part which could be taken, that of an unconditional surrender of himself to Christ, intimated in language expressive of his faith and obedience—*Lord, what wouldst thou have me to do?* Immediately Jesus commanded him to *arise, and stand on his feet*, for he had nothing to fear, and added, that in Damascus he should be instructed as to what he *must do*. But it was not enough that our Lord should descend from heaven to convert this *chief of sinners*. He meditated grace still more rich and free—to make him a chosen instrument of his glory. *For this purpose* (saith he) *I have appeared unto thee, to make thee a minister and a witness, both of these things which thou hast seen, and of those things wherein I will appear unto thee, delivering thee from the people and the Gentiles, to whom now I send thee: to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me.* Thus, at his first interview with our Saviour, is Saul accused and arraigned; convicted and condemned; believes with his heart unto righteousness; with his lips makes confession unto salvation; is justified freely by grace; nominated an apostle, and assured of Christ's protection and blessing in the discharge of his office. What an astonishing display of power and grace! But we shall not do justice to the subject, if we consider it as a mere private transaction. It was an illustrious testimony to the truth of christianity, a gracious interposition in behalf of the persecuted church, a striking lesson to the persecuting Jews, a noble triumph over Satan's malice, an everlasting monument of God's long-suffering, and a general benefit to the gentile world.

Let us now accompany to Damascus the humbled Saul, smarting under the anguish of a wounded spirit. Though the gracious communication of Jesus Christ was calculated to preserve him from despair, and to inspire hope, yet it is not the method of our physician slightly to heal the wounds which he inflicts: Saul's were probed to the bottom. He was made to see and feel what he himself was, and what his conduct had been. From his inmost soul he was then made to exclaim, *O wretched man! who shall deliver me from this body of death!* He had seen him *whom he had pierced, and mourned as a man for his first-born*. His bodily eyes were blinded, while faith disclosed the things of a spiritual and invisible world, in their true forms, colours,

magnitudes and relations. A light more pure and benign than that which he saw on his journey, shone on his heart; and the Lord the Spirit convincing him of *sin, righteousness, and judgment*, purified him as with a refiner's fire. Now were prophecies, which had been familiar to him, unfolded to his understanding, and the precepts and spirit of the moral law assumed their due empire over his mind. His sins were marshalled before him, and his fancied righteousness vanished. Every self-righteous plea was answered, every dependence cut off, every hope precluded. The ignominious cross now became his only refuge and hope; and to that cheering spectacle he raised his eyes, as the expiring Israelites in the wilderness gazed upon the serpent. Such were the views and feelings of the broken hearted Saul, and such are the views and feelings, in a greater or less degree, of all who are truly regenerated.

But new miracles were to facilitate, and to grace Paul's entrance into the church. He was comforted with a vision of Ananias coming to his assistance, and Ananias was commissioned to restore Saul's sight, and to introduce him to the brethren. The good man was amazed and startled at the commission; but his doubts and fears were removed by the information, that Saul was *a chosen vessel to bear Christ's name before the gentiles, and kings, and the children of Israel.* He therefore went to him, laid his hands on his eyes, and said, *Brother Saul, the Lord Jesus who appeared to thee in the way hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately he received sight, and arose, and was baptized. And when he had received meat he was strengthened.* Thus was Saul translated from darkness into *marvellous* light, and rejoiced *with joy unspeakable and full of glory.* By faith he was grafted into Christ, and by every grace of the christian temper Christ dwelt in him through the Spirit. In every apostolic gift he was not *one whit behind the chiefest of the apostles.* Every distinction upon which he had before valued himself, he now esteemed dung and dross in comparison of the excellent knowledge of Christ. He renounced all property in himself, and as one purchased with his Saviour's blood, gave himself and all he had to his absolute disposal, that whether living or dying, Christ might be magnified in him. His change was universal and complete, internal as well as external; a change of temper and principle, faith and practice, of fear, hope, and desire, of sorrow, aversion, and enjoyment. Hear his language—*I live not, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself*

for me. God grant that every one who reads these words may be able with truth to apply them to himself.

Saul was now a christian, an apostle, and furnished with those *weapons which were mighty to the throwing down of strong holds.* He, therefore, *conferred not with flesh and blood,* but *straightway* declared that he had seen Jesus in the way, and *preached in the synagogue, that he is the Son of God. But all who heard him were amazed, and said, Is not this he, who destroyed those who called on this name at Jerusalem, and came hither that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving this is very Christ.* While we adopt the opinion of Beausobre, who places Saul's first preaching immediately after his conversion, it is proper to notice, that Dr. Lardner and bishop Pearson place it after his return from Arabia. Our opinion has been formed from a comparison of Acts ix. 19, with the 22d verse of the same chapter. In the 19th verse, St. Luke tells us, that after Saul had received meat, and was strengthened, he was *certain days* with the disciples at Damascus, and *straightway preached* Christ, &c. and in the 23d verse, that *after many days were fulfilled, the Jews took counsel to kill him.* It seems evident that St. Luke speaks in the former verse of Saul's preaching at Damascus after his conversion, for *certain days;* and in the latter, passing by the journey to Arabia, (Gal. i. 17.) of his return to Damascus, where he made a long stay, until he was compelled to save himself by flight. This interpretation is countenanced by the following considerations, nor are the reasons against it of real importance. The only imputation on Saul's character, was his persecution of the church. But the first christians were not vindictive, and Ananias's testimony, as well as the part Saul then acted, were sufficient to secure to him a cordial reception. His arrival in the city, and the nature of the letters he brought from the chief priests, were well known. Some rumours of what had happened in the way, were probably spread abroad by his attendants. He was expected in the synagogue. An explanation of his conduct, and an unequivocal declaration of his present views, were absolutely necessary. A character so decisive would not hesitate to take such a step. The amazement expressed by his auditors evinces, indeed, that he did do so; for as his conversion must have been well known at Damascus, it is not likely any thing like astonishment should have been excited by his conduct a year and a half after, when he returned from Arabia. Nor need we wonder that the opposition he encountered in the first instance was not so great as he after-

wards experienced. Persecution was not yet organized. Saul's character stood high in the synagogue, and the Jews would be unwilling to proceed to extremities against a man whom they might hope to conciliate, and of whose formidable opposition they had not yet felt the effects.

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

OF APOSTATE ANGELS.

No. V.

EGYPT, where the powers of darkness reigned triumphant, was long the source of the grossest idolatry. The Egyptians were neither deficient in understanding nor learning. For these, indeed, they were the most early distinguished of all the ancient nations. But having forsaken the true God, they became, through their religious extravagances, the derision of every age. It was in Egypt, that the satanic influence was exerted in the time of Moses, to produce apparent miracles. Frogs were produced, water was turned into blood, and a rod into a serpent. This seems to be distinctly asserted in scripture: and whatever construction or interpretation be given to the assertions, it will be hard to show that effects were not produced superior to the natural and unaided powers of man. But the Divine Power was, notwithstanding, asserted as superior to that of Satan, as limiting and controlling it, as triumphing over it, and trampling on it; nay, as permitting it to be exerted only to increase the miseries of its blinded votaries. The Egyptians were hereby rendered inexcusable in their opposition to God. A small measure of just reflection must have detached them from their follies. The power in which they trusted could prevail for mischief only, but was unable to remove any of their calamities. There is some reason to believe, that the darkness so oppressive to the Egyptians, was gladly employed by the evil one to torture the minds of the very persons most devoted to his service. Speaking of this calamity, the psalmist uses these remarkable expressions; God "cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending *evil angels* among them." The wisdom of Solomon says; "That the Egyptians were prisoners of darkness, being horribly astonished and troubled *with* strange apparitions; noises of wa-

fers falling down sounded about them, and sad visions appeared unto them with heavy countenances; they died with fear" How infatuated sinners are to follow that influence which betrays them to present misery and future irretrievable ruin.

The Jews, whose advantages were peculiar, and whose disobedience was therefore without excuse, met a punishment as remarkable as their crime; the statement of which by our Lord, may well warn the inconsiderate, and arrest their fatal progress. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he finds it swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be unto this wicked generation" (Matth. xii. 43—45.) In this statement there may be something difficult to be precisely explained, but the general drift of the whole is clear and obvious. It is that when individuals, or a people, are delivered for a season from the rage of Satan, and contemning the mercy they have received, indulge in such sins as may be considered as inviting a new assault, they may expect that such an assault will be made with increased and successful violence. From the malice and rage of the evil one, the Saviour sought to deliver, and to a certain extent did deliver, the Jewish nation. But they rejected his proffered mercy, and wickedly crucified their deliverer. What followed? Previously to their destruction by the Romans, the character of the nation was the vilest that can be imagined; and under a madness, altogether without example, they took the most effectual measures to hasten and to complete their own ruin. They acted as if they were literally under the possession of Satan.

The artifices, the power, and malignity of evil spirits, may be displayed by examples drawn from individuals I shall mention a few, to illustrate the subject

1. Saul, the first king of Israel, was chosen of God to reign over his people, and by him furnished with the spirit of wisdom and government. It was his duty, in the minutest circumstance, to execute the divine command, and his honours were suspended on the performance of his duty. Yet, to his duty he became inattentive. *This* omission was supposed to be small; *that* offence to be inconsiderable; but none of God's commands are to be despised without dreadful peril: Saul found this to be a truth in his sad experience. His disobedience provoked God's spirit, who

withheld his good influence, and abandoned the transgressor to an influence of an opposite kind The consequence was dreadful. Saul became tyrannical, melancholy, and infatuated. He drove one of his most faithful servants from his presence, sought the life of his own son, and involved the priests of the Lord in a common slaughter. Deprived of the appointed means of inquiring after God's will, and of recovering peace, he used unlawful ways of easing his mind, and of penetrating into futurity. Necromancy was practised at that time; an art, by which the heathen pretended to call up spirits, and to receive information from them, and advice on matters of moment To this art Saul had recourse. Being enumerated among the practices which the Lord abhors, we know that it was a contrivance of the grand adversary, to delude those over whom he is permitted to tyrannize. And if Satan can assume a seraphic, why not a human appearance? Might he not have looked like Samuel, and conversed like Samuel? Easily might he have foreseen Saul's fate, and he is not in any wise tender of the feelings of his servants, taking pleasure in the torment and ruin of those very persons whom he has tempted to sin. On this scheme we can account for what happened at Endor, and from that event receive new insight into the wiles and malice of the wicked one. Saul's life is on record to warn succeeding ages against a heedless, self-willed, irreligious course, which in this instance, led to a mortifying and disastrous issue.

2. Our Lord addressed Peter, who was too confident of his own strength, to warn him of danger from the most subtle of adversaries: "Simon, Simon, Satan hath desired to have thee, that he might sift thee as wheat." The very crime to which he should be tempted is specified. "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Peter was very confident of his fidelity, and uncommonly vehement in his expression of it: "If I should die with thee, I will not deny thee in any wise." Although guarded by this solemn warning, and bound by his own voluntary engagement, pledged in the strongest terms, yet Peter fell, betraying a timidity and irresolution no ways natural to him, but inspired, we have reason to believe, by that foul spirit who is the enemy of all good. Hear the account of his fall, by that evangelist, who wrote his gospel under this apostle's own direction, and whilst you hear, tremble for yourselves. "As Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know

not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And, a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept." (Mark xiv. 66—72.) How weak the strongest resolutions, when struggling, unsupported by divine grace, with the powers of darkness. Peter, to mortify his self-sufficiency, was left to himself. We are ever vulnerable when abandoned to ourselves, and can only expect to stand, when the grace of God is sufficient for us, and his strength is perfected in our weakness.

Peter fell, but immediately recovered, by sincere repentance, his former standing:

But, 3. *Judas* fell, and rose no more. "One of you," said our Lord to his disciples, "is *a devil*." Judas attached himself to Jesus, in hopes of rising to eminence and grandeur on earth. His grovelling disposition, his worldly views, were so offensive to God, that in punishment thereof, he left him under the influence of a malignant spirit, whereby his natural depraved temper was irritated and confirmed. We are expressly assured, that "the devil, having entered into him, put it into the heart of Judas Iscariot, Simon's son, to betray Jesus." Distressed at the treachery of his disciple, our Lord warned him of his danger. Judas beheld his distress, and heard his warning voice, "Wo unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born:" nay, he was singled out; "Thou art he;" and was commanded, "What thou doest, do quickly." Judas proceeding in such circumstances, to perpetrate the daring crime, is a dreadful example of the impetuosity with which they act, who, left of God, are given up to an evil influence. Judas did not consider for one moment, nor could he by any mean be brought to consideration. Madly determined to act a traitor's part, he did act that part; but having done so, reflection was intolerable. The tempter, active in effecting the ruin of the traitor, although he suggested and abetted the treason, drove him to despair. Agitated even to phrenzy, he addressed his employers, "I have sinned," and throwing down his ill-gotten gain in the temple, with every symptom of

agony and desperation, he withdrew, and put an end to his own life.

The ancient writers among the heathen, often speak of the goat, as well as of the fawn, the satyr, the ægyphene, all animals of a similar shape, with great veneration. Is it probable, that mankind would ever have venerated these beasts so highly, had not something under such appearances been known to them, which they accounted divine? And as we know, that before the coming of Christ, Satan possessed a power, and was permitted to act in a manner which ceased at that time, is it extravagant to believe, that among the pagans of antiquity, he actually, at times, assumed the appearance of the animals that have been mentioned? We know that "the gentiles sacrificed to devils;" we know that the blood of their sacrifices was set apart, either in a vessel or in an opening in the ground, under the belief that demons feasted on the blood, whilst the worshippers feasted on the flesh. The stupidity of these people was indeed great, and sufficient to make them believe any absurdity or falsehood; but why is it more improbable that Satan should have sometimes assumed the appearance, and performed the functions of animals, than that he should have uttered oracles at Delphos, or possessed the bodies of the human kind in the days of Christ? But whether this were the case or not, the Jews, while they were prone to idolatry, were likely to believe it to be so, and to adopt the practices of their pagan neighbours, in consequence of that belief; hence a number of the ordinances to which they were subject had their origin. They were forbidden to worship in the open field, and required to assemble at the temple. They were forbidden to worship in groves and on hills. They were required to sprinkle the blood of their sacrifices on the altar. Let the following passage of scripture be read with attention. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet sa-

vour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people." (Levit. xvii. 3—9.) Here we are explicitly informed, that the requisitions made of the Jews were to prevent their worship of devils, who therefore, it is probable, did sometimes assume a visible bodily shape.

In theology, as well as in philosophy, the systems founded on facts are most likely to be true. I have therefore stated a number of facts, that keeping these in view, we might form just conclusions on a subject, difficult, I allow, to be fully explained, but yet exceeedingly interesting. "Be sober, be vigilant, for your adversary the devil as a roaring lion goeth about seeking whom he may devour."

PHILOLOGOS.

[*To be concluded in our next.*]

COMMUNICATION.

SIR,

I LATELY met with the following "entries in the common-place book of a country clergyman," which have contributed much to my edification and instruction; and which I beg leave to offer for insertion in the Assembly's Magazine. Should they find a place in that work, you may soon expect some further communications from,

E.

ON RELIGIOUS AFFECTIONS.

IF *actions* only were required, without *dispositions*, the work of religion would be comparatively easy. Men may pronounce prayers, wear sackcloth, keep fasts, give alms, &c. These external acts are in their power, and however irksome in themselves, many would be found to observe them as the price of their salvation. But the affections of the heart are out of our own power; we cannot at pleasure change the objects of our love and aversion. We may *perform* religious actions as a *task*, but we cannot make ourselves *delight* in them as a *privilege*. And yet nothing

short of this is true religion. Religion demands the affections: "Thou shalt *love* the Lord thy God." "My son, give me thy *heart*." Here then appears the necessity of divine grace, and the efficacy of its operation. It actually *produces* this change in the affections, and thus the work proves itself to be of God.

ON THE PRINCIPLE OF FRIENDSHIP.

The principle of friendship is an indication of the dignity for which we were designed. We sigh for union with other intelligent beings—seek a commerce of hearts—cannot realize our ideas and wishes here below—human friendships and unions deceive our expectations—to find what we want, we must ascend to God himself.

ON THE LOVE OF VIRTUE.

INFIDELS *talk* much of the love of virtue. And why then do they not love the bible? Let any man read the thirteenth chapter of St. Paul's first epistle to the Corinthians; the preceptive parts of all the apostolic epistles; our Lord's sermon on the mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely, a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually, that he would rejoice if other men believed it, though he could not. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay, more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness and that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrarily to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it?

ON VITAL RELIGION.

THAT vital religion is a blessed reality needs no better proof than the exact coincidence of judgment, taste, principles, and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who lived under the Jewish economy, and multitudes who live under the christian institution now, have all spoken, in spite of their several peculiarities, one common language

of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside), on every subject essentially related to salvation. For eighteen centuries, christians, for example, have thought, and sung, and prayed with David, a Jewish king who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish, or a feeling, that he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance?* Can *imagination*, *enthusiasm*, *fancy*, explain it? Do but consider how men's tastes and sentiments differ upon almost every subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can imagination, the most capricious and uncertain of all causes, account for a similarity of effect, which no course of education, nor early prepossessions themselves, (strong as these usually are), are competent to produce?

Take a true christian from any parish in England, and let him meet one of the converted Indians of America. Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings, on every topic in religion; their hearts will be laid open, so to speak, to each other's discernment; they will "love each other with a pure heart fervently," as brethren, united in one sentiment and in one interest, who accidentally meet together after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his his own town or parish, to whom he is not an absolute barbarian, when he attempts to speak what he thinks and feels about a Saviour and a life to come, about the beauty of holiness, or the deformity of sin? Surely, there must be *reality*, where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold,

then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in *that* case, *one person* spake many languages; in *this*, *many persons* of every kindred and nation, and tongue and people, whither the gospel hath come, speak *one* language.

ON REASON AND REVELATION.

THE greater part of those who set up the claims of Reason against those of Revelation, seem to forget that reason is a faculty, not like *intuition*, that sees the true natures, relations, or consequences of things, at a *glance*; but which requires nice and accurate management, with assiduous labour and cultivation, to make it a useful and safe guide to us, in avoiding error, and arriving at truth. It is not, like the senses of the body, perfect at once; but, like a diamond in its natural state, it is put rough into our hands to polish and improve by art and care. So much is this the case, that the improvement of our reason is taught by rule, and learnt as a science.

Nothing more than the application of this remark is needful to confound our common infidels. Do they talk of their reason not suffering them to embrace christianity? Let us ask them, whether they have made a right use of reason in determining the question. Have they practised all the rules which logicians lay down for the government of the understanding in its inquiries after truth? Have they cautiously guarded, in particular, against the influence of the passions in this business; and that more especially, because *here* more than *any where*, it may be expected to prevail unless great care be taken? Have they turned the subject on all sides, and considered it in all its parts; not satisfying themselves with a hasty, irregular and partial examination? These questions could not fail to silence them, if they had either sense or modesty. The general run of infidels are no logicians, and of those who are, how few, speaking honestly, will say, that they have as seriously, cautiously, and impartially applied the laws of sound reasoning to the examination of this subject, as they are conscious that they have done to other matters of science?

It certainly affords a presumption in favour of christianity, that those men who have been most famous in the world for the cultivation of their intellectual powers, and are acknowledged on all sides to have carried the improvement of them to the greatest height, have been sincere believers, and warm defenders of this religion.

ON SIN, AS AN OFFENCE AGAINST GOD.

How little perception is there, even in the christian world, of the evil of *sin*, as it is a transgression of God's law! The authority of God is little contemplated. If a man's conscience reprove him for some vicious act, it is because of the irregularity and turpitude he sees in it, or on account of the injury which it may do to society; but that which is the grand aggravation of the crime, its being done against the will and authority of God, and therefore an act of rebellion, is little thought of, and little affects the conscience. That this is really the case, appears from hence, that many of these people who pass for good moral characters in the world, commonly regulate their conduct by considerations of moral fitness or unfitness, which are wholly independent of the divine command or prohibition. What merely stands on God's authority they see little evil in, and have no great scruple about doing or not doing. Their own ease or humour, the least possible present convenience or advantage, determines their conduct, and becomes a law to them, in preference to the bare motive of obeying or disobeying God. Hence, to most persons, Adam's sin seems a trifle, because committed only against a positive command; and the neglect of religious ordinances, or the breach of the sabbath, for the same reason, gives little uneasiness to their consciences. In the presence of temptation they are not restrained by Joseph's consideration, "How shall I do this great wickedness, and sin against *God?*" And in their repentance, if they ever do repent of any thing they have done, they are far from the sentiment and feeling of David, "Against Thee only have I sinned, and done this evil in thy sight." David had sinned against *man* as well as *God;* but the thought of his sin as an act of daring impiety and rebellion against God, swallowed up, at the moment, every other consideration. His crime was thus seen in its highest aggravation, and painted to his mind in colours so black and hideous, as to conceal the lighter shades of the sad picture, and prevent, so to speak, his perceiving them.

ON THE CONDUCT, AS AN INDEX TO THE HEART.

When we exhort men to examine themselves by their *conduct*, it is only as that is an index to the state of the *heart*. The state and disposition of the *heart* determines the character, and being visible to God, is that by which his judgment of us is formed. *We* can judge of *others* only by external appearances, but of *ourselves* our judgment should be, as much as possible, guided by that of God. External actions are not always true indexes to the

state of the mind, because good actions may proceed from bad principles. With other men's *principles* indeed, we have comparatively little to do. While their *actions* are good, and society sustains no injury, from a charitable though erroneous judgment of them, little inconvenience can result; but in our own case, a mistake is fatal.

How great then is the folly of those who judge of themselves only by their outward conduct! Preach against drunkenness, or other overt acts of sin, and every one who, from whatever cause, can acquit himself of the practice condemned, presently concludes in favour of his general character. In like manner, when specific duties and virtues are inculcated, if, so far as concerns the outward *matter* and *form* of them, the man think himself blameless, the same flattering conclusion follows. Hence it is, that so many persons dislike close appeals to the heart, and are ready to oppose such as use them with, "He that *doeth* righteousness is righteous:" "By their *fruits* ye shall know them," &c. "If," say they, "the fruit be good, is not the tree good? Can you know the quality of the tree by any other sign?" No! and no better test need be required, provided you understand the terms you make use of. What do you mean by good fruit? Such as is fair and beautiful on the *outside* only? Then you might chance to find your death in acting upon this principle; for there are many poisonous trees in the world, which bear a beautiful and tempting fruit, pleasant to the eyes, and grateful to the smell, perhaps, also to the taste; but it is not unfrequently found, that the same fruit which looks well, on being cut up, turns out to be corrupted and bad within. Just so it is with moral fruit. Examine it skilfully, see whether it be sound *within*, employ the proper means for ascertaining whether it be really as good as it appears to be; and if it abide the trial, we allow, that, *being* good, it demonstrates the tree to be good also.

When our Lord says, "By their fruits ye shall know them," he cannot surely be supposed to intend the mere outward appearance, any more than a naturalist would, who was applying the same rule to the productions of the orchard or the garden. A fruit corrupt within, and beautiful without, is the emblem of a hypocrite.

ON THE TRUE DIGNITY OF MAN.

It has been objected against christianity, that it exhibits degrading views of human nature, injurious to virtue, inasmuch as they generate a mean and abject state of mind, and extinguish

that generous pride, as it is called, which is the incentive to worthy actions. This is one proof, among many, that christianity is little understood by those who oppose it. A small part of it only is known; and from hence conclusions are drawn as if it formed the whole.

It is true that christianity exhibits man as fallen very low; but is it not also true, that its proper end is highly to exalt him? It represents him, indeed, as degraded even unto hell; but does it not propose, as its very object, to raise him up to heaven? How dignified do the scriptures describe him to have been in his origin! His soul inspired by the breath of the Almighty! This beauteous globe contrived and fashioned for his habitation! Every other order of creatures subjected to him as lord of all! He himself made capable of holding converse with his God, and actually admitted to his familar intimacy and friendship! Are not these grand ideas? But one, unspeakably more grand, is yet to be mentioned. "God so loved the world, as to give his only-begotten Son, that we might not perish, but have everlasting life." Astonishing and dignifying consideration! The eternal Son of God, equal with the Father, assumes our nature! values us so highly, as thus to humble himself, that we might be exalted; and submits to death, that we might live! rises again from the dead; ascends to heaven, and seats human nature on the very throne of God! In that nature receives the adoration of all the heavenly hosts; and officiates as our advocate in the court of heaven! entitles us to be called, like himself, sons of God; and, sending forth his divine Spirit, purifies our fallen nature, and makes it meet for an inheritance incorruptible, undefiled, and that fadeth not away! To these contemplations let every meaner thought give way; and if we boast, let us boast of that which constitutes our real dignity; let us boast of our religion, and of our Redeemer.

The unbeliever may perhaps call all this enthusiasm, and deem it no better than a visionary fable. But this being *christianity*, he is bound either to shew us that human nature is more exalted on some other scheme, or to renounce his objection.

[*To be continued.*]

ON ABSTAINING FROM THE LORD's SUPPER.

Mr. Editor,

I think you will promote one of the objects to which your magazine is devoted, by inserting in your next number, the following communication from a respectable clergyman, to one of his parishoners, on a subject deeply interesting to every christian. The excuses which are alleged for abstaining from the Lord's supper, are very many and various, according to the different dispositions and characters of men; but of all excuses which are ever offered, by persons inclining to a religious life, none perhaps are more common, or urged with more effect, than the one which is stated and answered in this epistle. I.

DEAR SIR,

After the explanations which you have given me of the motives of your conduct, I shall certainly not accuse you of absenting yourself from the Lord's table through negligence or indifference. You assure me that you earnestly desire to partake of that ordinance, but that you have scruples of conscience which you cannot overcome. You think that persons who live in open sin are in the number of the communicants at the parish church, and that with such you are forbidden to communicate, by the word of God. 1 Cor. v. 11. "I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."

I have diligently considered this objection, and am satisfied that your conclusion is not warranted by the injunction of the apostle to which you refer. You take it for granted, that the expression *no not to eat*, relates to the Lord's supper. But the phrase frequently means nothing more than familiar intercourse. Thus it was said to our Lord, why doth your master eat with publicans and sinners? which has no relation to sacramental eating. It is true that we are required, by all lawful methods, to shun and avoid disorderly brethren, lest we should seem to countenance their transgression, or should be infected by their example. But it cannot be allowed, as one of these lawful methods, to withdraw yourself from the means of grace; for that is to disobey the express command of Christ.

But suppose the phrase to relate, not only to common meals, but to the Lord's supper; to whom is it addressed? To them who have rule in the church, whose duty it is to exclude such disorderly persons from an ordinance which they profane, v. 13.

"Therefore put away from among yourselves that wicked person." The duty of private christians is to aim at the reformation of such persons, by admonishing them in the spirit of love, and if that does not avail, to desist from keeping company with them, but by no means to separate from the communion of the church. In the Corinthian church there were many corrupt members, guilty of fornication, incest, eating at the idol's table, 1 Cor. viii. 10. and drinking to excess at the table of the Lord, 1 Cor. xi. 21. Does the apostle exhort the Corinthian christians, on this account, to desert the holy communion? No: Just the contrary. "Let a man examine himself, and so let him eat of that bread and drink of that cup," 1 Cor. xi. 28. *i. e.* Let private christians, when they see abuses and disorderly behaviour in any of their brethren, take care not to fall into the same practices, but redouble their self-examination, and so partake of the Lord's supper.

If the attendance of some offenders were a good reason why persons properly qualified should withdraw, it is not easy to say to what lengths the argument might be extended. We are forbidden to keep company with fornicators, 1 Cor. v. 9. Now one way of doing so is by joining with them in public worship: does it follow then, that we are to forsake the public worship because some of the pretended worshippers are profane or sensual? Yet this argument is exactly similar to that which you offer, to excuse your non-attendance at the sacrament of the Lord's supper.

I actually knew a very ingenious and learned man, and once highly esteemed for his piety, who acted upon this principle, and would associate with no congregation of worshippers, because he could find none sufficiently pure. This man is now become a most pernicious character, employing all his talents in corrupting the principles of his readers.

An argument should be well weighed, and strongly suspected, which leads to this awful consequence, that a man may lawfully withdraw himself from any of the means of grace, especially that which was appointed by the authority of our dying Redeemer. He said to all his disciples, take ye and eat, take and drink ye all of this; do this in remembrance of me.

Let me, then, intreat you, my dear friend, not to depart from the Lord's table, from your brethren, from your heavenly food, though some false brethren may partake with you. Our blessed Lord well knew that Peter would presently deny him, and that Judas was actually deliberating how he might betray him, yet he

did not refuse to admit them to the first and most solemn celebration of this ordinance.

I have thus sent you my thoughts in writing, that you may, at your leisure, and with earnest prayer, consider and meditate upon a subject of so much importance to your comfort, your growth in grace, and your hopes of final happiness.

I am sensible that the example of your present misconduct has a great tendency to mislead others, and therefore, for their sakes as well as your own, I earnestly exhort you, as you love your own salvation, and desire the spiritual welfare of your brethren, to be a partaker of the holy communion.

LETTER OF BISHOP HORNE.

To the Editor,

Being a member of a synod, which has enjoined upon all its members to contribute to your magazine, I send you an original letter of Bishop Horne, which cannot fail to please those of your readers who value the manifestations of a strong and ardent piety, presented in a most easy and persuasive garb. Your's, &c.

P. H.

Mag. Coll. July 12th, 1755.

MY DEAREST CHARLES,

As it has pleased God, who orders every thing for the best, to separate us for a time, so that we cannot pass our hours together, as we used to do, in reading the holy scriptures, and talking one to another of the things God has done for us, and requires us to do for him, we have nothing left but to pray earnestly for each other, that we fall not into temptation, and communicate our thoughts in writing for the establishment of our faith. Be not discouraged, my beloved friend, at what has happened. It is not this, or that person, that has taken you from us, but he who orders and disposes all events according to his infinite wisdom and unbounded love. And this, you may depend upon it, is done for great and glorious purposes; at least for the trial of your own faith, that being more precious than gold, it may come out brighter from the furnace of temptation. There are two methods the enemy has of attacking the children of God, threatening and alluring. One of these the strength from above has enabled you to stand, and fear not but the same strength will make you more than conqueror over the other. The God who

delivered you out of the paws of the lion, and the bear, and the uncircumcised Philistine, will (if you continually pray to him) enable you to dash from your lips, untasted, the gilded cup of pleasure and vanity, now offered and pressed upon you by the world, to charm your faith to sleep, and rob you of the jewel of everlasting salvation. Oh keep a watchful eye upon this mother of fornication, and let her not bewitch you with her sorceries, as she does the kings and great ones of the earth. When you went from hence, the world, I know, had no charms for you; its cares, honours, and pleasures were as insipid to you, as the kingdom of God and his righteousness are to others: and when alone in your little garden, with a bible in your hand, no person, I am well assured, could more heartily subscribe that sentence of the blessed apostle, "Having food and raiment, let us be therewith content." This happy temper of mind, my dearest Charles, keep and hold fast. Remember it was formed upon thorough conviction and sound judgment, in the hours when you were best disposed to understand and settle the true value of things. Let not therefore any supposed highness of spirits, occasioned by wordly joys and pleasures, make you alter an opinion grounded upon the everlasting truth of the almighty God. For the world, whatever face it may put on, on this side of the water or the other, is nothing but fuel for the fire of vengeance. Remember that all the saints of God were strangers in the foreign country of this world, foreign indeed to the heirs of glory! they confessed themselves pilgrims and sojourners, without any possession, but a burying place. And, O remember (for it is worthy to be engraven with the point of a diamond upon your heart for ever!) that He who made the world and therefore best knew its true value, chose to have nothing from it, but its abuse and reproaches. Be strong, therefore, my much loved friend and brother, be strong, not in yourself, but in the Lord, and in the power of his might. Besides frequent ejaculations, whatever you are about, to the throne of grace, fail not, at any rate, to steal some portion of each day, for reading, meditation, and prayer. Read the blessed book, the fountain of all comfort, and apply by faith to yourself what you meet with there. Digest the heavenly food by meditation, and then turn it into prayer for its accomplishment in you. Forget not a daily examination of the state of your soul, that you may know what temptations are most prevailing, and wrestle with the Angel of the Covenant for a blessing on your endeavours to overcome them. Pray with the same earnestness you would have done, had you been with the three children in the fiery furnace. When you are assaulted by

pride, vanity, and lust, look down into the grave and see yourself the food of worms and serpents; when you are perplexed with doubt, fear, and anxiety, look up to heaven and see Jesus standing at the right hand of God. That this same Jesus, who is ever ready to succour them that are tempted, having been tempted himself with all the kingdoms of the world, and the glory of them, that he may preserve you unhurt and unspotted in the midst of this evil and adulterous generation, and present you faultless, in the robes of his perfect righteousness, before the presence of his Father with exceeding joy, is a prayer offered up in the same earnestness of supplication, with which he prays for his own soul, by, my dearest Charles,

Your affectionate brother in the faith of Christ,

O. HORNE.

To Mr. Charles Poynz,
Spa, Germany.

EVANDER AND THEODOSIA.

THE subsequent relation is taken from "Bean's Advice to a new married couple;" a work, which has obtained great celebrity in Great Britain, and which deserves a place in the library of every christian family. The book is, indeed, but little known on this side of the water; but the extract which we are about to make, will give no unfavourable impression of its merits, both as it regards the sentiments it contains, and the manner in which those sentiments are delivered. We cannot too earnestly recommend the present performance to the perusal of every one who wishes to form a just estimate of the duties belonging to the married state.

"EVANDER and THEODOSIA were both the offspring of pious parents. Their union was a natural one: it had all the qualities that accompany an attachment founded not merely on similarity of religious views. It was such an affection as they could neither suppress, nor direct to another object. But though their attachment was not produced by their religion, it was nourished by it. Whatever they saw in each other's person or temper to unite their hearts, was heightened by the satisfaction they had in each other's piety, and the consequent prospects of spending a harmonious life, and a blessed eternity together.

"Their hands were joined; and the delicate reserves that religion taught them hitherto to observe in each other's company

now being unnecessary, they entered on a state blessed with all the enjoyments that an unshackled affection could yield to minds seasoned with the benevolence and purity of christianity. Their equal regard to God diminished not one enjoyment in which a fond couple could share, but was, on the contrary, an additional source of pleasure. They "delighted in God," and they delighted in the society of each other.

"Their unanimity, their visible, though unstudied interchanges of kindness, their peace, and unaffected abstinence from whatever was immoral, had an assimilating influence on their family; and served to give considerable effect to that religious order they had established. The inviaible world being in a great measure habitually before them, they both in their respective departments attended to those who were under them (whether children or servants) as having the charge of immortals.

"Such was their behaviour towards their children, that it seemed as if the training them for an *eternal* state was, in their views, the principal purpose for which divine Providence gave them an offspring; and to this business they applied themselves with pleasure. They began *early* with the infusion of religious ideas into the minds of their children, wisely limiting themselves, at first, to those few great principles which are the foundation of all religion. On these points, simple as they are, they did not expect to produce *conviction* in the infant mind. Yet they conceived, that one way to prevent the introduction of evil, was to pre-occupy the mind with that which is good. And it never came once into their thoughts, that they should be blamed for enforcing a truth on children, because the disciples were too young to see that truth in as clear a light as their instructors did. They had none of the quirks and refinements of sceptics in their method of education. They went to work in a straight forward way: what they had learned they taught: they trusted they knew "the way of salvation," and they endeavoured to lead their children in the same path.

"Impressed with the infinite importance of this part of a parent's duty, they *took paine* in it. To conduct a business of such consequence, in a desultory way, was, in their opinion, but a smaller degree of that criminality which neglects it entirely. It therefore did not content them, to inculcate religious ideas; they aimed, in dependence on God, to induce moral habits. The *genuine christian* as distinguished, not more from "the children of this world," than from those equivocal religionists, who seem to belong neither to the church nor to the world, was the model they

kept in their eye. To see this simple character in their children, to see them avowedly 'on the Lord's side,' yet free from all affectation; evidently desirous of living a useful life, yet neither vain nor obtrusive; was a hope they expected not to realize, without great pains taken on their part. They counted the cost and determined to pay it; hoping thereby to obtain that divine blessing on their endeavours, for which they constantly prayed; as fearing, from what they knew of the depravity of human nature, that, without it, their labours would fail of success.

"But this pious care was not confined to their children; it extended to every member of their family." "They had the reward of seeing the most blessed effects follow their ruling over their house in the fear of God. It was subject, like other houses, to mortality; but this event was softened by the manner in which it was met, both by those who departed and those who were called to give them up: the former being enabled to die rejoicing in the truths of that gospel which had been inculcated in the family; and the latter, to find a relief under the painful stroke that separated one friend from the other, in the well-grounded hope of meeting again in a better world.

"Among other events of this sort that interrupted the enjoyments of the family, was the death of Theodosia. I will not detail to you every particular of her last illness, but just present you with the concluding circumstances.

"Her disease was of the lingering kind; a circumstance of peculiar advantage, for manifesting the influence of religion in death. Evander approached her bed-side one morning as usual, to inquire how she had passed the night; to whom she replied in the following terms: 'Thank you, dear Evander. I should be glad for your sake to be able to say, I had a better night than usual. I know how such a report would gladden your heart, but I am not able to give such an account of myself. Indeed, I find myself going apace, and I had determined before I had the pleasure of seeing you this morning, to endeavour, before my illness renders me any weaker, to gratify a wish I have almost through life indulged. I have never felt much solicitude about the kind of death with which I might finish my course. One thing only I have been desirous of; it was, that I might not leave the world without being able to make such a declaration of the mercies of God, as might encourage those who are walking in his ways, and admonish those who are not.' She was going to tell her husband what was the wish she desired to gratify, but was interrupted by seeing the tide of grief suddenly rising in his breast. They grasp-

ed each other's hand, and some minutes were spent by them both in the silent indulgence of tears.

"When this effusion had in some measure subsided, she began: 'We have thought of this before; and I trust we shall both be sustained in this last conflict. To you, indeed, the hardest part of the trial is allotted. You love me; and therefore unworthy as I am of such a regard, you will feel a loss. I have, indeed, something here, for which I could think it worth while to live. It is you. It is my children. But there is One above, for whom I can willingly leave you all, dear as you are to me. I hope to be with him. Unworthy as I am of the least of his mercies, I trust I may warrantably rejoice in him, as the God of my salvation. I have endeavoured to know him. He has not suffered me to live in a state of indifference towards him. Grace has taught me what I am, and what I want. It has taught me to look for present peace and everlasting happiness, in making the mediation of a crucified Saviour the ground of my trust, and his example the pattern of my conduct; and that grace encourages me to hope for the forgiveness of my sins through his blood. In this hope of salvation through him, and the sense I have of my infinite obligations to the God of all grace, I rejoice in the prospect before me.

"I have a confidence in you, that sets me at ease with respect to the care necessary to be taken of my dear children; but above all, I am enabled to leave them with God. Thus have I little to lose, in comparison of what I have to gain, in leaving this world; but you, my dear Evander, have yet to maintain the christian conflict. Be, however, of good cheer. God is all-sufficient.

"You have often encouraged me in my religious course, permit me to make my last recompence to you in kind. God, I know, will bless you. He will keep you amidst the snares of life, direct you in all the labours and difficulties of the family, and support you in the last hour as he does me. Then shall we meet again. I do rejoice in this expectation.

"I thank you for all your tenderness, care, and kindness; for all your admonitions, reproofs, and counsels; for all the candour with which you have interpreted my failings. I am thankful for the example you have been enabled to set me, and for the care you have taken of my soul. You have watched over me in this respect, and I trust I shall have reason, as a creature designed for a future state, ever to bless God for bringing us together.' She meant to say more, but her affections weakened the power of utterance; and she withal saw it was too much at

present for Evander. He would have replied, but the occasion allowed him no command of himself. He would have prayed, and fell on his knees by her bed-side; but stopping in the middle of the first sentence, he wept and retired.

"Reflection and prayer in his closet, restored to him the power of supporting another interview with Theodosia. He rejoiced with her in the prospects of everlasting felicity. He thanked her for having so well filled up her station in life; and kneeling down, he blessed the Father of mercies, for having vouchsafed to them that knowledge of himself, the influence of which had hitherto sweetened their society, and now relieved them both under the pain of separation.

"When he had risen from his knees, Theodosia expressed a desire that all the family might be admitted into her chamber, when *Paternus*, their parish minister, should make his visit. 'For,' said she, 'our family worship has been one of my greatest enjoyments. I should like to join once more with all my household in this act; and if I leave it to another day it may not be practicable.' Not long after Paternus entered the room; to whom, after the customary inquiries were answered, the proposal of Theodosia was mentioned. Paternus was pleased with it.

"In a little time all were ready. Every domestic was admitted into the chamber. The servants were arranged at some distance from the bed, but in sight of Theodosia, who was raised by pillows, supported by two of her children. Paternus began by reading a portion of the fourteenth chapter of St. John's gospel, to which he added a few reflections, calculated to infuse into the minds of this little congregation a desire to 'die the death of the righteous.' They were preparing to conclude with a prayer, when they were desired, by Theodosia, still to keep their seats. 'Paternus,' said she, addressing herself to the minister, 'will you permit me to interrupt you for a few moments, while I declare, in the hearing of my family, my faith in that Redeemer whom you have preached unto us?' She was desired by Paternus to proceed.

"The testimony of a dying woman," continued she, "ought to have some weight with those who hear it. I here then declare, that nothing supports me in the prospect of an approaching eternity but faith in a crucified Saviour. On him alone I depend for salvation. On the merits of my Redeemer, I ground all my hope of future happiness. And this I declare, in presence of my husband, children, *and servants*, that they may remember

that what I professed through life, I rejoiced in, in death. Blessed Redeemer! accept my grateful acknowledgments of that love which led thee to die for me, and fit me to enter that society of glorified saints, who to eternity shall ascribe their salvation to him who loved them, and washed them from their sins in his own blood! Lord, I wait for thy salvation!" Paternus then kneeled down and prayed, and thus concluded the last act of family devotion in which Theodosia joined.

"Paternus retired. The servants, bathed in tears, were preparing to withdraw, but were desired to stay. Theodosia thought that an admonition from her, in her present circumstances, might impress their minds and be long remembered. She was unwilling that such an opportunity should be lost; but there was a native modesty in her that always led her to make towards her point by delicate approaches. She chose, therefore, to cover her intention; which she did, by calling first one, and then another of her servants, to her bed-side, and making those kind inquiries about their health, which seemed to be occasioned merely by their being for some time invisible to her through her confinement. When she had thus gone round with her inquiries, she began to speak of her own case. She told them of her supports, of the goodness of God, and the blessedness of religion. She admonished them, in the most affectionate terms, not to neglect religion, nor to be inattentive to the instructions of Paternus, to whose zeal, humility, and benevolence, she bore witness. She encouraged them to seek the kingdom of God, by referring them to that composure which they now saw in her, who knew not whether she had a day to live. 'Thus peaceful,' said she, 'will you be in the last hour, if you make it the main business of life to know and serve God. We may not all meet together again here; but be followers of Christ, and we shall meet around his throne in heaven."

THE CHARACTER OF THE PROPHETS.

[FROM BOGUE'S ESSAY.]

THE men, whom God has employed as instruments in providence, for accomplishing his designs, by changes among the nations of the earth, have often been the vilest of human kind. But when he has commissioned persons to act as his servants in revealing his will, and calling sinners to repentance and subjection, they have always been both like himself and their commission, wise and holy men. Such, on examination, will the character of

he prophets, both of the Old Testament and of the New, he found: f writings (and the description is confined to such as wrote a por- ion of these hallowed volumes) can furnish evidence of the intel- ectual and moral qualities of the authors, the palm of eminent isdom and goodness must be given them. There is a superiority to vil principles and selfish ends. That they did not exercise the of- ice for gain, is evident from the nature of their predictions. These ere very often such as to be calculated to procure injuries instead f benefits; and a prison and death, instead of a life of ease and fluence. They did not, like the false prophets, flatter nobles nd princes, and prophesy smooth things to sooth their passions, nd confirm them in their ways; but frankly told the plain truth, hen they knew it would be disagreeable in the extreme, and ould endanger their own safety. Fame was not their object; hey never sought it; and we seldom find them in courts or mong the great, but to tell unpalatable truths. They had not the pirit of the world; nor did they view the scenes they exhibit ith worldly eyes. Insensible to the charms of greatness, power, nd earthly joys, they regard every object which is presented be- ore them, only as it has respect to God, and man's subjection to im: for the honour of God, the kingdom of Christ, and the ighest happiness of men are evidently the objects which bear way within their hearts, and govern their conduct. They have ccasion to mention all kinds of persons and things, and to repre- ent all kinds of events: but it is easy to perceive that they are ffected with them, only as they are connected with the grand ystem of the divine government, and as hindering or advancing he moral improvement of mankind.

EXPOSITIONS.

ZECHARIAH, CHAP. IV. AND REV. XI.

THE prophet Zechariah was sent to the Jews, lately returned rom the Babylonian captivity, with words of exhortation and en- ouragement.

The visions he records in the first four and in the sixth chap- ers, declare the certain restoration of their civil and ecclesiasti- al state, which was closely connected with the great promise to he house of David, that "the Messiah should be a king and riest on his throne," (Psalm cx. 4.) of whom all antecedent riests and rulers in Israel were types and forerunners. Joshua he high priest, and the heads of the captivity, (as the rabbins call

them) are said, chap. iii. 8. to be "men wondered at, or men of wonder," but the word signifies not only a wonder but also a sign or a type; they were "*typical men*," as bishop Chandler translates the phrase.

The Jewish nation was appointed of God to be a light of the world, and seems, in the chapter under consideration, to be represented by the golden candlestick, to which the two olive-trees ministered oil. The judicious Mr. Lowth understands here by these olive-trees (called ver. 14th, "The two anointed ones,") the kingdom and the priesthood; and so, chap. vi. 13. he says, "The kingdom (or regal power) and priesthood being joined in the same person, there shall be no more clashing of jurisdiction between those two offices, *represented by the two olive-trees*."

I make this statement for the purpose of submitting to you the light which, I think, it casts on what is prophesied in the eleventh chapter of the Revelation concerning the two witnesses, who are there said to be "*the two olive-trees*," referring, as I apprehend, to this passage in Zechariah. The civil and ecclesiastical functions may be termed witnesses of God, ("*my witnesses*,") inasmuch as from the beginning they are of divine appointment, and they prefigure, and testify of him, whose priesthood "is unchangeable," and whose "kingdom endureth for ever." During the patriarchal state, these functions were united in the first-born of the eldest house of a family or tribe, till the settlement of the Levitical economy, when the priesthood was fixed in the family of Aaron. But to return. These witnesses are said to be "clothed in sackcloth," contrary to what might have been expected under the christian dispensation; for it is during the period of the church's abode in the wilderness, (a period yet unexpired) that this state of abasement and humiliation, not of the men, but of the offices, is predicted. They are however yet styled "*the two candlesticks standing before the God of the earth;*" lights of the world, figures of him who is to come, offices of the anointed one; and though debased by human wickedness, or disfigured by human infirmity, they may not be injured with impunity (see ver. 5.). They have received power, which the event has proved, "to shut heaven that it rain not:" *i. e.* they have in some countries for ages deprived the people of the word of God and its public ministration; and they have by wars poured forth the blood of nations, or in prophetic language, "turned the waters into blood." These calamities, as permitted by God, are righteous chastisements of a guilty world, though the immediate authors are responsible to him for the use of their delegated powers: yet

the worst administration of civil and ecclesiastical authority will be found preferable to their total extinction, prefigured by the death of the two witnesses, who had more or less restrained the wickedness of the earth, (ver. 10.). This death, I apprehend, indicates, what may properly be termed, in the full and ultimate sense of the prophecies, the reign of Antichrist—successful opposition to the offices of the anointed one. This period is short, "three prophetic days and an half," (I think it synchronizes with the reign of the ten horns who "receive power *as* kings one hour with the beast.") The revival of the witnesses, and their assumption to heaven, I take to be what may not improperly be termed, the *glorification* of those offices in the person of the Messiah, which event is immediately announced by the trumpet of the seventh angel, and celebrated by the anthems of heaven.

Ch. Ob.

OF 1 COR. xi. 4. 7.

"*Every man praying or prophesying,* HAVING HIS HEAD COVERED, *dishonoureth his head; for a man* OUGHT NOT TO COVER HIS HEAD, *forasmuch as he is the image and glory of God.*"

THESE words of the apostle have been to me a subject of perplexity, since it is well known (as Dr. Whitby and others have proved) to have been the custom, not only among the Greeks and Romans, to appear in religious assemblies with their heads covered, but it is certain that the Jewish priests, by divine appointment, appeared thus, with a kind of turban (called bonnets, Exod. xxviii. 40.) during their sacred ministrations. However this difficulty seems to be removed by Dr. Doddridge (Fam. Exp. note, sect. 21. vol. 4.) who mentions a custom which prevailed in the synagogue, of the men wearing veils, and he supposes the Corinthians had adopted it out of regard to pharisaical traditions. Comparing this passage with that in the next epistle (chap. iii. 13, to the end,) I am led to conclude, that if veils were worn, it was only by those who ministered in the synagogue, and that they were used in commemoration of the veil of Moses, which covered the glory of his countenance when he spake with the people. *R. Menachem* on Ex. xxxiv. 33. says, "that the former ancients of Israel, at the reading of the book of the law, *covered their faces*, and said, he that heareth from the mouth of the reader is as he that heareth from the mouth of Moses." If this usage of the synagogue was introduced by the judaizing teachers into the Corinthian church, it was evidently done with a view to exalt the glory of the Mosaic dispensation, which accounts for the apostle's

reprehension of it in this epistle, and allusion to it in the next: here, as foreseeing the opposition of these Jewish zealots, he closes the subject by saying, "But if any man be contentious, we have no such custom, neither the churches of God." It also deserves to be considered, that no covering of the head, except that of the *veil*, has in any country been made the symbol of subjection; but the apostle argues from its being such for the propriety of women being veiled if they prayed or prophesied in a religious assembly; and we can hardly suppose that two different coverings of the head are meant to be expressed in the same passage.

P. S. Dr. Doddridge's version of 2 Cor. iv. 3, "*But if our gospel be under a veil too, it is veiled to those that are perishing*," is evidently more consonant to the original, and agreeable to the context than our common translation, and tends to confirm the explanation above given. *Ch. Ob.*

ANECDOTE.

A REMARKABLE ANSWER TO PRAYER.

THE widow of a respectable clergyman, who was once settled in the county of Chester, (Penn.) was some years since afflicted with a distressing complaint in her mouth. She applied many remedies, and to several physicians, but to no effect. The disease increasing for two years, became at last very alarming, and she began to despair of a cure. She was induced, however, to make one effort more to obtain relief, and applied to a gentleman who had acquired considerable celebrity from the cure of such complaints. But upon examining her mouth, he told her, that the disease, he feared, was of a cancerous nature, and had progressed too far to be arrested by any medicine he could apply. She was much afflicted by the discouragement she met with, and returned home in great despondency. In this depressed state of mind, she retired to hold communion with that God, at whose throne she had often found comfort and joy; and in the overflowings of her soul, seemed taught to pray to the following effect: "Lord Jesus, wilt thou heal my mouth. Thou hast as much power now upon earth, as when thou wast upon earth." And that very night her disease disappeared, and her tongue, which had been nearly perforated in several places, by the corrosive nature of the complaint, was perfectly healed.

The writer of this narrative has had the account repeatedly from the lady herself, who is a person of unquestionable veracity and distinguished piety.

RELIGIOUS INTELLIGENCE.

On Thursday, the 15th of May, the General Assembly of the Presbyterian Church, in the United States, convened in the first presbyterian church in Philadelphia. The Moderator of the meeting, last year being prevented by sickness from attending, the Assembly was opened by the Rev. James Armstrong, Moderator of the Assembly held in the year 1804. The Rev. Dr. Samuel Miller was chosen Moderator.

The Assembly continued in session till Monday evening the 26th of May, when it was dissolved, and another required to meet in the same place on the third Thursday in May next, at 11 o'clock in the forenoon.

The deliberations of the Assembly were marked with intelligence, harmony, and christian affection. A variety of interesting subjects engaged their attention; and several important acts were passed, calculated to promote the peace and edification of the church of Christ, under the Assembly's jurisdiction.

On Monday, the 19th of May, according to a custom observed for several years past, the Assembly had a free conversation on the state of religion within their bounds. The result of this conversation appears in a summary of it, drawn up by a Committee appointed for the purpose, which will be published in our next Suffice it at present to state, that this summary represents the church of Christ under the Assembly's care, in a flourishing condition; and that though general, yet will, it is hoped, refresh and gladden the hearts of all who love the Redeemer, and pray for the prosperity of his kingdom.

In the evening of the same day, the fourth Missionary sermon was preached, before the Assembly, in the second presbyterian church, by the Rev. Dr. E. Nott, President of Union College, in the state of New-York. The collection made on this occasion for Missionary purposes, including a note afterwards sent, amounted to more than 400 dollars. The sermon was extremely impressive, highly elegant, and well adapted to the occasion. It has been printed, and is for sale, at several of the bookstores in this city. The profits are devoted to the Missionary fund. This consideration, as well as the excellence of the sermon, it is hoped, will induce many to purchase it.

On Wednesday evening, *May 21st, the* Assembly held a concert prayer-meeting, for the revival of religion, and the enlargement of the Redeemer's kingdom. The Assembly have been for several years in this laudable practice of spending an evening in offering up supplications to God for the effusions of his Holy Spirit upon their churches in particular, and upon the world at large.

The report of the Committee of Missions to the General Assembly was long and interesting. Parts of it, and likewise parts of the journals of Missionaries, will appear in future numbers of this Magazine.

We are happy to inform our readers, that the Assembly have taken such measures with respect to the support of this Magazine, as will, we hope, call forth the aid of men respectable for their talents, piety, and stations. The following is a copy of their resolutions on the subject:

"The Committee of Missions having reported that, notwithstanding the resolutions of the last Assembly, in support of the Magazine, no considerable aid had been received; and the Assembly knowing that the Magazine, if well conducted and extensively circulated, will both edify the readers of it, and materially increase the Missionary fund:

"Resolved, that the resolutions of the last Assembly be renewed in the following words:

"Resolved, that it be recommended, and it is hereby earnestly recommended, to the presbyteries under the care of the General Assembly, to take measures for promoting subscriptions for the Assembly's Magazine. And as the continued existence of this Magazine, intended not only to entertain and instruct, but also to aid the Missionary fund, will depend on a constant supply of suitable materials for the work:

"Resolved, that the presbyteries enjoin it on their members, to use their endeavours to procure, and forward to the editor, Mr. William P. Farrand, suitable communications for this Magazine, especially of the original kind."

Moreover, the Assembly desirous to do all in their power to support the Magazine, and to give to it that interest and character which it ought to possess,

"Resolved, further, that a Committee be appointed to furnish original materials for the Magazine, and forward them, from

time to time, to the editor, Mr. William P. Farrand.

"Resolved, that the Committe for the ensuing year consist of the following persons:

The Rev. Dr. Macwhorter; Dr. Samuel S Smith, President of the College of New-Jersey; Dr Davidson, President of Carlisle College: Dr E Nott, President of Union College; Mr. Kollock, Professor of Divinity in the College of New-Jersey; Mr. Alexander, President of Prince Edward College; Dr Blair; Dr. Muir; Dr. M'Knight; Dr. King, of Carlisle Presbytery; Dr. Miller; Dr. Milledoler; the Rev. Edward D. Griffin; Mr. Richards; Mr. Samuel Porter, of Redstone Presbytery; Mr. Authur; Mr Clark; Mr. Ingles; Mr. Coe; Mr. Isaac Lewis, Hudson Presbytery; Mr. Baxter, of Lexington; Mr Freeman; Mr. M'Millin, Ohio Presbytery; Mr Findley; Mr. John E. Latta; Mr. Blatchford; Mr. Lisle, Winchester; Mr. James Hughes; Mr. David Bogart

"Ordered, that their names be published on the cover of every number of the Magazine.

"Ordered also, that the names of the Committee who, in conjunction with the Editor, collect, revise, and arrange the materials, be likewise published with their respective numbers."

Extract from the Report of the Directors of the Missionary Society, to their eleventh general meeting, held in London, on the 8th, 9th, and 10th of May.

[*Continued from page* 197.]

CHINA.

The Directors now proceed to a subject which has for a considerable time engaged their attention, and which, as a Missionary undertaking, will probably be deemed of unequalled magnitude and importance; they refer to a resolution which they have formed of attempting a translation of the holy scriptures into the Chinese language, as a measure, preparatory to the introduction of a mission to that empire.

It is unnecessary in this report to expatiate on this interesting topic. The immense population of China, and the deplorable darkness by which it is enveloped, are so generally known, that it may be reasonably expected that any well formed plan for the communication of divine truth to that country, will find a powerful advocate in the breast of every christian.

It is of infinite importanc
that those who superintend
measure, so intimately con
the future interests of christi
empire, should proceed in it
on such principles as, with th
God, may be likely to conv
oracles of truth, unalloyed w
mistake. In order to which
requisite in the first place, th
viduals who are to be employ
themselves well grounded in
of the christian doctrine, wh
gelical believers are generall
as derived from the word of G
so of high importance that
previously possess a knowledg
guage adequate to the underta
out the combination of thes
tions no translation of the sc
prove satisfactory to the relig
With these principles in view
tors wish to proceed in the
suitable instruments to be en
in the situation best adapted
quirement of the language. C
point, they are so much under
of circumstances, as to rende
dient to fix on any specific pla
solutely to exclude the exerci
tion on the part of the mission
have, however, considerabl
believe that at the Prince of
land, they will find the most
tion for every purpose of a
nature, and it may be proper
some of those consideration
this opinion is founded.

The liberal principles on w
vernment is conducted is of p
tance. It is a free port, ope
tions, (unless with the excep
French) and prudent, well di
sionaries would here pursue
ful labours without interrup
place admits of more freedom
civil or religious nature than t
so a circumstance of equal m
nearly one half of the popula
of an industrious colony of
whose activity much of the p
the island may be ascribed;
fore highly probable not only
guage may be acquired, but th
to China may actually comm
and instruments be raised up
suggest the best plan of acti
to assist in its introduction i
parts of that great empire; fr
course therewith is easy and
being not more than ten days
also the great depot for the

m Islands, and the Company's
ips bound to China endeavour
re in their way; it is likewise
of the country ships from Ben-
, Pegu, Madras, and Batavia.
ion then to this great object, the
a of the scriptures into the Chi-
guage, with a view towards a
China, the Directors conclude,
ove reasons, that the Prince of
sland presents a desirable sta-
re are also some collateral ob-
ily interesting to the cause of
hich seem to be connected with
tion, and capable of being pur-
ne same time, and by the same
its; particularly the Malay na-
taining an immense population
ous islands from the Bay of Ben-
he coast of New Guinea. The
guage, which is considered as
a of the East, may be easily ac-
a short time, and become the
of great and extensive useful-
ese people are acquainted with
nd thus, by means of a small
ress, the views of the missiona-
be explained, religious tracts cir-
he holy scriptures translated, and
ssions prepared: so extensive and
ing are the openings of providence,
l with this station. May they be
with wisdom and zeal on our
attended with the Divine benedic-
abundant degree. The society
ive that on account of the impor-
he measure, the length of time re-
obtain a perfect knowledge of the
language, and the uncertainty of
e, this great work should not be
to less than three or four able mis-
; as yet, one only is appointed to
ce. The Directors earnestly pray
reat Head of the church would in-
heart of others to come forward;
look to christian societies, and on
sion, especially, to evangelical se-
for persons, who to the radical
ions of a missionary, unite a facility
equisition of languages, and who
be peculiarly fitted for a service
uished and useful in the christian

ociety, desirous of furnishing fu-
ions with tried and able instru-
ave, for some years past, support-
ber of young men at the seminary
rt, under the tuition of our highly
rother, Mr. Bogue. To this esta-
t we owe some of those missiona-
h are already gone forth to the
and of whose talents *and piety* we
form the most favourable judgment. The Directors regret much that so few persons have hitherto offered themselves as candidates for missionary services, especially when the great advantages which this seminary offers, as preparatory to the work, are so easy of access. From the small number of young men, in this school of the prophets, it pleased the Lord to deprive us of one, a few months since. Mr Owen, a promising and devoted missionary, was suddenly removed by death, at the close of a day, which, as usual, had been employed in useful studies and exertions. The Directors lament their loss, and entreat the Lord to repair it by the introduction of others equally pious and devoted. There are now at Gosport only six students: these, however, are diligently engaged in appropriate studies, and some of them will soon be at liberty to enter upon the great work, particularly, Mr. Frey, one of the children of Abraham, and now, by grace, walking in the steps of that great father of the faithful. When Mr. Frey was first taken under the patronage of the society, it was expected that his services would be devoted to the heathen in Africa. But it is with peculiar satisfaction that the Directors concur in the desire expressed by Mr Frey to communicate to his brethren, the knowledge of Christ, and to be the means of removing from their hearts that veil of ignorance and unbelief, which for so many ages has hidden from them the glories of the gospel dispensation; they are thankful to the providence of God, who has furnished them with an instrument so much adapted to this important occasion. None can so well enter into the feelings, the principles, and the strong prejudices of a Jew, as one who has himself been educated in that religion, and has also been converted to the faith of the gospel: None can be expected to commiserate with such strong sympathy their moral state, or devote himself to their relief with more sincere and ardent solicitude, than one of their own nation, who has himself been melted into contrition by looking unto him whom their fathers pierced. It will also be a source of satisfaction to the society, that a ministry is thus to be opened, which is immediately and specifically addressed to the ancient people of God, and thus a commencement made towards the discharge of that immense debt of obligation and gratitude, which christians are under to the Jews, as the medium through which they have received the inestimable gift of the sacred oracles. The degree of success which may ultimately arise out of

this endeavour to promote their conversion, we cheerfully refer to Him whose wise and sovereign purpose has connected the salvation of Israel, with the fulness of the gentiles; and thus held out the encouraging intimation that the extensive communication of the gospel to the heathen, is the signal which invites the exertions of christians in favour of the Jews also. If this humble attempt should become the occasion of impressing more generally upon the hearts of christians, their duty with respect to this people; if it should excite more solemn and stated prayers for their conversion; if it should lead to more general and enlarged measures to promote this end, we shall unite in thankfulness to Him, who despises not the day of small things. The mode of proceeding and the station where Mr. Frey is to commence his ministry, are subjects which will shortly occupy our particular attention; and we trust that our christian friends will bear this object on their minds in their most sacred moments.

It would afford the most cordial satisfaction to the Directors, to see a larger number of godly young men offering themselves to the service of our adorable Saviour, in the extension of his kingdom among the heathen. From the number, the piety, and the zeal of our congregations, it might have been expected that many, very many, would have become candidates for this honourable work, yea many more than the society could possibly employ; but they still find the labourers few, though the harvest be plenteous: they not only join with all their fellow christians, in imploring the Lord of the harvest, more copiously to pour out his Holy Spirit on the churches, powerfully constraining a host of willing labourers to say, "Here are we, send us;" but they also earnestly recommend it to their reverend brethren to encourage and stimulate, by their animated exhortations and missionary fervor, persons in their connexions, of piety and talents, to come forward to the help of the Lord against the mighty, for they are assured that it is not so much a want of zeal as a want of information on this head that keeps them back; and that a proper representation of the great variety of countries in which the gospel is needed, to which easy access may be obtained, where protection may be expected, and where the prospect of success is flattering, would incline many to press to the work, especially when they are informed that in the missionary seminary, they may probably acquire that degree of fitness for the work, an s sion of the want of which, at pre rates as a discouragement, a them back.

The Directors having thus s principal occurrences and engag the past year, with the prospect opening on the Society, conclude port with thankfulness to their your God, for the help hitherto and the encouragement with whi favoured them. They trust, th will be enabled to press forwar creasing ardour in the glorio What God hath wrought, conne the consideration of the greater has promised, and in the fulfi which he will make use of the i tality of men, are sufficient to e hearts, our hands, our substanc fluence, our example, our all for of Christ, and the salvation of m

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The Rev. Messrs. John Pate Ebenezer Henderson, were appointed Missionaries from to India. On their way to I were providentially stopped hagen, for the winter, not bei get a passage. While there lowing letters were received f by their friends. The first e the christian reader a most l account of the state of religio mark; but the last is calcul spire the hope, that the darkn has heretofore overspread th of Europe will soon be dissip succeeded by the light of t righteousness.

Copenhagen, Sept. 1

DEAR BROTHER,

THROUGH the loving kindne Lord, who hath watched over u good, we can say, that since th left you we have lacked nothin it be the society of our christian and even this hath been ampl by our kind and Almighty Frie sticketh closer than a brother." are surrounded with thousands; to find a friend of Jesus we know tan has his seat here. The Lo profaned in the most open ma greater part of the people atten work; the shops in general are c traffic is carried on, even in th What of their religion we saw, s us to be altogether foreign to t city which is in Christ Jesus. Th

gether, made us deeply concern- ıe lamentable state of the people lace; nevertheless, we hope the as a remnant here, according to tion of grace. We earnestly wish an opportunity of being useful du- e short time we are to be here; t means to use, in order to attain : are quite uncertain. We under- ere is no English preacher here, there are a considerable number lerstand nothing but the English e. We are not without hope that umstance may be the means of a door of usefulness for us, at least ur countrymen. We have alrea- n away a few tracts, and have the t of distributing a number more. re been making inquiry about the e expense of having a tract pub- in the Danish language; and we is will be obtained at a moderate , which we have no doubt our at home will cheerfully defray. ough our hearts be as much as d on preaching the gospel to the doos in India, we conceive it our e missionaries wherever the Lord d to cast our lot, however short in that particular place may be. ay it was that the gospel was in- d at Ephesus by Paul, while he there a few days in his way from to Jerusalem, (Acts xviii. 18— like manner it was introduced at while Paul tarried there a few his brethren, (chap. xvii. 16— ay the Lord make our stay here ve of like good to the souls of his hand is not shortened that it ave, nor his ear heavy that it can- . Let us give him no rest till he erusalem a praise in the whole

JOHN PATERSON.
EBEN. HENDERSON.

Copenhagen, Dec. 6, 1805.

vill, no doubt, have heard from ds in Scotland, that we are de- n this country during the winter: laces in the packet being bespoke e got forward.

nan of the world would impute bad fortune; but the christian at it is of the Lord: as he is con- that not so much as a hair of his n fall to the ground without his knowledge. The hand of the pears evidently in our detention here. There are many English both in this city and at Elsineur (about twenty-eight miles distant) who were entirely destitute of the means of salvation. The Lord, in a most remarkable way, has opened a door for us to preach the gospel in both places.

Here we have a considerable congregation, composed wholly of the genteel class of people, who hear with great attention; and we expect to have a good meeting at Elsineur also. At both places, some of the natives, who understand the English language, attend. How wonderful are the ways of God! It would seem that he had intentions of mercy towards these people; probably, some of his ransomed people to bring in; and however urgent we were to get to India, we must stop and do something for the glory of his great name in this country. Surely, it becomes us to say, "Thy will be done!"

What a blessing it is, that since, in his providence, we are detained, we are not to be idle! nothing could have been a greater hardship to us than this. We hope, our preaching in this place will be the means of opening a door for some to succeed us; and may ultimately lead to the formation of a church of Christ here and at Elsineur, which would be an unspeakable blessing to this country at large, as it might lead to the diffusion of the gospel among the natives, who are awfully indifferent about religion!

We have got two tracts translated into the Danish language. We have printed 2000 copies of "The One Thing needful," a small tract of eight pages; and 1000 of "Fuller's Great Question answered." The people receive them readily; and so far as we can learn, read them with attention. May the Lord attend the dispersion of these tracts with a blessing to the souls of many!

The effects produced by such means are not likely to be known till that day when every secret thing shall be brought to light. How will we then be astonished and overjoyed to find some on the right hand of the Judge, who were brought to Jesus by an occasional sermon preached by us in this or that place!—others, whose attention was first led to divine things by a conversation we had with them when travelling in company on such a road! and others, who were awakened by some small tract we put into their hands! Blessed prospect! ought it not to make us more diligent, and prevent us from thinking that our labours are in vain, because we do not see the effects of them at present?

We heard that there was an appearance of good being done among the Jews in London. This filled us with joy, as it must do every child of God. To hear of the conversion of any sinner is pleasant; but to hear of the conversion of a Jew is peculiarly so! The time, I hope, is fast approaching, when the Lord, according to his promise, will gather the dispersed of Israel, and the outcasts of Judah, to himself, from the ends of the earth There are some thousands of Jews in this city. We have wished much to be useful to them while in this place, but did not know how to obtain our desire. The Lord, I hope, has begun to open a door of usefulness to them also; as, to our surprise, we find that some of them had been hearing us the two last sabbaths. I trust this also is of the Lord It is easy with him to make them attend to the preaching of the gospel, and make them receive the truth in the love thereof. We are too apt to despair of the conversion of the Jews; but we ought to remember, that the gospel is the same now as in the days of our Lord and his apostles; and we know what wonders it effected among them at that period. We often complain of their unbelief, but it deserves consideration, how far their infidelity is owing to the want of faith in the Lord's own people. "Only believe, and ye shall see the salvation of God." Let us be no more faithless then, but believing.

J PATERSON.

OBITUARY.

Died, at Carlisle, on the morning of the 23 h instant, Mrs. Davidson, wife of the Rev. Dr. Robert Davidson, principal of Dickinson College.

The death of this excellent woman was occasioned in the following singular and melancholy manner.

Dr. and Mrs Davidson went in their chaise on a visit to Col. William Chambers', about three miles from Carlisle; and on their return, about half a mile from the colonel's house, the horse started, overset the chaise, and ran into the woods, which being thick, the chaise was soon broken to pieces. The consequences were deplorable; the doctor and his wife were found, by some person, at a small distance from each other, the doctor's left arm was broken, his left eye very much injured, and Mrs. Davidson's ancle dislocated.

The doctor has ever since been confined to his bed, but is recovering rapidly, and will, we trust, soon be able to resume his pastoral and collegiate duties.

From the moment of the misfortune, Mrs. Davidson continued in a delirium. From the time she recovered her voice, she was always under the influence of the idea, that she was in the instant of falling from the chaise; and her continued cry was, "Save me! catch me!" until after seven days of this painful existence, without sustenance, every exertion having been made by the physicians of the place for her recovery, she expired.

Died on the first of December last, at the Episcopal Palace in the city of Kilkenny, Ireland, in the 77th year of his age, the Right Rev. Hugh Hamilton, D D. F. R. S and M. R. I. A. Lord Bishop of Ossory. He was born on the 26th of March 1729, entered Trinity College, Dublin, in the year 1742, obtained a fellowship in 1751, and was elected professor of natural philosophy in 1759. He was appointed Dean of Armagh in 1768, consecrated Bishop of Clonfert in 1796, and translated to Ossory in 1798.

His writings in several branches of science justly rank him among the brightest ornaments of the University of which he was a member. His philosophical works in particular, discover a most acute and penetrating genius, and a mind capable of the deepest research; and his argument to demonstrate "*A Priori*," the existence and attributes of God, is an illustrious proof of the intense, and successful application of his talents, to refute the pernicious sophistry of infidel philosophers.

As a minister of the gospel, he was a steady supporter of the great doctrines contained in the scriptures; and in the several important offices which he filled in his profession, he evinced a pious zeal for the glory of God, and the salvation of souls. The unassuming meekness of his disposition, easiness of access, and unaffected urbanity of deportment, endeared him particularly to his clergy, and conciliated the esteem of all who knew him. The

various charitable institutions of a public nature in the city where he resided, found him a most active and liberal friend, and the deep and general sorrow occasioned by his death, among the numerous poor of a populous and extensive district with which he was surrounded, bore the most expressive testimony to his unceasing private beneficence.

After a life spent in the exemplary discharge of public and private duties, he beheld the approach of death with truly Christian resignation; and in his last hours, when all worldly honours were eclipsed by the nearer prospect of a crown of glory, looking with unshaken confidence and lively faith to the Saviour of sinners, he was enabled to rejoice in the Lord, and to joy in the God of his salvation.

DIED IN ENGLAND, DURING JANUARY AND FEBRUARY LAST.

A FINE child, upwards of two years old, belonging to Mr. Bleicham, of Bond street, (Lond) being at nurse at Blackheath, fell into a well in the garden, and was drowned, it having no cover or fence. The father and mother, on the day before Christmas-day, when visiting the child, perceiving the danger, took dimensions for a cover, and sent it by the coach on the 26th, but the accident had happened before its arrival.

—

BURNT to death, Mrs. GROOCH, of Sloane-square, mother to the Lady of the Bishop of Bath and Wells.

—

AT Cawthorne, near Barnsley, in her 18th year, MARTHA MELLOR, who was shot by Samuel Ibbotson, a boy 12 years old. Having gone into the house where the girl was, he took up a gun, but was desired to lay it down immediately, which he did; but shortly afterwards took it up again, and seeing the girl in another room, said he would shoot her, which he immediately did.

—

REV. MATTHEW THOMPSON, rector of Bradfield and Mistley, Essex, and in the commission of the peace for that county. He was invited, with a party, to dine with Col. Rigby, at Mistley; when the company were informed that dinner was ready, Mr Thompson, in the act of rising to go into the dining-room, fell down, and expired immediately, leaving a wife and eleven children to lament his sudden departure.

—

DURING the funeral procession of lord Nelson's remains on the river, a lady of the name of BAYNE, was so affected at the scene, that she fell into hysterics, and died in a few minutes.

—

AGED 70, of a mortification in his foot, occasioned by cutting a toe-nail to the quick, Mr. ABRAHAM PARKINSON, of Leeds, formerly a liquor-merchant, but had retired from business.

—

Mr. HOUGHTON, shoemaker, at Bury, St. Edmund's. He was in apparent good health, chopping a faggot, the same afternoon, when he accidently cut one of his fingers, and, on his wife's expressing a wish to dress it, he said, "Never mind, my dear; what is this wound compared to Lord Nelson's?" and immediately fell down in an apoplectic fit, from which he never recovered to utter another sentence.

—

At Ashe, near Basingstoke, Hants, aged 60, the Rev. GEORGE LEFROY, rector of that parish, and of Compton, Surrey.

—

MRS. RAMSEY, wife of Mr. William R. of Belfast, in Ireland. Her death was occasioned by taking a large quantity of laudanum in mistake.

POETRY.

AN ADDRESS TO THE DEITY.

God of my life and Author of my days!
Permit my feeble voice to lisp thy praise;
And trembling, take upon a mortal tongue
That hallow'd Name to harps of seraphs sung.
Yet here the brightest seraphs could no more
Than hide their faces, tremble, and adore.
Worms, angels, men, in every different sphere
Are equal* all, for all are nothing here.

* "Are equal all," a strong expression to signify the *infinite* difference between *creatures*, and the *Creator*.

All nature faints beneath the mighty Name,
Which nature's works through all her parts proclaim.
I feel that Name my inmost thoughts control,
And breathe an awful stillness through my soul.
As by a charm, the waves of grief subside;
Impetuous passion stops her headlong tide;
At thy felt presence all emotions cease,
And my hush'd spirit finds a sudden peace,
Till every earthly thought within me dies,
And earth's gay pageants vanish from my eyes.
Till all my sense is lost in infinite,
And one vast object fills my aching sight.

But soon, alas! this holy calm is broke;
My soul submits to wear her wonted yoke;
With shackled pinions strives to soar in vain,
And mingles with the dross of earth again.
But He, our gracious Master, kind as just,
Knowing our frame, remembers man is dust.
His Spirit, ever brooding o'er our mind,
Sees the first wish to better hopes inclin'd.
Marks the young dawn of every virtuous aim,
And fans the smoking flax into a flame.
His ears are open to the softest cry;
His grace descends to meet the lifted eye.
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
Such are the vows, the sacrifice I give;
Accept the vow, and bid the suppliant live:
From each terrestrial bondage set me free,
Still every wish that centres not in Thee;
Bid my fond hopes, my vain disquiets cease,
And point my path to everlasting peace.

If the soft hand of winning pleasure leads
By living waters, and through flowery meads,
When all is smiling, tranquil, and serene,
And vernal beauty paints the flatteri[ng] scene;
Oh! teach me to elude each latent snare,
And whisper to my sliding heart—Beware!

If friendless, in a vale of tears I stray,
Where briars wound, and thorns perplex my way.
Still let my steady soul thy goodness see,
And with strong confidence lay hold on thee;
With equal eye my various lot receive,
Resign'd to die or reconcile to live;
Prepar'd to kiss the sceptre or the rod,
While God is seen in all and all in God.
I read his awful name, emblazon'd high
With golden letters on the illumin[ed] sky;
Nor less the mystic characters I see,
Wrought in each flower, inscrib'd on every tree.
In every leaf that trembles to the breeze
I hear the voice of God among the trees.
With thee in shady solitudes I walk,
With thee in busy crowded cities talk,
In every creature own thy forming power,
In each event thy providence adore.

Thy hopes shall animate my drooping soul,
Thy precepts guide me, and thy fear control.
Thus shall I rest, unmov'd by all alarms,
Secure within the temple of thine arms.
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in Thee.
Then when the last, the closing hour draws nigh,
And earth recedes before my swimming eye;
When trembling on the doubtful edge of fate
I stand and stretch my view to either state,
Teach me to quit this transitory scene,
With decent triumph and a look serene;
Teach me to fix my ardent hopes on high,
And having liv'd to thee, in thee to die.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. JUNE, 1806. No. VI.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN ERSKINE, D. D.

In exhibiting "biographical sketches of eminent christians" we have hitherto taken into view only such as have been burning and shining lights amongst ourselves; our plan, however, does not restrict us to these, but permits us to take the wide range of the whole christian church. Availing ourselves of this advantage we now present our readers with a memoir of the late Rev. Dr. *John Erskine*, of Lauriston, near Edinburgh, whose name has long been known among us, and is dear to many in America, who either corresponded, or were personally acquainted with him. We are indebted to the *Evangelical Magazine* for the memoir.

If honourable birth and personal endowments; if amiable manners and extensive benevolence; if early and exemplary piety and unremitted zeal, during a long and laborious life; if any, or all these qualities combined, can give weight and interest to character, Dr. John Erskine must be ranked among the most eminent persons of the age in which he lived.

This excellent man was descended from two of the most ancient houses in the peerage of Scotland; and his nearest relations belong to some of the most distinguished and respectable families of that country. His father, Mr. Erskine of Carnock, who will always be mentioned as a man of superior worth and eminent talents, was an advocate at the Scotch bar; and, for some time, professor of Scotch law in the university of Edinburgh. His "Institutes of the Law of Scotland," in five folio volumes, as a book

of authority and of profound information, is well known to have placed his name among lawyers of the first rank.

Dr. Erskine was the eldest son of this respectable man; and will be allowed to have added, in no small degree, to the honour of his family. His noble soul animated a feeble and slender body; and yet, through the goodness of providence to the church, and to the world, he was enabled to sustain many severe shocks of adversity; and was preserved, with his faculties unimpaired, till he had outlived almost all his contemporaries.

His original talents were far beyond the ordinary standard. He was distinguished by the unusual extent and comprehension of his understanding; by the acuteness, the accuracy, and the perspicuity of his reasonings, and by the general clearness and solidity of his judgment.

Dr. Erskine feared God from his earliest youth. Even when at school, though he excelled as a scholar, he had a settled delight in the duties of devotion, and in reading and studying the word of God; and as it points out the tendency of his mind, it is not unimportant to mention, that, in these favourite exercises he was frequently employed, while his class-fellows were engaged in their youthful amusements.

In choosing the ministry of the gospel as the profession in which he was ambitious to employ the talents which God had given him, it was manifest that his motives were of the purest kind; and that he sought not the advantages of this world, but "the profit of many, that they might be saved." This choice did not at first meet the views of some of his respectable relations. They recommended to him the study and profession of the law, as more suitable to his rank in life, and as opening to him a surer prospect of acquiring the distinctions to which it entitled him. To enlarge his stock of knowledge, as well as to gratify their wishes, he submitted to receive an education for the bar; and, there is no doubt, that, from this circumstance, he derived considerable advantages, of which he availed himself through life.

But theology was all along his favourite study. He adhered firmly to his purpose, unshaken by the view of any worldly disadvantage he could sustain by means of it; and when he obtained a license to preach the gospel, which was in 1742, one of the first texts from which he preached, was this, "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness." He was full of this sentiment, and never departed from it; persuaded, not merely that true religion is the only source of substantial and permanent enjoyment, but that the meanest office

usefulness in the church of God, is in itself highly honourable; l that, in respect of dignity, of utility, and of personal satisfac- n, the ministerial function, rightly discharged, is to be placed ve the most splendid secular employments.

He was ordained a minister of the gospel, and became minis- of the parish of Kirkintilloch in 1744. In 1753, he was trans- d to the borough of Culross; and was brought from thence to inburgh in 1758, where he was appointed minister of the New eyfriars church, and afterward of the Old Greyfriars, in con- ction with the celebrated Dr. Robertson, who had been his ow-student.

At these different places he enjoyed the esteem and affections his people. They were proud of having a man of his rank, ty, and learning for their minister; and deeply lamented his moval from them. They were delighted and improved by his tructions in public and in private; and the poor and distressed, every condition, who had been relieved by his charity, or con- ed by his sympathy and advice, loved him sincerely; and long r spoke of him with gratitude and respect. His attention to duties of the pastoral office was exemplary; and such as could but secure the attachment of a discerning people. He was r ready to assist them with his counsel: he grudged no time, l declined no labour, that could be employed in their service.

No man had a keener relish for the pleasures of conversation; in these he did not indulge, considering his time as the pro- ty of his hearers. At college he had made great attainments classical learning; and gave proofs of a capacity formed to ex- in the walks either of literature or of science. Through the ole of his life, he retained a fondness for these pleasing studies; he never suffered his pursuit of them to interfere with em- yments of a nobler and more important nature. He withdrew m company to his closet, not to enrich his mind with the stores ancient wisdom, or to extend his fame by productions on sub- ts of taste and genius, but to edify the church with works of ty, and "to bring forth, out of his treasure, things new and old," the benefit of them that heard him.

Whilst he faithfully discharged the laborious duties of the mi- terial office, he was not negligent of literary studies. They re not permitted to engross much of his time; but they did not as without a proportionable share of regard. Of this, many oofs might be given. We shall, however, only mention two: e first is, That no books of merit, either on the subject of lite- ture or science, were published, which he did not read; and,

that as he obtained the earliest information of the state of knowledge abroad, so many foreigners, of eminence for their piety and learning, were indebted to him for copies of new and valuable British works, of whose existence they often received the first intimation by the arrival of his present. But, besides this fact, we have another evidence of the same truth, equally indubitable, and not less to the doctor's honour; namely, his own publications. Between 1742, the year in which he was licensed, and the year 1793, the year in which his sermons appeared, the literature of Scotland had suffered a complete revolution. In nothing was the change more apparent than in the manner in which the services of the pulpit were conducted. At the former period, sermons abounded with diffuse illustrations; and were disgraced by colloquial phrases, and vulgar provincialisms. In these later years, pulpit composition has attained a dignity and elegance, of which our forefathers had no conception. Whoever, therefore, reads the discourses of Dr. Erskine, which, in purity and energy of style, no less than in precision of thought and originality of sentiment, may challenge a comparison with any contemporary sermons, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition, who could watch the variations of taste, keep pace with its improvements, and adapt his productions to the style of the day. Such must be the inference of every one who examines the work in question. But this conclusion, honourable as it is to his memory, is short of the truth.

To his praise, let it be subjoined, that he did not servilely imitate the refinements of others, or allow himself to be passively borne along with the stream of fashion. His labours contributed to accomplish that revolution to which we have just now alluded, and to form that standard which we admire. He indeed had nobler objects in view than the bare information of the literary taste of his countrymen. But he was not, however, by any means indifferent to this object. In the detached sermons which he printed when a country clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North-Britain, and which was scarcely surpassed in the English language at that time. His Theological Dissertations, which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of divinity. The subjects indeed did not admit a display of eloquence; but throughout the whole, he has shown great soundness of judgment, as well as an intimate acquaintance with the doctrines of the gospel, and history of the christian church.

Indeed, as we have already hinted, with him, learning was only the handmaid of religion. He gave the latter the first place in his regard; and cultivated other pursuits only so far as they qualified him for the more competent discharge of his pastoral functions, and enabled him to promote, with greater success, the eternal interests of man. These were the objects, towards the accomplishment of which, he directed every power of his mind; and nothing on earth ever gave him purer satisfaction, than to see the salutary effects of his own ministrations, or to hear of the progress of religion in foreign parts. About the time that he obtained license, a remarkable concern for religion had appeared in the States of North-America. To obtain the most early and authentic intelligence relative to that great event, he commenced a correspondence with the principal agents in that affair. Nor was his epistolary intercourse confined to American divines. He soon established a communication with several men of distinguished piety on the continent. This correspondence, which he assiduously cultivated during the whole of his long and laborious life, was at last carried on with many of the successors in the third and fourth generation, from his first correspondents. Besides requiring much time to answer the numerous letters he received from abroad, his acquaintance with foreigners multiplied his labours in another respect. In consequence of having thus rendered himself so extensively known, and of his general character being so high, the friends of many eminent deceased divines, were solicitous to put the manuscripts of their relations, which had been intended for the press, into his hands. The trouble which attended the revisal and correction of many of these publications, was immense. But his active and benevolent spirit shunned no toil that promised to be productive of general good. To his voluntary labours in this way, the religious world is indebted for the greater part of the works of presidents Edwards and Dickenson, of Stoddard, and of Fraser of Alness.

Such was his desire to obtain information of the state of religion, morality, and learning, that, besides this correspondence with foreigners, which he had early established, and constantly maintained; at a very advanced period of life, by his own private application, he made himself master of the Dutch and German languages. These opened to him treasures of which he had hitherto but little knowledge. The fruits of his labours in these fields, soon appeared in the first volume of "Sketches and Hints of Church History, and Theological Controversy, chiefly translated or abridged from Modern Foreign Writers, Edinburgh, 1790." A second

volume was published in 1797. These volumes contain the most extensive, interesting, and authentic information respecting the state of religion on the continent, which has of late been presented to the christian world. When the last volume appeared, the times were peculiarly eventful. The nations of Europe were convulsed, and ruin was threatened to every ancient institution, religious or political. Men saw with terror the progress of revolutionary principles. But while they contemplated with astonishment the events of the past, and the horrors of the present, they were insensible to half their danger. A plan had been formed, and matured in secret, for the subversion of religion, and for the overthrow of the political establishments of Europe. Dr. Erskine, in his Researches into the State of Religion and Morals on the Continent, detected the existence of this horrid association, and was the first that gave the alarm to his countrymen.* Professor Robison and Abbe Barruel, soon after investigated its rise and progress, and unfolded its designs. Their patriotic labours were not in vain. Many good men, imposed on by the specious appearance it assumed, who were ready to give it their support, were thus recalled to a sense of reason and duty; and a thoughtless multitude, who, though not destitute of natural conscience, are ever fond of change, shrunk with horror from their wishes, when they saw the principles of that new system of politics and religion completely developed, which they were about to substitute in place of the old one. When, in consequence of this disclosure, the effects of these dark designs were averted, and reason and order in these latter years prevailed, the heart of the good old man, who loved his religion, and who had studied and admired the British constitution, overflowed with gratitude and joy. Ever after, he reflected with satisfaction on his having contributed to save the nation from such calamity, and to preserve her present privileges.

His zeal to advance the interests of religious truths, led him likewise to take a principal share in the business of the society in Scotland for propagating Christian Knowledge, of which, so long as his strength remained, he was an active and useful member. When, through the infirmities of age, he was unable to attend its meetings, such was the confidence which the directors had in his information and judgment, that when any difficulty occurred in the management of its affairs, they were in the habit of consulting him at his own house.

His feeble bodily constitution soon felt the approach of old

* Preface to Sketches, vol. 2. p. 6, 7, 8.

age. For many years past, his appearance was that of a man whose strength was gone. For several winters he had been unable to preach regularly; and for the last thirteen months of his life, he had not preached at all. Before he was entirely laid aside from public duty, his voice became too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind. His mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong as in his youthful years. To the last hours of his being, he was busily employed in those pursuits which were the business and pleasure of his life. Since 1801, he had published five numbers of a kind of periodical pamphlet, entitled "Religious Intelligence from Abroad;" and on the week before his death, he sent his bookseller notice, that he had collected materials for another number. His great modesty and diffidence in his own talents, rendered him averse to publishing much of his own, while he was ever ready to bring forward the works of others. The public regretted that he spent his time in labours of this kind; and his friends remonstrated against the impropriety of his depriving the world of the benefit of his own productions. He felt the force of these remonstrances, and, in 1798, published his Doctrinal and Occasional Sermons, one volume, octavo; after which, he was engaged, as his health permitted, in preparing for the press a volume of Practical Discourses, and a work of a similar nature with his Sketches of Church History and Theological Controversy. The sermons, it is expected, will soon appear: but, owing to a peculiar obscurity in his hand-writing, the great mass of his other manuscripts will be lost to the world.

While thus actively and usefully employed, his life was fast hastening to a close. No acute disease announced his dissolution; his death was sudden, but gentle and easy. In the circumstances of it the words of Dr. Young seemed to be realized,

> "——— Heaven owns her friends
> "On this side death, and points them out to man."

On Tuesday the 18th January 1803, he was occupied till a late hour in his study. About 4 o'clock on the morning of the 19th, he was taken ill. The alarm was immediately given to his family; but before they could be collected around him, he expired. "Mark the perfect man, and behold the upright; for the end of that man is peace."

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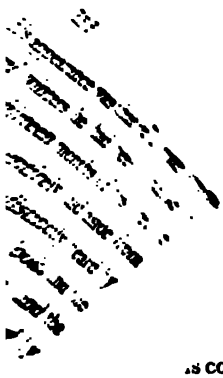

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SERIES OF LIVES.

THE LIFE OF THE APOSTLE PAUL.

[*Continued from page* 215.]

After Saul had publicly recanted his former principles, professed his sorrow for his past conduct, given an account of his conversion, and fully vindicated the faith he had persecuted, he went to Arabia, where he commenced his apostleship to the Gentiles and Jewish strangers. We cannot say what success may have attended this mission, but no doubt it was considerable. For though stripes, imprisonment, stonings, and such like, were the ordinary honours of the apostles; and though most of them died in a way terrible to nature, yet of all men they were least afflicted with that greatest of evils which can befal a minister, *the spending his strength in fruitless labour*.

From Arabia he returned to Damascus; and there he appears to have preached with great success and much opposition, till he escaped for his life. Three years having now elapsed from his conversion, he judged proper to make himself known to the rest of the apostles. For this purpose he went up to Jerusalem, but when he would have joined himself to the disciples, *they were afraid of him, and believed not that he was a disciple. But Barnabas brought him*

His body was interred on the 25th in the new burying-ground, Greyfriar's church-yard. The hearse followed by a large number of mourning-coaches, passed through a vast concourse of the populace, who had assembled to view the funeral of their venerable and beloved pastor.

On the sabbath following, the subject of his death was improved from many of the pulpits in Edinburgh. At the request of his widow, his much respected friend Dr. Davidson, preached in the Old Greyfriar's church, to a numerous and afflicted audience, a suitable discourse from 2 Tim. iv. 7, 8.

Dr. Erskine married the hon. Miss Mackay, daughter of Lord Rae, who survives, with one son and three daughters, to lament his loss.

In his temper, Dr. Erskine was ardent and benevolent. His affections were warm, and his attachments perpetual. His piety was constant and lively; and, while he exhibited in his conduct a beautiful example of the graces and virtues of that religion, of which he was a minister, he enjoyed, in a high degree, the cheering hopes which the faith of the gospel inspires. He was remarkable for the simplicity of his manners, and for that genuine humility, which is the attendant and brightest ornament of real greatness. His beneficent deeds, which were very numerous, and remain a precious memorial of him, were performed in the unostentatious manner of that charity which "seeketh not her own." He was never ashamed to avow his own convictions of the truth: and, while he put the most candid construction on the motives of those who differed from him in sentiment, he maintained his own principles with firmness. In the General Assembly of the Church of Scotland, he was considered as a leader of the popular party. There, however, his openness and integrity of character, secured him, what few have enjoyed, the confidence and affection of his friends, and the esteem of his opponents. Of the high reputation to which his virtues had raised him, no proof more decisive can be given, than a circumstance which occurred during the disturbances in Edinburgh, in February 1779, occasioned by the celebrated bill, proposed at that time to have been introduced into parliament, for the repeal of the penal statutes against the catholics in Scotland. The furious mob, which, in defiance of the military, had assembled in the College-court, with the intention of demolishing the house of principal Robertson, became quiet at his approach; and, in consequence of his exhortation to them, desisted from their purpose.

Dr. Erskine's independence and liberality of mind, deserve to

be particularly mentioned. These were qualities that shone conspicuously through the whole of his life; and which he possessed in so eminent a degree, that many thought he carried them to an extreme.

Considering the time Dr. Erskine spent in the minute discharge of a very extensive and laborious office, it may seem astonishing that he could read and write so much as he did. They, however, who had the happiness to know him, and saw how he husbanded his time, wonder not so much at the amount of his labours, as at the manner in which his feeble constitution underwent the fatigue. Like his divine Master, he seemed ever to think himself bound to be about his Father's business. A saying of his own, fresh in the memory of many of his friends, was the maxim that governed his conduct: "Action is the rest of the soul."

Dr. Erskine was the last of an old school of divines in Edinburgh, who were an honour to the age in which they lived; many of whose names will be perpetuated in the history of their country to the latest generation.

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unto the apostles, and declared unto them how he had seen Jesus in the way, and had preached boldly at Damascus in his name. The account is perfectly natural, and proves how deep a terror his ferocity had struck into the church. The rude state of social intercourse in those days; the distance of Damascus from Jerusalem; the danger and difficulty of keeping up a communication with apostles, who where probably obliged to take precaution for their own safety; and perhaps an overruling Providence, which intended to assert the dignity of the great apostle to the Gentiles, as derived from Christ alone, and every way equal to his brethren; might be the causes of their remaining so long in ignorance about him. James the Lord's brother, and Simon Peter, at whose house he lodged fifteen days, were, however, the only *apostles* he saw. It is easier to conceive than to express, what were the feelings of St. Paul on the theatre of his persecutions, and in the presence of the church which he had wasted. Influenced by these feelings, he laid aside every consideration of personal safety, and with great publicity and *boldness disputed against the Grecians, who went about to slay him.* Nor were the arguments and persuasions of the brethren able to remove him from this dangerous post; until the Lord, in a vision, remanded him to his mission among the Gentiles, telling him, that the Jews would not receive his testimony.

Reluctantly quitting the beloved city, he turned his steps to Tarsus, and for four years spread the Gospel in Syria and Cilicia, until, in the year 42, Barnabas went to seek him at Tarsus, and returned with him to Antioch, where, for a *year, they taught much people; and the disciples were called christians first at Antioch.* This venerable appellation they received with pleasure; and they ever appear to have gloried in it, as happily descriptive of a people purchased with the blood of Christ, baptized into his name, dependent on his grace, endued with his spirit, and bound by every sacred tie to tread in his steps. Happy days, when christians knew no name but that of Christ! when the militant host of Emmanuel marched under one standard, and had but one cause and interest. Blessed Lord, shall these days never return to cheer thy fainting church? O may we hear thy voice, and rally round thy cross! Restore, we pray thee, our broken ranks, and lead us to a warfare worthy of our Lord!

The following year Saul paid a second visit to Jerusalem, accompanied by Barnabas; and as his ministrations in that city were interdicted, as soon as he had delivered the contributions with which he was charged for the mother church, he returned to Antioch with Barnabas and John Mark, a young minister of promis-

ing hopes who wished to share in their labours. Soon after, *as they ministered to the Lord, and fasted, the Holy Ghost said, separate to me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.*

To this memorable æra Pearson refers Paul's vision of the third heavens, and if he be accurate in the date of the second Epistle to the Corinthians, that event will certainly be coincident with this grand mission to the Gentiles. The time assigned to it is peculiarly happy. Hitherto Saul had not been the soldier of Christ without peril, suffering, and reproach; but he was now to commence a warfare, wherein he achieved victories which will always be celebrated by the Gentile churches. He was to do, and to suffer more for Christ than any other apostle. His dereliction of the Pharisaic cause merited the peculiar rancour of the unconverted Jews; his apostleship to the Gentiles exposed him to the misconstructions of judaising christians; the recollection of his persecutions was a source of perpetual humiliation to himself; and his being *born*, as he expresses it, *out of due season*, his not having been an eye witness of Christ's ministry, nor of the twelve originally appointed to the apostleship, were circumstances tending to depreciate him in the church. But with all these disadvantages, the Lord intrusted to him the leading of the vanguard; and, to fill him with more than human ardour and fortitude, was pleased to display to him visions of glory, disclosed to none but himself, and which Moses seems to have asked for in vain. For *he was caught up into the third heaven, into Paradise, and heard unspeakable words, which it is not possible for man to utter*. Happy Saul, who, while a sojourner on earth, tasted the ripe fruits of immortality! Who heard the words of the Almighty, and contemplated truth and virtue in the fairest forms, and without those veils under which they are presented unto men! Now was he prepared fearlessly to take the field against the armies of the aliens. Ministers should themselves feel the powers of the invisible world, before they can hope to make others feel them; and be enabled, in some good degree, to anticipate, by faith and hope, the exceeding greatness of their reward, before they are prepared to count the loss of all things gain, so that they may win Christ.

But as what Saul witnessed was more than human language could utter, so, it should seem, it was of a nature which the humility of man could ill support. As God had said to Moses, *no man can see my face and live*, so there was a danger lest the great apostle should perish in the midst of these everlasting glories. Therefore,

lest he should be exalted above measure, by the abundance of the revelation, there was given to him a thorn in the flesh, a messenger of Satan to buffet him. The expression, a "thorn in the flesh," and its "buffeting" him, sufficiently indicate the pungency and violence of the temptation. That it was not a common nor transient evil which he suffered, is clear, from his praying the Lord *thrice* that it *might depart from him;* from our Lord's thrice declining to remove it, saying, *my grace is sufficient for thee;* and from Saul's acquiescence, glorying in his *infirmities, that the power of Christ might rest upon him.* To this affliction St. Paul appears to allude, when writing to the Galatians; *Ye know how through infirmity of the flesh, I preached the Gospel unto you at first; and my temptation, which was in the flesh, ye despised not nor rejected.* From the whole the inference is justified, that the case by divine permission was preternatural; that it continued with him some years, if not for life; that its effects were visible in his person, were noticed by the Galatians, and were of such a nature, as exposed him to the contempt of unworthy minds. The field of conjecture is without bounds, and must be resorted to with caution. Beyond what has been said, there is no clue in scripture to conduct our researches. It is to be wished, that conjectures should not be hazarded where there is so little to justify them, and much less that they should be given from the pulpit with as much confidence as if they were susceptible of demonstration. Let us rather direct the attention of our people, and especially our own, to the valuable instruction held out to us. Christians, and ministers especially, have temptations and afflictions peculiar to themselves. So great is the weakness, so inveterate the depravity of man, that even visions of glory may lead to mansions of darkness. The greatest and best of ministers need a counterpoise for their high attainments and extensive services. The afflictions of the good man are his greatest mercies; a fence to the feeble root of his virtue against the foot of pride. Let us then, like St. Paul, glory in our infirmities, and be assured, *that all things shall work together for good to them that love God.*

The 13th and 14th chapters of the Acts contain a concise account of the labours of the apostle on this mission, until, in about three years, he returned to Antioch. At Paphos he obtained a signal victory over the sorcerer Elymas, whose opposition he subdued with apostolic authority and power, reproaching, in pointed terms, the malignity of his heart, and punishing him with temporary blindness. This confirmation of his doctrine had proper weight with the proconsul Sergius Paulus, who readily embraced the faith of Christ. From this time the apostle appears to have

assumed the name of Paul, probably to accommodate himself to the Gentiles, and to bury in oblivion a name under which he had persecuted the Church. Wherever Paul went, he made the first tenders of salvation to the lost sheep of the house of Israel; but though some were found every where to glorify God in the day of their visitation, yet the majority not only persisted in unbelief, but excited the Gentiles to violence. The latter, however, received the truth with much readiness; and considering the nature of the gospel as opposed to all the lusts of the human heart, and the prejudice and malevolence which the Jews laboured to infuse into them; it is wonderful that the apostle did not find more violent opposition. At Iconium Paul and Barnabas yielded to the storm, and saved themselves by flight; but at Lystra it burst suddenly, and spent its fury on them. The changeable multitude, who were with difficulty restrained from sacrificing to them as gods, at the instigation of the Jews of Iconium and Antioch, fell upon them suddenly as infamous malefactors, *stoned Paul*, and, *supposing him dead*, drew *him out of the city. But as the disciples stood round*, lamenting his death, *he rose up, returned into the city, and the next day departed with Barnabas to Derbe.* Undismayed by suffering, they returned again to these places, *confirming the souls of the disciples, exhorting them to continue in the faith, and that we must, through much tribulation, enter the kingdom.* Do the gospel and its ministers meet with a different reception now? We fear not. Sheltered and protected by the wisdom and equity of our governors, we boast not of stoning and bonds for the sake of the Lord Jesus; but obloquy and reproach, contempt and derision, uncandid and injurious representation, are and must be the portion of our cup. Invest Jesus Christ in what garb you will, he is still despised and rejected of men. His innocence cannot disarm malice, his holiness cannot escape censure, his benefits cannot compel gratitude, nor can his wisdom avoid persecution. From the first, he declared it should be so, and that no man could be his disciple unless he *took up his cross and followed him;* and St. Paul lays it down as an invariable rule, that, *whosoever will live godly in Christ Jesus, must suffer persecution: For he that is born after the flesh, will*, in one shape or other, *persecute him that is born after the spirit.*

At Antioch the apostle made a long stay, *until no small dissension and disputation* were excited by some zealots from Judea, who would have imposed on the Gentiles the yoke of the ceremonial law. To compose this disagreement, Paul and Barnabas went to Jerusalem to consult and settle the question with the other apostles, passing in their way through Phenice and Samaria, and

rejoicing the brethren with the pleasing information of the conversion of the Gentiles. At Jerusalem Paul found a most cordial and honourable reception. His Apostleship was recognized, his conduct to the Gentiles fully approved, and the question in debate determined agreeably to his wishes. Barsabas and Silas, men of high character, were associated with Paul and Barnabas, to carry to Antioch the determination of the sacred college. Thus was this delicate question amicably settled to general satisfaction, and Jews and Gentiles were as one fold under one shepherd. But St. Peter was himself the occasion of the revival of this dispute some months after, when he visited Antioch, and it was then carried to an alarming length. Even Barnabas was carried away by his dissimulation, and a schism, destructive to peace and brotherly kindness, seemed inevitable. But the vigour and firmness of the great apostle at last prevailed, and the peace of the church was settled on a solid basis. This was, perhaps, the severest trial which Paul ever met with. To contend with false apostles, though grievous, was a far lighter thing than to stand against a true one, and to oppose a man whom our Lord himself had designed as a rock of the common faith. With what firmness and what admirable delicacy and tenderness was it necessary for him to use the rod of reproof! How painful, how injurious to both, must any misunderstanding between them have been!

This cloud having happily blown over; in the year 50, Paul and his fellow soldier, Barnabas, determined on a second journey to visit the churches they had planted. Here we notice, with concern, the unhappy difference which arose between them, respecting Barnabas's nephew, John Mark. Paul objected to his going with them on this journey, as in the former one he had proved himself unequal to the work, and had forsaken them in the midst of danger. With this opposition Barnabas was so much offended, that, taking Mark with him, he abruptly departed for Cyprus, while Paul, who seems to have conducted the dispute in better temper, chose Silas, and being recommended by the prayers of the church to the grace of God, immediately entered on his journey. But it should be observed, that Mark did not deceive the good opinion of Barnabas: he turned out a good soldier of Christ, merited the testimony of Paul, and again took part in his honourable labours.

From the 16th chapter to the end of the Acts, we have a continued, though a concise history of Paul's travels and labours, down to the year 62, when he was in daily expectation of taking his trial before Nero. A few observations on the most striking incidents of his life, without a critical attention to settle with accu-

racy the dates of various transactions, are all which can be admitted in these memoirs of St. Paul. Throughout his travels we observe the hand of providence directing the steps of the apostle, at one time restraining his labours from some countries not yet fully prepared to receive the good seed, and at another time commanding them to other countries, which promised a more liberal harvest. If it were not in St. Paul to order his way aright, much less are common ministers equal to the task. It surely then becomes us, the less we are authorized to hope for extraordinary direction, to be more careful in weighing those arguments which should determine our choice, and in shunning those indirect views and evil tempers, which might give a bias to our election. Every good tree will not grow and flourish in every soil. The court, the city, and the country, require very different talents in the minister of truth. May we know our true character, and pray fervently to God to assign us a station suitable to it!

At Philippi Paul's ministry found uncommon acceptance, and the church planted there had a most paternal interest in his heart. There, therefore, he met most violent and disgraceful persecution from the god of this world, who will not quietly see his kingdom taken from him. For having, by the power of Christ, cast out an evil spirit from a damsel, who was a diviner; her masters, who saw that *the hope of their gain was gone*, seized Paul and Silas, drew them to the market-place, and virulently accused them to the magistrates. Their accusations, seconded by the clamours of the multitude, induced the magistrates to break through all ordinary forms of justice. Their clothes were torn off, and they were severely beaten with many stripes, and then thrust into the inner prison, where their feet were made fast in the stocks. Bruised, and covered with their blood, they fainted not; but prayed to him who was able to save them; and sang the praises of God, till the children of guilt heard with astonishment the resigned and joyful melody of their triumphant fellow-prisoners. At that moment God shook the foundations of the prison, threw open every bolted door, and struck the shackles from every hand. In this lofty style did the Lord claim his prisoners. The magistrates heard his voice, trembled, and obeyed. The gaoler and his household became Christ's freemen, and Paul and Silas were conducted out of the city with an honourable attestation of their innocence, and an acknowledgment of the injurious treatment which they had received.

At Thessalonica also, Paul had an open door to the Gentiles, and some Jews were obedient to the faith; but others excited a

tumult, which obliged him to flee to Berea, where he met with Jews of a noble cast of character, *who received the word with all readiness, and searched the scriptures daily, whether* the things which Paul preached *were* as he reported them. But the active malice of the Jews of Thessalonica pursued him to Berea; and as the thunder strikes the tallest cedars, the brethren kindly conducted the intrepid Paul to Athens, while Silas and Timotheus, as men of less notoriety, were privately detained, to confirm and water the word which Paul had preached. While he waited at Athens the coming of his fellow-labourers, his spirit was stirred with godly sorrow and indignation, at the gross idolatry of that seat of reason and philosophy. He, therefore, not only disputed with the Jews and devout proselytes in the synagogue, but also openly in the Forum with the Epicurean and Stoick philosophers. These proud men, while they affected to treat him as a babbler, apprehended him, and brought him to a trial before the Areopagus, *as a setter forth of strange gods.* His defence on this occasion was admirable. First charging them with excessive superstition, he substantiated the charge by remarking, that he had seen an altar inscribed TO THE UNKNOWN GOD; and then declaring himself the minister of this *God unknown*, he asserted his eternal power and godhead, pointed out the folly of their idolatry, intimated that though God winked at the times of their ignorance, yet that this was a season of light when he peremptorily commanded all men to repent, and concluded with preaching Christ, his resurrection, and the eternal judgment, which he was to administer. Though this admirable discourse, of which we have only a rough outline, was treated with derision, yet the justice of that celebrated court acquitted Paul; and one of his judges, and some others, gladly received the doctrine of the TILL THEN UNKNOWN GOD.

At Corinth, the capital of Achaia, Paul planted a noble church, in the midst of much opposition from Jews and Gentiles, and the Lord Jesus saw fit to encourage him in a vision of the night, saying, *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in the place. And he continued there a year and six months, teaching the word of God.* From Corinth he went to Ephesus, whence, after a short stay, he took ship for Cesarea, and then proceeded to Jerusalem for the fourth time, in the year of Christ 54. How gracious is our Lord to his suffering disciples; and what need is there, that the best of men should, from time to time, receive those spiritual succours, without which they would

become weary in well doing! A future reward, however great, if not recommended by present anticipations of felicity, would hardly operate on the impatient and fretful spirits of mankind. But till we can drink at the fountain head, our Master kindly opens for us springs in the desert.

After Paul had saluted the church, and kept the feast, probably that of the pentecost, at Jerusalem, he spent some time at Antioch, preached the word in Phrygia and Galatia, and at last came to Ephesus, where the Holy Ghost was given by the imposition of his hands. Here he laboured with equal diligence and success for two years, and wrought *great miracles, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them. And many, who used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.* About *this time, Paul purposed, in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* A clear indication this, that all the troubles which befel him at Jerusalem, were by the appointment of providence; and the apostle himself had, if not a full and explicit, yet an obscure intimation of them, in which he joyfully acquiesced.

His departure from Ephesus was hastened by the tumult raised by Demetrius the silversmith: he then made a progress through Macedonia and Greece, and took a most affectionate leave of the brethren at Philippi, where he restored to life a young man who had fallen from a window, while he was preaching. Determining to be at Jerusalem by the next pentecost, he assembled at Miletus the elders of Ephesus, and probably of other Asiatic churches; and delivered one of the most solemn, affectionate, and impressive charges ever uttered by the lips of man, and which no minister can read too frequently or seriously. *And when he had spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which* he *had spoke, that they should see his face no more.* Affecting spectacle! Hated or despised by the world, the man of God, even in this life, has his peculiar comforts and friends: friends endeared by principles of truth and virtue, which the world know not; and by common hopes and joys, desires and affections, the grand objects of which are invisible and eternal.

When Paul came on his journey as far as Tyre, he found certain disciples, *who said to him, through the spirit, that he should*

not go up to Jerusalem. At Cesarea, Agabus, a prophet, *took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.* Then Luke and other companions of his travels, as well as the christians of the place, *besought him not to go up to Jerusalem.* But *Paul answered, What mean ye, to weep and break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done!* It has been before observed, that Paul had an intimation from the spirit of what he was to suffer at Jerusalem. It was now repeated, that this champion of the faith might be completely armed for the fight; and that the disciples might be prepared for a dispensation so afflictive, might accept it as the holy will of Christ, and trust his wisdom and power to make Paul's chains useful and glorious to the church. So they evidently construed it, saying, *The will of the Lord be done!* For they were convinced Paul well knew and humbly obeyed the voice of the great Shepherd. At his command, he had quitted Jerusalem hastily on his first visit; and in the three following, his stay was short and his ministry private. More than 25 years had elapsed from the death of Jesus. Stephen, James, and many others, had sealed the truth with their blood; time had been given for the fury of persecution to cool, and in 15 years, Titus was to fill their city with slaughter, and level its bulwarks with the ground. What then could be so consonant to the long suffering of Christ, as to give a loud and public testimony to the high priest, the Roman governors, and king Agrippa? Or who was so fit to bear it as this wonderful man, who was the ablest defender of the faith, which he once persecuted? He seems to have perfectly entered into the views of his divine Master, and though willing to die, if such were the will of Christ, entertained a confident expectation of deliverance, and that he should be honoured to preach Christ at Rome also.

With a mind thus armed, he entered Jerusalem, and with Luke and others *went to James*, the Lord's brother, *and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, saying that they ought not to*

circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore this, that we say to thee; we have four men which have a vow on them. Them take and purify thyself with them, and be at charges that they may shave their heads; and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Upon this passage, it were unnecessary to remark, if the compliance of St. Paul with this request were not construed by some into a reprehensible dissimulation. But without insisting on the risk men of modern times incur in censuring apostles, who had more wisdom and piety than we can flatter ourselves to be possessed of, let it be remembered how accurately Jesus himself conformed to the ceremonial law of Moses, neglecting nothing but the frivolous traditions with which it was obscured. Could the apostles have a better example? Were they likely to convert the Jews by pouring contempt on divine institutions, which were evidently to continue as long as their polity existed? They knew them to be shadows, which were passing away; but the time was not yet come, and it was not for them to anticipate the dispensations of providence. Self-acquaintance and charity taught them to bear with the prejudices of the flock. The request was reasonable, nor was Paul to blame in complying with it. He had resisted the attempt to subjugate the Gentiles to the ceremonial law and opposed the Jews, who taught that circumcision was *necessary* to salvation. But in condescension to the prejudices of the weak, none surpassed him. To use or disuse these ceremonies, to himself was indifferent, but where the edification of others was at stake, it became important. He made himself all things to all men, and would gladly desist from the use of meat, while he lived, rather than offend a weak brother. While he steadily refused to circumcise Titus, who was a Gentile, he was the first to propose the circumcision of Timothy, who was of Jewish extraction, and from his knowledge of the scriptures, a proper instrument for the conversion of the Jews. No doubt he had himself strictly observed the law, and might fairly adopt the measure proposed, to satisfy the scruples of weak brethren, whose ears had been abused by the misconstructions of zealots. Let the censurers of these great men rather learn to suspect themselves, and let them shun those controversies, whereby they stab the vitals of religion, while they contend for *some trivial circumstance*.

But though Paul's condescension fully satisfied the church, it could not silence the malice of the synagogue. Some Asiatic Jews seized him in the temple, and accused him of teaching *against the people, the law*, and that holy place, as well as of polluting it by introducing some Greeks. He was immediately dragged out of the temple, and beaten, and would probably have been stoned on the spot, had not the captain of the temple ran down from his station in the castle of Antonia, and rescued him out of their hands. But so violent was the tumult, that when they came to the steps of the fortress, Paul was obliged to be borne by the soldiers. When he had gained the top of the stairs, he requested permission to address the multitude. And when they heard him speak to them in Hebrew, they gave patient attention to his defence, in which he detailed the leading events of his life, particularly his conversion and appointment to be an apostle; but when he related his vision in the temple, and the words of Christ, *I will send thee far hence unto the Gentiles*, their prejudices were inflamed to madness, and they exclaimed, *Away with such a fellow from the earth! it is not fit that he should live!* And as they now threatened violence, Paul was carried into the castle, by the command of the chief captain, who being prejudiced against his prisoner, ordered him to be bound, and a confession to be extorted from him, by beating him with rods. But from his torture, alike repugnant to reason and humanity, Paul sheltered himself, by pleading that he was a Roman citizen.

[*To be concluded.*]

RELIGIOUS AND MORAL DISCUSSIONS.

A DIALOGUE

ON THE INFLUENCE OF RELIGION ON THE AFFAIRS OF THE WORLD.

MR. EDITOR,

IN a conversation some time since held, on the subject of religion, I was not a little surprised at an assertion of one of the party present, and made with much apparent confidence, viz. "That it was happy for the world, that there was so little religion in it." The gentleman to whom it was addressed, being likewise much surprised, could not help suggesting an apprehension, that more had been said than was really intended; and begged leave to ask, whether it referred to the genuine experience and practice of religion, or only to its instituted forms, or factitious appearances. If, Mr. Editor, you shall think, that a recital of the

conversation, substantially recollected, will contribute in any measure to the design of your useful Magazine, you will be pleased to insert it in some of your pages not otherwise appropriated.

The gentlemen particularly engaged, I shall designate by the name of Timocles and Eusebius. The former of whom thus replied to the above-mentioned question:

Timocles. The forms of religion, how differently soever administered and practised amongst the several sects of christian professors, I conceive to be useful. They tend to impress the mind with conceptions of the attributes of the Almighty, of our dependence upon him, our obligations to him, and our final accountableness as his rational creatures. They are likewise needful, and with well-disposed minds can hardly fail to cherish and promote the virtues of sobriety, justice, and benevolence. So far as these may be called genuine religion, I can have no objections to its influence on the affairs of the world, or to the happiness of men. That which I object to is, what indeed goes by the name of religion with many, but is accompanied with higher degrees of spirituality, (as it is called by some, but by others, as well as myself, enthusiasm) than is suited to the present state of humanity.

Eusebius. If I rightly understand you, you admit the genuineness of that religion which is taught and inculcated in the christian scriptures. What you object to, as unfavourable to the interests and happiness of the world, is this same religion when experienced and practised in a higher degree than you suppose to be connected with a bare attention to those instituted forms to which you have referred. Whether the whole amount of religion, by you included in those forms, deserves the appellation, I will not pretend to say; but it appears, that you approve of that which is taught in the scriptures only in its lowest or least sensible powers and appearances. The question then is not, whether religion in its nature is incompatible with the interests and happiness of the world; but whether it be not so in the higher experience and expressions of it.

Timocles. I allow, as you observe, that religion possessed and practised in its real nature, is on the whole beneficial. But this world was never intended by our Maker to be other than what it is; it was never intended to be a heaven; nor, of course, was it ever intended that we should feel, and act, and live as they do in heaven. There is both time and place in the wise constitutions of God for all things. The heavenly state has its share of religion; let this world also have its proper share. We are commanded not to be righteous overmuch.

Eusebius. I am persuaded, sir, that, with the discernment of which you are possessed, a little attention will convince you, that your opinion is not well founded; and that your assertion was rather premature. You admit that the Author of the world, and of the christian scriptures, is perfectly wise and good; and that the religion he requires of us in the present state is perfectly consonant with his wisdom and goodness, and of course, with our relations to the present as well as future world. But is the religion he requires no other than that formal compliance, or that inanimate or partial moral conformity to which your approbation is confined? Does not God require us to "love him with all our heart, and with all our soul, and with all our strength, and with all our mind!" And does not this requisition imply, not only, that in our present imperfect and depraved state, we should love him sincerely, but that we should love him with all the ardour and intenseness of affection, of which our powers, especially as aided by his grace, are capable. If this statement be just, as I think it is, we are then to infer, that God does wisely and benevolently, as well as justly and authoritatively, require all those degrees in the sense and practice of religion, which you have pronounced to be unfavourable to the interests and happiness of the world. Surely, sir, it could not have been your design to impute ignorance and folly to infinite knowledge and wisdom, or unkindness to infinite goodness. He is perfectly acquainted with the extent of our powers, with our relations to the world we live in, and how far our excellence and happiness is influenced by our sentiments and conduct in reference to the things of the world; he is also perfectly acquainted with the real value of all worldly objects, and with that kind and measure of respect to them which is most conducive to our real interest and felicity. If then religion does in any instances require the restricted use or the sacrifice of any of these things, which we are prone to consider as the goods, the elegancies, the pleasures, or the glories of the world, we may be sure that so far our affection for them and pursuit of them is not good; that it is in wisdom and goodness we are prohibited from them; and that, whatever we may imagine, it is our happiness to be so prohibited.

Timocles. God forbid that I should presume to criminate the perfectly wise and benevolent administration of the Almighty. On your principles, I own, you reason justly. Yet I may presume to question the perfection of your principle. Religion doubtless requires that we love our Maker with all our hearts. But the precept, I conceive, admits of a more extensive qualification than

that which you have suggested. May we not also justly explain it in accommodation to the present imperfect condition of human society; to the innocent habits and modes of life, which prevail in it; and to the innocent uses of the material world we inhabit? It is in result of this reasonable accomodation, that the commerce, the trades, and the various occupations of men are advantageously conducted without those discouragements and impediments, which would arise from a consciousness of violating in the instance the principles and precepts of religion. It is in result of this, that so liberal a scope has been allowed to the exertions of genius, the propensions of taste, the sallies of fancy, and those high improvements to which the fine arts have been carried in one age and another. To this we are indebted for the opulence, the various elegancies, and even splendours with which human life is adorned in the several departments of civilized society, and for the progressive melioration of the forms of humanity and politeness. But, consider, my friend, what a different appearance in all these respects would have been exhibited, had religion universally prevailed in those elevations of spiritual sentiment, and at the same time, restrictions of practice, which you seem to advocate? Rapt in his extra-mundane celestial conceptions, the mortal saint would be rendered wholly unfit for the common concernments of mortality; much more for the nobler efforts of genius, and refinements of natural taste.

Eusebius. From what you have said, we are to suppose, you conceive those improvements and embellishments of human life, to be of the highest importance, and most indispensable necessity; so much so as to demand, and even to effect an extraordinary corresponding indulgence in the legislation of the Sovereign of the world, or, as it should rather be considered, an essential change in the nature and obligations of religion; so much so as to supersede all necessity of moral regulation of the natural genius and taste, or of correcting the passions which are usually attached to them. In my turn, therefore, let me urge you, sir, to consider how insignificant all these things are, which you hold in so superior estimation, compared with the interests which religion involves, to the favour of our Maker, the accomodation of our habits and enjoyments to the nature of heavenly and to the order of earthly things, the peace of our minds, and to the well-founded prospects of a happy immortality. Compared with these, what are all those imaginary advantages, refinements, and splendours you speak of? They vanish at once as the twinklers of the night, before the superior lustre of the rising sun. Did the present life

include the sum total of our existence, our interest and our happiness would be wholly confined to its concerns; and our religion, if religion in that case were supposable, would correspond with the littleness of our being. But when we contemplate this life as only a preliminary step or passage to a nobler, to a life of endless duration, and in every respect infinitely better adapted to the intention of our moral and rational powers, we must assume very different ideas, and designs; ideas and designs more suitable to our real predicament, and to the real nature of things. In short, we must assume ideas, and cultivate sentiments and conduct more conformable to the genius and to the precepts of that holy religion, which the christian scriptures inculcate. This religion, which is a constitution of the most perfect wisdom, purity, and goodness, has taught us to "live above the world;" to "set our affections on things above, and not on things on earth," to be "spiritually minded;" to have "our conversation in heaven;" to "deny ourselves, and to take up our cross, and to follow the Redeemer." Whatever our earthly bias, or short-sighted wisdom may suggest, this is the religion, and the only religion, which is favourable to the real interest and happiness of the world; and a religion it is, which in its nature evidently involves, and in its precepts evidently requires, all that spirituality and elevation of sentiment, all that abstraction from the world, and all that self-correction and self-denial to which, or to the tendencies of which, you object.

It must be admitted, that if this religion in its proper experience and practice were universal, the appearances of things in the world, especially such as are the effect of human industry and art, would be different from what they now are, or in the past ages have been. Those appearances, which you hold in so high estimation, and as so indispensable, are, far the greater part of them, the product, not of the wisdom which God and religion approves, but of the wisdom, that is to say, the vanity, the pride, the ambition, the avarice, the luxury, and even the caprices, of the depraved heart.

Timocles. This, I suspect, is the case in regard to many of the productions of human industry and art; and it is not to be wondered at, if some of them should be useless. But, because some are useless, and even in some respects hurtful, are we therefore to suppose ourselves bound by religion to cherish a frame of mind, which is, I may say, inimical to all, or which at least indisposes to a becoming attention to them?

Eusebius. Forgive me, sir, if I suggest, that your ideas are in

a great measure founded in a misapprehension of the proper tendency of religion. Its radical principle, as has been observed, is a superior commanding love of God, and benevolence to our fellowmen. Now, where this principle prevails, it will prompt us to a becoming attention to whatever is most pleasing to God, and beneficial to mankind. Whatever in the compass of art or science; whether commerce, or agriculture, or manufacture, or works of mechanism or taste, accords with this pious and benevolent intention; or, in the words of the apostle, "whatever things are just, and true, and pure, and honourable, and amiable, and of good report," it will think on these things; so think on them as to practise them as far as occasion shall require, as ability shall enable, and duty shall prescribe. In this case, the occupations of life will be the proper occupations of religion; their ruling principle will be a principle of religion; and the spirit of religion will be their informing and most efficient spirit. I do not say, that in this case, the works of industry and commerce, of taste and genius, will be so numerous, or always so forcibly, or highly wrought; but they will be sufficient in these respects for human use and rational enjoyment: and what need we more?

Timocles. True: but will you allow nothing for the amusement of life, the gratification of fancy, the love of fame, or the passion for civil distinction and renown in arms?

Eusebius. How far, in the several degrees or varieties of them, they may accord with religious principle, our time, I presume, will not permit us to state. We must distinguish them as to their kinds, their measures, and occasions; and some of them we must perhaps altogether reject; at least as altogether unnecessary either to society or the individual. The love of God and a well regulated benevolence to our species, I believe, would seldom prompt us to much ardour and exertion in the most innocent of them. And particularly as to civil distinction (excepting indeed what arises from offices of dignity and usefulness, well executed) and to military glory, I have pleasure in believing, that when genuine, vital, and practical religion shall become universal, as, according to our prophetic scriptures, in some future period it will, there will not only be no need of war, or titles of nobility, but they will be wholly expelled from, and unknown in the world.

Timocles. Well, sir, our time being limited, as you suggest, and as I do not approve of disputation merely for victory, or of discussion for the confirmation of prejudice, I am free to own, that I have not much more to say in support of my assertion; that for my sentiments I am partly indebted to my education.

partly to the prevailing habits and manners of the world, and yet more perhaps to a principle within, or a wantonly indulged habit of thinking too congenial with the general weaknesses, or with, what you justly call, the depravity of mankind. There is propriety and force in much which you have said; and I am convinced that it is more agreeable than my inconsiderate position to the sense and instructions of our holy scripture. Be assured, sir, I shall not with our conversation relinquish the subject, and if, on farther impartial examination, I shall be induced to adopt your way of thinking, I shall not doubt your good wishes, that it may be followed by a competent reformation.

Eusebius. My dear sir, I honour your candid and well meant concessions. You will accordingly allow me to close this dialogue after the manner of St. Paul on a well known occasion: I would to God, that, in event of your proposed examination, you may become, not only almost, but altogether a christian.

OF APOSTATE ANGELS.

No. VI.

It is not certain that the existence of evil spirits, in the usual acceptation of the word, was known either to the Greeks or the Romans. Their infernal deities, even their furies, were not supposed to possess degenerate natures, but to be divinities to whom were entrusted the punishment of wicked actions. It is the part of revelation alone to put us on our guard against a formidable enemy, and either to show what conduct exposes us to danger, or to secure us against every effort of hell to effect our ruin.

It is evident, that the enemy has great advantages against the *irreligious.*

Let a man habitually take God's name in vain; let him think contemptuously, and speak contemptuously of God's word and ordinances; let him throw off the restraints which the sabbath imposeth; deprived of God's grace, and left a prey to the enemy, he grows worse and worse, and the longer he lives, he is the more hostile to religion. In health, he says, there is no God; in sickness, he blasphemes; he discovers much of the temper, and familiarizes himself to the language of those who are in hell. I have known such to evince a bitterness against religion, which could hardly have been supposed to exist in human nature. A person of this character, reading the curses pronounced, in the book of Deuteronomy, against the wicked, with the fury of an infernal, tore out

the leaf and committed it to the flames. Another, with a rashness quite in character, glossing falsely a command of scripture, cut off his right hand, and in the agony of despair, gave up the ghost. However lightly irreligious persons think of their courses, let them be assured, that these expose them to the attack of the roaring lion, and issue in death.

The worldly man is in danger from the enemy. Some, right or wrong, by justifiable or unjustifiable methods, must possess wealth, without any respect to God's providence, or dependence on his blessing. Such fall into temptations and snares; they err from the truth, and pierce themselves through with many sorrows. Such practices cannot be too strongly reprobated. They disgraced the character of Judas. He attached himself to Jesus with worldly views; to the world he sacrificed his soul. Many imitate Judas; every thought is absorbed in this one, how to get rich. I have known some bold enough to avow that this was all their aim, to which every consideration of a moral or religious nature was made to bend; and others, who have not the same degree of effrontery, discovering too plainly by their conduct, that they sacrifice to *Mammon* only. Nothing so besots the mind. God will never dwell with such persons; he will withdraw, and permit those kindred spirits, whom they so much resemble, to tyrannize over them. Alas! alas! that men should so far forget the dignity of their natures, that they should be so bent on their own destruction, and rush with a mad fury to the regions of despair.

The self-confident fall an easy prey to the enemy of souls. The heart is deceitful above all things, and desperately wicked. In us dwelleth no good thing. Should the will be good, in the performance we often fail. Ignorant of this, many boast with the champion of Israel, when weakened by his own folly, I will arise, as heretofore, and break loose from these Philistines; but God, his strength, was departed from him, and he became the slave and sport of these enemies, who lately dreaded his frown. None are in more danger than those who depend on their own strength. This temper brought Peter among shoals and rocks where he nearly suffered shipwreck. Be jealous of yourselves. Happy is he who feareth always. By the grace of God you are what you are. Tremble at the thought of any conduct which might provoke him to leave you, assured that in such circumstances the enemy shall prevail against you. Be stedfast, unmoveable, always abounding in the work of the Lord; then evil spirits will have no power over you. They may devour others; God will secure his own fold. If at any time they be admitted within the enclosure, for the

trial of your faith, or the correction of your folly, he, to whom you have committed the care of your soul, will most certainly rescue you from the mouth of the devouring lion.

PHILOLOGOS.

ON THE EVIDENCE OF AN INTEREST IN CHRIST.

MY DEAR SON,

YOUR last was a letter of much consolation. It produced a very sensible and pleasing verification of that adage of Solomon, that "a wise son maketh a glad father." Your general regularity indeed, and your apparent attention at times to "the things which belong to your peace," before you removed from your father's house, were to me very grateful and promising; yet they did not altogether prevent a degree of painful anxiety, lest, when involved, as you necessarily must be, in the more extensive commerce, multiplied cares, and promiscuous society of the world, your mind should be gradually warped and seduced, perhaps into certain indulgences, which I know you had seriously regretted, and with seeming resolution renounced. Blessed be God, who, in his sovereign grace, has been pleased thus far to obviate the dangers I so much dreaded, and even more, as I trust, to give you part in that portion, which cannot be taken away from you. Would to heaven, I could say the same of your otherwise amiable brother. But he is indeed too giddy and wild. Our worthy pastor, however, often tells me I must not despair.

From the account which you appear to have so candidly and unreservedly given, of the recently renewed exercises of your mind, it is evident, that the good Spirit of God has been very impressively dealing with you. And I cannot but presume, that he has led you into such views of yourself, of your need of Christ, and of the freeness, riches, and power of his grace, as to induce you to make an entire surrender of yourself unto him, and to resolve in good faith, that, through his grace enabling you, you will henceforth, as a true disciple, "deny yourself, and take up your cross and follow him." For your years, (though your good sense, united with uncommon filial respect, prevented you from the excesses of many others) you had known enough of the ways of vanity and the world. I hope you have now attained to some experimental knowledge of the difference between their pleasures, and those of that wisdom, whose ways "are ways of pleasantness, and all whose paths are peace."

Your question I have considered with a good deal of attention; regret that my improvement in divine knowledge is so inade- te to the answer I wish you to receive. You have expressed it erms very usual with persons exercised as you have been: t is, " How shall I attain to a satisfactory knowledge of my rest in Christ?" I rejoice in it, my dear son, as a glorious h, that all mankind have an interest in him, or in what he has e and provided for them, though all are not, as for distinction's e I may express it, *specially and experimentally* interested in . He has made, if I understand the christian doctrine aright, ed of gift as it were, of himself and his purchased benefits to all scriminately; with this reasonable and necessary article, how- r, annexed, that to be enjoyed, it must be acceded to on our t, and its benefits cordially desired and embraced; otherwise an never be essentially beneficial to any of us. As in the case n estate, by a like instrument made over to me, and requiring personal acceptance and possession of it, though at any time ay consider myself as having an interest in it, yet before such ptance and possession on my part, it can be of no material ntage to me. Imagining I can do well enough without it, as unbelieving world do in reference to Christ and his salvation, ay perish in want, notwithstanding the abundance I might en- would I but possess myself of the bounty so provided.

Your question, at the first view, seemed to amount to this: By t means shall I know, whether I have really so embraced ist and his benefits, as to be in a state of special grace, and re, according to the tenor of the gospel, of the special favour love of God? To the question, thus understood, a general an- r immediately occurs: that is, The more heartily and entirely. embrace the Saviour in your faith and affection; the more love him, his precepts, his ordinances, and his ways; the e you confide in him, and desire to please him, and to enjoy , the more clear, distinct, and forcible, will be the evidence you do so: and as his special favour is inseparably connected this disposition and character, so you will have proportion- reason to infer, that you are really the object of it. If then, dear son, you would be ascertained of a special interest in the mption by Jesus Christ, the means, generally considered, lie ly before you. Endeavour to attain to yet clearer, more prehensive, and more impressive conceptions of the wisdom, , and grace of the wonderful plan of redemption by him; of uitableness in every respect to your guilty, depraved and less condition; of his complete sufficiency for your salvation,

as to his person, his offices, his character, and his works of righteousness and atonement: and this, to the intent that you may more fully and firmly confide in him; that you may more unreservedly, satisfactorily, and absolutely give yourself up to him, to be saved in his own most wise and holy way; and that you may more determinately and entirely yield yourself to God in and through him, as a devoted thing, set apart, and consecrated to his use and service, and his alone forever. Whoever is possessed of these, which I call spiritual views of Christ, and of the divine and heart-affecting things of the gospel, and is the subject of their corresponding and inseparable effects in his heart and practice, has a real and special interest in Christ; and in proportion to their amount and his consciousness of it will be his evidence of that interest.

But your question may have a more particular reference: that is, What judgment may you safely form of your character and state, from the change which seems to have already taken place in you? Under this view the answer is not a little difficult. To yourself, with all the knowledge you have of the past exercises, or present frame of your mind, it is difficult. How much more so must it be to me, who with all the representation you have so intelligently, as well as candidly given, must know so much less about them. The heart is a deep and dark place; "deceitful above all things; who can know it?" Without descending therefore into particulars, and making a variety of suppositions respecting the scriptural forms, and spirituality of the several exercises, desires and inclinations you describe, I will direct your attention to one or two general characteristics of christian piety. The first is, Sincerity.

This is an essential character of real goodness. For, although the Deity does not demand absolute perfection from imperfect creatures, and although, in our lapsed condition, he expects neither infallibility in our moral determinations, nor indefective exactness in our conduct, yet he requires the pure, upright, and faithful services of our hearts. He commands us to "serve him in sincerity and truth." Josh. xxiv. 14. In a moral estimate every action must be placed to the account of that principle from which it is derived. Interested motives and wordly views reduce and sink the worth of the best actions; and, on the other hand, a right intention gives value even to the meanest. It turns every thing, I may say, into goodness, specifically at least. When wordly views are prevalent and habitual, there can be no real religion. Our actions, so principled, are at best but prudential,

Yet sometimes religious considerations will coincide and co-operate with prudential in producing the same actions. But, in such cases, the test of our sincerity is very defective; and it is in no small degree difficult to determine, whether the love of God, or the love of the world, was the prevailing principle; or whether a regard to duty, or to the will and honour of our God and Redeemer, would have prompted us to the same behaviour in opposition to motives of interest. It is only in this latter part of the alternative, that we can have a clear and decided proof of our sincerity. Again, if our religion is sincere, we are as careful to preserve a good conscience, as to save appearances; and we act with the same integrity in secret, where God is the sole spectator of our purposes and actions, as when they lie open to the view and observation of the world. We will also pay an equal regard to all the prescriptions of Christ. No mistake in religion is more common than the substitution of some part for the whole of his law, and the expectation of compensating for the neglect of some disagreeable duties, by a regular attention to others more suited to our taste and inclination. There can be no plainer indication of insincerity than this. The reverse is a good symptom of the predominancy of a truly religious principle. Again, if our religion is sincere, we will resist, and not resist only, but overcome, temptations. To serve God in those instances where we are not tempted to disobey, may be a real expression of real goodness. It is nevertheless to us a very defective test of our integrity. The most decisive proof is, when we are faithful to our duty in opposition to seducements, and when we reject every solicitation which offers to corrupt us. I will only add on this head, (for the compass of a letter will not permit me to expatiate on particulars as I would wish) that where we are doubtful of the obligation or lawfulness of an action, we will always, if we are sincere, incline to that which appears most conformable to duty, which will best answer the ends of piety, and be most conducive to the interests of religion, and the honour of our Redeemer: that is, in short, we will make it our first care to ensure our integrity, and to avoid even doubtful, and suspected, as well as apparent guilt.

The other general characteristic which I had in view is: A habitually prevailing desire and tendency towards perfection. The christian system does not indeed require absolute perfection, as a term of our acceptance, or as constitutive of the truth and reality of a principle of piety. It nevertheless requires, what is properly enough called, christian perfection: that is, such reformation of the heart and life as implies a fixed disposition, predominantly in-

clining us to an exact and entire conformity to every requisition of the gospel. In judging accordingly of our real character in a religious view, and in connexion herewith, of our interest in Christ, it is proper that we impartially inquire, whether it be the habitually prevailing desire of our hearts, and tendency of our efforts, to be " perfect in every good work to do his will."

Every principle of the human mind naturally tends to perfection in its way. It is so with the principle of sin. Every sinful affection, how much soever it may conceal its nature and design, does invariably aim at entire possession of, and gratification in, its object. Much rather should it be so with affections that are good, and whose objects are supremely excellent and desirable. This tendency seems to be necessary to their very constitution. Without it, no aim or operation can be expected to be carried into its proper and requisite effect. He who, in any art or design means not to excel, may not presume that he shall ever arrive at mediocrity. So he who habitually means not an entire accommodation to the spirit and precepts of Jesus Christ, may not arrogate the appellation of a disciple, much less may he presume that he has the spirit of Christ, or any special interest in his favour.

I have mentioned this characteristic, partly on account of its obviously intimate connexion with the former, and partly because, where it prevails, it can hardly fail of presenting itself, at least in some comfortable measure, to the reflection of the most jealous inquirer. I have said, *at least in some comfortable measure*, for, in truth, my dear sir, let us with ever so much diligence and accuracy trace the characters of grace in our hearts and conduct, still if we are honest, we shall consider ourselves as greatly liable to deception; still we shall suspect, that through the partiality of our hearts, and the deceitfulness of sin, we may have been deceived. He only, whose knowledge is infinite, can know the deceitful heart of man. He only can penetrate, dissect, and probe it to the bottom. Independently therefore of his superior intervention, we never can, nor ever ought we, to depend on any favourable conclusions we may form of our christian character and state, even after the most assiduous, critical, and, as we may think, impartial investigation. For this reason, amongst others, it is, that in the system of grace by Jesus Christ, the illuminating offices of the Holy Spirit are provided and appointed; and that, in pursuance of this appointment, we are told by the apostle, that " the Spirit itself beareth witness with our spirits, that we are the children of God." In this passage there seems to be an allusion to judicial proceedings in civil courts, to the state and

nd occurrence of things which there sometimes takes place. The ourt being open, the person concerned lays in his claim, produces is evidences, and pleads them. On the other side, his opponents ndeavour, as much as in them lies, to invalidate his evidences, to ecate his plea, and cast him in his claim; and so plausible are eir remonstrances, that he himself begins at length, in much oubt, to dread an adverse decision. But, and perhaps at this cri-al juncture, a person of known integrity comes forward, gives stimony directly and fully in his favour; at once stops the mouth f every gainsayer, and fills the man with joy and satisfaction. So, the present case, the interested christian, by the power of his wn conscience, is cited, as it were, before the divine tribunal: there e puts in his humble plea, that he is a child of God; and in sup-ort of it produces all the evidences with which he is furnished. a these, however, many flaws are found. Sin, Satan, and the holy w appear all against him. And so powerful is their counterplea, at the truth of all, even his best testimonies, at length become xtremely doubtful in his view; and as to the issue, the poor soul ow hangs in the most awful suspense; and is on the very point, erhaps, of giving up all his former favourable suggestions as ill-rounded and vain. What shall he do? shall he at once renounce l his hope? But in this there may possibly yet be a mistake; nd his precipitancy may prove him ungrateful. And though he an find little or no consolation by researching the testimonies hich his consciousness has heretofore produced, he will yet ave them under the eye of his judge, and refer himself to the ovision of his grace held forth in the gospel for the chief of sin-ers. At this interesting crisis, it may be, the comforter comes n; and by a dispensation of some word of heavenly light and race, at once bears down all objection, and overpowers the heart ith the cheering conviction that his plea is good, and that he is ndeed a *child of God*. With what emotions of gratitude, love, and oy, is he now transported! To look up to God with that affec-ionate, childlike disposition, which in the scriptures is expressed y "crying abba, father," and with assurance founded in the light f infallible truth, to be able to say, "My beloved is mine, and I m his:" Oh how desirable! and how, in the perception and sense f such a soul, must the world, with all its interests, enjoyments, nd glories, now shrink into nothing, or even less than nothing nd vanity!

From what I have written, in which I cannot well say whether I ave indulged to too much latitude, or have too much confined my-elf, you will at least rightly understand, that though self-exami-

nation, and that frequent, into the frame of our hearts, the nature of our affections, and the principle of our actions, be a christian duty; yet that examination, however frequent, scrupulous, distinguishing, and interesting, will not avail to the comfortable discovery in view without the gracious interposition of that blessed Spirit, whose office it is to lead believers into all necessary truth. This special aid we indispensably need in all our religious exercises, and for the right performance of every duty; but more especially in the duty of self-inquisition, and the resolution of the question, whether we be in Christ or not. There are indeed children of God by regeneration and real adoption, who, in the sovereignty of God, have never been favoured with other than, I may say, glimmering light on this subject. Perhaps, say rather most probably, in this case, there has always been some error in sentiment or practice which has been too little guarded against; or there has been too little anxiety to attain to a decisive knowledge of their religious state; or, it may be, too remiss an attention to the means of religion in general. Where that knowledge has been obtained, it has generally been the result of a uniformly determined and persevering attention to spiritual things, and to the most acceptable manner of performing the several duties of a christian. And although, in this case, the discovery may not occur in that particular and overpowering way, I have in reference to the quoted passage described, it may nevertheless be gradually, in the course of the christian life and duty, dispensed, as "the light of the righteous which shineth brighter and brighter to the perfect day." To some distressed souls, however, it is imparted, and that in a very comfortable measure, in the first instance of the surrender of themselves to Jesus Christ, as their free and sufficient Saviour. So clear and impressive are their views, at the time, of his mediatory character and powers, and so constrained are they, in consequence, to give themselves up entirely to him, as to be fully conscious of the reality and sincerity of the act, and at the same time fully persuaded of his gracious acceptance of them, or of their title, on the score of the gospel covenant, to all the benefits of his redemption. Happy they, who thus, at the very commencement of the life of christian faith and piety, can say with the apostles, "We believe and are sure," are sure, not only of the truth and divinity of the gospel, but of the special love of their glorious Master! But, greatly comfortable as is this early manifestation, it is not secure from temporary diminution, or even loss. God gives his Spirit to those who humbly seek him; but not so as infallibly to prevent their quenching the light and emotions he produces. This

they too often do by presumption, by negligent attention to his gracious inspirations, by gradual remissness in the performance of duty in general, or too feeble opposition to the temptations of Satan and the world.

I have written you a very long letter; and yet I cannot conclude without a remark or two more. The first is, that whether you wish to attain to, or, when attained to, preserve, a well-grounded persuasion of your interest in Christ, your surest and only expedient is, to live at all times *near to God:* to be diligently and interestedly attentive to all the means of grace; particularly to be much in prayer, meditation, reading the scriptures, and self-examination; to attend to all these duties in a spiritual manner, with the spirit, earnestly seeking his necessary aid and influence in all; and at all times to be watchful and guarded against every seducement and every known crime, whether secret or more ostensible, whether against your fellow-men, or more immediately against your God. The second is; that however desirable the persuasion of your special interest in Christ may be, it is neither essential to the being of true religion in your heart, nor is it of the greatest consequence to your eternal well-being. It is certainly of more importance to be really religious, than to know that we are so. If in the grace and wisdom of God it shall appear, on the whole, to be needful to your spiritual interest, and growth in grace, to your greater usefulness here, or felicity hereafter, I doubt not, that, in due season, it will be imparted unto you; but this, remember, may be expected, only in answer to your sincere, fervent, and believing prayers.

That it may please God to bless you more and more with the light of his reconciled countenance; and to make you a blessing in your day and generation, is the daily prayer of your affectionate and much comforted father.

REVIEW.

A Sermon preached before the General Assembly of the Presbyterian church in the United States of America, by appointment of their Standing Committee of Missions, May 19, 1806. *Published at their request. By Eliphalet Nott, D. D. President of Union College in the state of New-York.*

This is the fourth missionary sermon preached before the General Assembly. Viewed as a whole, it deserves very high encomiums. The author begins with an animated introduction taken

from the prophet's vision of a valley full of dry bones. He then urges christians to co-operate with God in hastening on the Redeemer's reign upon earth. His arguments are derived from the certainty and perpetuity of it; from the consideration, that it is to be introduced by human exertions, and that in efforts to extend it, not only success, but even a failure, will be glorious. Having gone through these arguments in a very impressive manner, he begins his application. This is warm, animated, full of energy and pathos. He paints in glowing colours the miseries of Pagans on our borders. He describes with great strength the value of immortal souls. He directs our eyes first to the glory which Indians redeemed would obtain, and then to the extremity of wo into which they must sink if left to perish in sin. He calls upon us to estimate the value of souls by the agonies of Immanuel who died to save them. Thus leading his auditory to anticipate the effects which may flow from their charity, the delightful emotions that will swell the bosom of christians hereafter, should they in heaven meet with souls to whose salvation their alms will have contributed; and commending their former liberality, he concludes in such a way that the contributions may be taken up, under impressions of the presence of Jesus Christ.

Our author's manner of thinking is lively, and, in some degree peculiar to himself. His conceptions have much strength and beauty. Corresponding with his conceptions, his style is perspicuous and forcible; always pleasing, and sometimes highly elegant.

In a word, this discourse is well adapted to the occasion, extremely impressive, highly wrought, and exhibits the author as a man of superior powers of imagination. Filled with his subject, glowing with fervent affection to the Redeemer's cause, impressed deeply with the infinite worth of souls, and the inexpressible importance of Messiah's reign on earth; he pours forth his thoughts in streams of eloquence that bear down every obstacle.

As specimens, we select the following passages:

"I repeat, christians, in your hearing, these declarations of God, and by repeating them I furnish you with evidence more incontestible that the end for which you labour will not ultimately be defeated, than I could furnish to the husbandman, from the analogy of nature and the experience of ages, that the end for which he labours will not.

"The husbandman, however encouraged by the uncertain prospect of success, sows his seed and waits, in hope, the reward of harvest. The reward for which he waits may fail; but your reward cannot. There must be a harvest of souls; a harvest

immense and universal. The veracity of God is pledged to this effect. This pledge secures unalterably the event. The seasons may be interrupted in their course, the figtree may cease to blossom, and the fruit of the olive fail; the flocks may be cut off from the fold, and no herd remain in the stall; nay the earth itself may dissolve, and the heavens, wrapped in flames, pass away; but the purpose of God cannot fail, his promise unaccomplished cannot pass away."

"That the present system is not to be eternal, philosophy as well as revelation asserts. Deep in its nature are implanted principles of decay, and the laws which govern it are hastening on its end. The sun is burning out its splendours; subterranean fires are consuming the bowels of the earth; the planets are known, by an examination of ancient eclipses, to be converging; and the sage perceives distinctly in the movements of nature, a constant and solemn advance towards that dreadful catastrophe, of which revelation pre-admonishes the saint!"

The sentiments contained in the following passage deserve an attentive perusal by every friend, and, if there be such among christians, by every opposer of missions to untutored Indians:

"There are always difficulties to be encountered when reformation is the object. And there always must be, while human nature remains perverse. Do you imagine, however, that these difficulties excuse you from exertions? Had Asa reasoned thus, Israel had not been reclaimed. Had the apostles reasoned thus, Holland, Germany, and Britain, countries which gave birth to our pious ancestry, had remained, to this day, ignorant of the gospel and its benefits. Had the apostles reasoned thus, you, whom I address as children of the light, and partakers of the liberty of the sons of God, would now have been enveloped in impenetrable darkness, and bound in accursed chains. And in place of thee, venerable house of God; of you, holy altars, ministers of grace, and witnesses of Jesus, with which I am surrounded, mine eyes had beheld a pagan temple, cruel altars, priests stained with blood, and worshippers paying homage unto idols. But they did not reason thus. No; blessed be God! they did not. And yet their difficulties, in diffusing the knowledge of the Saviour, far exceeded ours.

"In proof of this assertion shall I call back the scenes of apostolic sufferings? Shall I retrace those paths covered with the bodies, and stained with the blood, of the witnesses of Jesus? Shall I lead you to the confessor's dungeon, to the martyr's stake, and point to fires, and racks, and gibbets, means of cruelty and instru-

ments of torture till now unknown? In addition to the obstinacy of those whom they sought to christianize, such were the difficulties with which the early friends of the Redeemer struggled.

"Both Jews and Gentiles obstructed their course, and counteracted their influence. Emperors persecuted, and princes combined to crush them. But they combined in vain. Their love for Christ was stronger than death, and floods of ungodliness could not quench it. In prison and in exile; on the scaffold, and from the cross, salvation was published, and multitudes were converted."

The poet said,

"An honest man's the noblest work of God.

Our author speaks more consistently with evangelical christianity, when he says,

"God, from his throne, beholds not a nobler character on his footstool, than the fervent missionary, the man, who inspired with zeal, and burning with love, bids adieu to his friends, abandons his comfort, and his home, braves the perils of the deep, encounters hunger, and thirst, and nakedness, and persevering through dangers and deaths, proclaims the Saviour to those who know him not."

"The Saviour could easily furnish means for this, from his own resources. He could command the heavens to supply the ambassadors of his grace with bread, and the flinty rock to furnish them with water. But, *it is more blessed to give than to receive.* This the Saviour knows, and having, in the profusion of his goodness, loaded you with treasure, he condescends to ask, and to receive from you a part of that treasure: and this he does, not that *He* needs it, but that you may have an opportunity of likening yourselves to God by the imitation of his sublime munificence, who delights in doing good, and whose tender mercies are over all his works.

"In this light I place the subject. And now O my God, what more shall I say? Can the unfeeling heart of man contemplate miseries the most extreme, and not be moved? From the hill of Zion, beaming with light, and smiling with life, let me direct your view to the vale of darkness, and the shadow of death.

"Yonder are the pagans. Friends of humanity, O that I could describe them to you! cold, naked, famished, friendless; roaming the desert, burning with revenge, and thirsting for blood.

"Yonder are the pagans. Friends of Immanuel, O that I could describe them to you, assembled on the ground of enchantment, practising the delusions of witchcraft, insulting the heavens by the sacrifice of dogs, and paying their impious adorations at the shrines of devils!

"From these profane devotions, the hoary warrior retires. His steps totter with age, he reaches the threshold of his hut, and sinks beneath infirmities, on the cold earth, his bed of death. No sympathizing friend partakes in his misery, no filial hand is stretched out for his relief. The wife of his youth has forsaken him, his daughters are carried captive, his sons have been slain in battle. Exhausted with sufferings, and weary of life, he turns his eye upon the grave. But the grave to him is dark and silent. Not a whisper of comfort is heard from its caverns, not a beam of light glitters on its gloom. Here the curtain drops, time ceases, eternity begins: Mighty God, how awful is the scene which follows! But I dare not attempt to lift the veil that covers it. From that bourn beyond which submission is our only duty, turn again to the living world, where your prayers and exertions may be availing.

"Is there a *father* in this assembly, who, high in the hopes of heaven, brings his infant offspring to these altars, and places them by faith in the arms of Jesus? I plead in behalf of fathers who have never heard of heaven, and whose offspring know no Saviour.

"Is there a *mother* in this assembly, blessed by the affection of her husband, and solaced by the smiles of her daughters? I plead in behalf of mothers, whose husbands are tyrants, and whose daughters are slaves."

[*To be continued.*]

ANECDOTE

OF DR. DARWIN.

THE anecdote in a late number of the magazine of a disciple of Darwin, I read, not with surprise, but with pity for the unhappy man, and an increased disgust with that pernicious philosophy, by which it is to be feared thousands are ruined.

However high the character of Dr. Darwin may stand in the estimation of mankind, as a physician, a philosopher, or a poet, the following anecdote sufficiently demonstrates his obduracy and degradation as a father, and as a man.

Anna Seward, from whose biographic pen the life of Dr. Darwin has been exhibited, informs us, that his eldest son had "a gentle, ingenuous, and affectionate heart," and that, on his death, he left "an untainted reputation for probity and benevolence; beloved, respected, and mourned by all who knew him." Mr. Darwin, "while his profession in life was undetermined, expressed a wish to go into the church rather than the law. That

preference was repulsed by parental sarcasms upon its indolence, and imputed effeminacy. From infancy to his last day, Mr. Darwin had shrunk, with pained sensibility, from his father's irony."

This young man, having met with some embarrassment in business, "on a December evening cold and stormy," went down to the river Derwent, which ran at the bottom of his garden, and terminated his existence amid its waves. The discovery, shortly after, of Mr. Darwin's hat and neckcloth, created alarm. Boats were sent out. Dr. Darwin, the father, was summoned. Each spectator probably expected to discover in his countenance, all the risings of parental surprise and wretchedness.—Far otherwise. "He staid a long time on the brink of the water, apparently calm and collected. The body could not be found till the next day. When the doctor received information that it was found, he exclaimed in a low voice, "*Poor insane coward,*" and it is said never after mentioned the subject." "It excited," and well it might excite, "universal surprise to see him walking along the streets, the day after the funeral of his son, with a serene countenance and his usual cheerfulness of address." Nay more, as if to show, that the privation of natural affection was a virtue, "He took immediate possession of the premises his son had left, laid plans for their improvement, took pleasure in describing those plans to his acquaintance, and determined to make it his future residence, and all this *without seeming to recollect to how sad an event* he owed their possession."

Let the reader contrast the insensibility of a Darwin with the amiable grief of a David. 2 Sam. xviii. 33. "And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said; O my son Absalom, my son, my son Absalom, would to God I had died for thee, O Absalom, my son, my son!" But as to the philosopher,

> "Num fletu ingemuit?—num lumina flexit?
> "Num lachrymas victus dedit?"

Let the infidel beware, lest the stoicism he boasts prove, in its issue, to be that "hardness, and impenitence of heart, which treasures up unto itself wrath against the day of wrath and revelation of the righteous judgment of God."

RELIGIOUS INTELLIGENCE.

om the report of the Committee of ions to the General Assembly, it ap- , that the missionaries have faithfully, there is reason to hope, not unsuc- lly, performed the duties of their intments; and although some of them met with discouragements, yet, in al, they were received with cordial- nd heard with decent attention. In a ty of instances, impressions have made, which it may be presumed, not be easily effaced; the careless secure have been alarmed, and the ends of Zion have been made joyful in King. The field upon which mis- ry labour may be advantageously ened is rapidly enlarging; but the mittee have to regret that the num- f those who offer themselves to the does not increase in proportion to emands for their services; however, ugh they see not at present the in- ents with which the work is to be plished, *He* is faithful who has pro- , that "all flesh shall see the salva- f God," and means will not be want- hen the set time for the fulfilment of romise shall arrive.

e Rev. JEDIDIAH CHAPMAN reports, he general state of the country in the western parts of the state of N. York ogressing to religious order; that a ber of congregations are rapidly in- ing; churches are organized; there thers in embryo; new towns are ng, which need particular attention, re continually calling for ministerial ry; there is a large field open for the loyment of missionaries, and perhaps reat, if not a greater call for mission- ervices than at any former period.

r. TIMOTHY WILLIAMS's route lay ugh the counties of Ontario, Steuben, Tioga, in the state of New-York, in vicinity of the Cayuga, Seneca, and rio lakes, and in it he met with many ous persons. He preached 79 times, uently to attentive audiences; visited ick; attended and spoke at a funeral; ed two schools; and attended a confe- e. In several places, the people are desirous to have a settled ministry, the regular administration of gospel ances among them; but in others la- table carelessness in this respect pre- ; in general, however, the prospect is uraging.

xtract from the missionary journal of Rev. John Close.

"June 18th, 1805. At South Granville* I attended a very large and respectable meeting of ministers and people (mostly presbyterians and congregationalists) appointed on account of a special attention to religion in that place.

I believe upwards of twenty regular ministers attended: no other took any active part in the public exercises. The people met on two days for social worship: they assembled in a grove, in the day-time: there were no encampments. On the second day the Lord's supper was administered. Thousands collected from the neighbouring towns. It was judged by many that there were 700 or 800 communicants; and some supposed more. Between 40 and 50 new communicants, of that congregation, were that day admitted to the Lord's supper; nineteen adults were baptized; and I was informed, that 70 children of those adults were baptized on the next Lord's day. I never saw, within the walls of a church, more general attention, solemnity, and order, than were observable throughout the whole of the public performances."

"In the west and southerly parts of Vermont, and in some parts of Washington county, state of New-York, there appears an unusual attention to religion."

The Committee of Missions have received information, that the books and small tracts upon religious and moral subjects, sent by them to various parts for gratuitous distribution, have been received with gratitude, and their good effects are already beginning to appear. Upon this subject the Rev John H. Rice (of Charlotte county, Virginia†) reports, that he has distributed the Testaments and Hymn Books, received as a donation, amongst the blacks in Charlotte county, and that he conceives there is good reason to believe that happy effects have already been produced. Shortly after he received those books, he was applied to by a negro lad for a testament and hymn book, which he gave him. Some time in last March a sabbath was fixed upon for the administration of the sacrament of baptism, and on that day this young negro

* In Washington county, state of New-York.

† Mr. RICE is appointed a missionary, to spend two months of the present year among the blacks in Charlotte county, and its vicinity.

applied for admission into the church: according to custom, Mr. Rice conversed with him on his religious exercises, and received a very satisfactory account of them. As a specimen of his acquaintance with the fundamental doctrines of christianity, Mr. Rice sends the following questions, with the negro's answers to them, almost precisely in his own words.

"Q. Why do you wish to be baptized?

A. Because it is my desire and my duty to be in the church of Christ, and to have communion and fellowship with the church of Christ.

Q. Have you any other reason?

A. It is the command of Christ, and I wish to obey the commands of Christ.

Q. Who is Jesus Christ?

A. The Son of God, and Saviour of sinners.

Q. Are you a sinner?

A. Yes, master, a great sinner.

Q. And how do you expect to be saved?

A. My hope is in the Lord Jesus Christ.

Q. What do you hate most of any thing in the world?

A. Sinning against God.

Q. What do you love to do the best of any thing in the world?

A. To serve God.

Q. Can you serve him well enough?

A. No, master, I sin against him every day, but I wish to serve him better.

Q. Can you serve God of yourself?

A. No, master, I can do nothing of myself, God must help me.

Q. You say you wish to go to heaven; why do you wish to go to heaven?

A. Because there I shall serve God as I wish, and never sin against him."

Report on the accounts of the general state of religion given to the Assembly by the members individually.

The Assembly have heard with pleasure, accounts from the east and west, the north and south, proclaiming the triumphs of the Redeemer, in the extension and prosperity of his kingdom in our country.

The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost *every quarter*, a *general*, and in some parts of our church, an *increased* attention to the public worship of God: that there exists a spirit of inquiry in regard to religious truth, & a more general conviction that the power of godliness is necessary to stamp value on its form.

Associations for prayer and reading the holy scriptures, have, it appears, been the means frequently blessed by God, to preserve the very existence of religion, in places destitute of the preachi gospel, and the full administra ordinances. Such associations h ly prepared the people for the the pious missionary, who thus ground, as it were, already brok profitably scattered the good s word.

The Assembly have also h great satisfaction, that the cat children and others, has, in cert our church, been practised with ordinary care, and with that de cess, which may ever be expe low a suitable regard to this i tant duty.

With heartfelt pleasure the bear testimony to the charitabl made by some of their church relief of the poor, and for the m of the holy ministry. They rej that the ordinances of the go *general*, attended with punc earnestness. They regret, hov in *some particulars*, they are c use the language of reprehen with pain they observe it to be of too many, in some of their c attend divine service only on *one* day, to the neglect or contemp maining part. Against *this pra* jurious to the spiritual interes people; so entirely inconsiste christian character and privil think it no more than their du *to protest*. And they do most af beseech all who are conscio quency in this respect, no long hold from God any portion o which he hath specially consec own service.

We live at a time when it duty peculiarly incumbent, to earnestly for the faith once deli saints." It will, however, be re that the sacred cause of truth be promoted by angry conti railing accusation. It is, theref mended to the churches, to vi truth, not only by sound and discussion, but also and especi manifestation of its sanctifying forming power over the life an tion; and by evincing, that, mind is in us which was in C our Lord."

It should ever be recollecte in doctrine, hath a native tend duce immorality in practice; fore, that we should not be ca by every wind of doctrine. L all things and hold fast that wh This caution, it is hoped, will

ation and solemnity, in as much
urch has been of late invaded by
ich strike at the very foundation
h and hope, such as the denial of
ad, and atonement of the bless-
ner, the subjection of holy scrip-
e most extravagant impulses of
of man. These and other errors
rous nature, have been indus-
nd, alas! that the Assembly
constrained to add, in some
f our country, too successfully
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ieved that in the revivals of late
y have been added to the church
shall be saved Many, who,
the christian life, seek to adorn
ine of God their Saviour in all
or this, let the Giver of every
every perfect gift, be praised.
py subjects of divine grace are
o "hold fast that which they
ived, that no man take their
o "be faithful unto death, that
obtain a crown of life."

t hath often occurred, in former
the church, so there is reason
it has happened with respect to
sions of the Spirit's gracious in-
Transformed into an angel of
enemy of souls hath endeavoured
glorious display of divine ope-
inciting to the most absurd and
nt outrages upon christian sobri-
corum.

sembly beseech all their people
mind, that if they allow them-
abandon the unerring guidance
written word, they will inevitably
e prey of ignorance, superstition
cism. "Bodily exercise profit-
" The mind sown with the seed
d; the soul renewed by the Holy
ese profit; these entitle a man
aracter of being truly religious:
oever has not a tendency to che-
remote true religion, is incon-
e wind, and light as the chaff it

ssembly are happy to add, that
rvations on the prosperity of the
d the favourable position of reli-
irs generally, were not meant to
d to the presbyteries under their
y comprehend also the state of
hin the bounds of the General
n of Connecticut, and among the
ional churches in the state of
where the interests of Christ's
appear to prosper.

whole, they commend their be-
ble to the grace of God, praying
Head of the church, to vouch-
safe to them yet farther days of refreshing from his presence. Exalted Redeemer, "pour water on the thirsty; floods of water upon the dry ground; thy Spirit on our seed, and thy blessing on our offspring; that they may grow up as grass, and as willows by the water courses." Amen.

We are happy to observe, in almost every part of the christian world, an increasing attention to the interests of Zion. The *General Synod of the Associated Reformed Church in North-America* have manifested their concern for the church, and their zeal to furnish well qualified pastors and teachers, in the following act for establishing a Theological Seminary, passed at Philadelphia, June 4, 1805.

"WHEREAS the ministry of reconciliation is the great means instituted by the Lord Jesus Christ for perfecting his saints, and edifying his body; and, whereas, he has required in his word that they who are called to this excellent and important work, be furnished with gifts and graces above those of other believers; especially, that they be faithful men; apt to teach; workmen who need not to be ashamed, rightly dividing the word of truth; wise stewards to give the household their portion of meat in due season; able to convince gainsayers, to stop the mouths of unruly and vain talkers; to reprove, to rebuke, to exhort, with all long-suffering and doctrine and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being ensamples to the flock: and, whereas, the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way, than by his blessing upon the cultivation of natural talent, sanctified by his grace; which cultivation consists in a good acquaintance with these various branches of literature, which are necessary for understanding, expounding, defending, and applying all the parts of revealed truth: and, whereas, seminaries erected for the special purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end, have been cherished by the christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory. And, whereas, the Lord has been graciously pleased to incline the hearts of christians, both at home and abroad, to assist the Associate Reformed

Church in the design of establishing such a seminary: Therefore,

The ministers and elders in general synod convened, do hereby *direct and ordain*,

That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God in the gospel of his Son.

And the synod further direct, That the course of instruction in said seminary be conducted by a professor in theology; to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two-thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the synod, on any charge of gross error or immorality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

And the synod further direct, That the outline of instruction in the seminary be as follows: viz.

1. The scriptures themselves shall be the great subject of study.

2. The period of study in the seminary shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. These four years shall be divided into two equal parts; and the course of study shall proceed as follows:

Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God's word; and using as a help some book of impressive practical religion. In these exercises he is to read the scriptures not as a critic, but as a christian; as a *saved sinner*, who knows no other way of peace but that which belongs to him in common with the least of God's redeemed; and who lives by faith, for daily counsel, and strength, and consolation, upon that Saviour, whom he is afterwards to preach to others.

Such a portion of every day, (the Lord's day excepted) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the *originals with tolerable ease*.

The holy scriptures in our common version shall be read in such daily portions, as shall finish the whole during the first period of two years: and to render the reading thereof more profitable, the professor of theology shall direct the student to succinct treatises, on scriptural subjects, as they occur; and shall carefully examine him on these subjects

Having completed this first reading of the scriptures, the student shall commence a second course of the same nature, dividing it in such a manner as to finish it at the expiration of his last year. He shall now consult the originals, step by step, as he goes along; and have his course of biblical reading extended under the direction of the professor.

With his third year the student shall commence the study of systematic theology: and, as a basis for it, he shall commit to memory, during the previous two years, the whole text of the confession of faith and larger catechism. He shall read, on each topic, such proper books as may be digested within the time allotted, and may give him an acquaintance with the substance of the system.

The professor shall also lecture upon the primary topics of the system, following the general order of the confession of faith. That his students may enjoy the benefit of his whole course of lectures, he must not fail to complete it within two years. And, on the other hand, that this time may be sufficient, his lectures are to be concise and dense, accomodated to the principle, that his work is not so much to furnish his pupils with thoughts, as to set them upon a proper train of thinking for themselves.

In the fourth year of the course, the professor shall also deliver critical lectures; which are to embrace, not merely the philology of the context, but also its connexion, scope, and argument. No authority is to be admitted in these lectures but that of the originals; the student shall have them before him, and turn to the parallel texts cited by the professor. These texts are to be few, and well selected.

Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular sermons; and in his fourth year, three of each; neither to exceed half an hour when deliberately spoken. All the scriptural proofs cited by a student in any exercise of his fourth year, must be referable to the originals.

Hours of study must be so distributed as to leave a suitable portion to miscellaneous reading; such as history, morality,

&c. and to healthful bodily

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were to meet in New-York
of organizing the seminary.
he foregoing act was esta-
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seminary for the instruc-
the knowledge of theo-
ed to send their students
New-York, at the time
pening said seminary.

That measures be imme-
to have all our ministers
e scriptures in the original
ith proper helps for prose-
y of them.

That every minister be en-
e, in so far as it shall be
is circumstances and con-
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g similar to that which is
in the report on the plan for
o which they are referred.

That every presbytery be,
y are directed, to devote a
of time, at least once in
he investigation of portions
l scriptures, previously se-
urpose: that at least one of
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deliver a critical disserta-
e scriptural subject to be
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eir papers."

ttendants of the seminary
Messrs. ROBERT ANNAN;
EY; ALEXANDER PROUD-
GRAY, D. D.; and JAMES

—

lressed to the members of
Reformed Church, relative
l seminary, follows the fore-
his letter, which is a fine
istian eloquence, concludes

not flattering words, bre-
ause we are deeply serious;
e are well assured, that if
perish, there is no human
save your churches from
ere, then, is an object,
g into the essence of your
, prefers a claim upon your
ou cannot innocently resist.
"*pray that Satan's king-*

dom may be destroyed, and the kingdom of grace advanced," if you will *give nothing* toward the means to which the Lord has directed for that end. We repeat it *a little* from each of you is enough. Who will grudge a few miserable shillings once a twelvemonth, in an affair of such magnitude? Who will be the poorer at the year's end? or venture to insinuate that the Son of God, whose is "the earth and the fulness thereof," will remain in his debt for such a donation? The duty is plain, the promise pointed. "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Do not act, brethren, as if the word of God were unworthy of your trust. Let it never be forgotten that he *will have a share of our property;* and if we defraud him of our free-will offering; of the "first fruits of all our increase," he will wrest from our hands that abused wealth for which we do not make him an acknowledgment *in kind*. Many a delinquency of this sort has been punished with a bad debt or a bad crop, and no man ever gains by the commutation. The winds of heaven, the devouring insect, or a famishing drought often takes away more at a blow, than would be demanded for sacred uses in twenty years. Come, then, brethren, and let us join our tribute to the temple of God. Follow up with your public spirit the token for good, which we already see. Gladden the hearts of those noble youth who are very jealous for the Lord God of hosts; and who look to you as patrons and benefactors. *As the Lord hath prospered you*, is the rule. Let the rich man rise up with his gold; and let not the widow blush for her mite. The Lord will see, and will graciously reward: for "he loveth a cheerful giver." It is, moreover, a statute of his kingdom, that "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Do you believe his truth? Let the proof appear in your next, and the succeeding, annual returns. Not one of you will repent as having done *too much*, when he comes to the bed of death, and contrasts things carnal and temporal, with things spiritual and eternal. Refresh our bowels, brethren. And may the Lord himself "open the windows of heaven, and pour you out a blessing till there be no room to receive it!"

By order of the general synod,

J. M. MASON,
A. PROUDFIT.

New-York, 1805.

On Thursday, the 19th inst. the Rev. James P. Wilson was installed pastor of the first presbyterian church in this city, which has been vacant since the death of Dr. John B Linn.

Upon this occasion, the Rev. James Boyd, of Newtown, presided; the Rev. Dr. William M. Tennent, of Abingdon, preached the sermon; and the Rev. Jonathan Freeman, of Bridgetown, (N. J.) delivered the charge to the minister and people.

OBITUARY.

Died, on the 3d ult. at Portsmouth in New-Hampshire, in the 79th year of his age, the Rev. Samuel Haven, D. D. pastor of the church in the south parish of that town.

And on the 5th ult. in the 60th year of her age, Mrs. —— Haven, the late consort of Dr. Haven. Her health had been such as to enable her to afford him unremitted attention during his sickness: and whilst her mourning garments were preparing, she received her summons, and in a few hours was separated from earth and its enjoyments. She and her late husband were taken together to the tomb. Dr. Haven had been pastor of the South Church for fifty-four years.

MISS MARY ANN DAVIES.

Miss Davies, eldest daughter of Mr. Robert Davies, of Shoreditch, London, when under two years of age, became an object of the peculiar affection of two aunts, a few miles from the metropolis, who took her under their care at that tender age, and with whom, from that period she almost constantly resided. When a mere child, she was the happy subject of serious impression; which appears to have acquired a considerable degree of strength as she advanced in years.

Having heard a sermon, occasioned by the death of Miss Bowyer, of Pall Mall, preached by the Rev. Dr. Rippon, from Proverbs viii. 17, "I love them that love me; and those that seek me early shall find me," she made the following memorandum: "I was much affected with the discourse, and it was much impressed upon my mind afterwards; and very desirous was I that the impression might not be erased." But, for several years prior to this event, religion was evidently the business of her life, the principal subject which occupied her attention, and the great object of her pursuit.

In the month of May, 1798, she was emboldened to make a public profession; and was received, with her two younger sisters, into communion by the church under the care of Dr. Rippon; a circumstance highly gratifying to her affectionate parents, and to her father more particularly, who was himself a member of the same christian society; and who now enjoyed the unspeakable satisfaction of realizing an answer to his many fervent supplications, that he might live to see his dear children devoting themselves to God in an everlasting covenant.

Immediately after this solemn engagement, Miss Davies, conscious that the vows of God were upon her, became unusually circumspect with regard to the operations of her mind and her daily deportment: and as a mean of invigorating her christian graces, of preserving a tenderness of conscience, and promoting the divine life in her heart, she adopted the very commendable resolution of making daily remarks upon her employment, her conduct, and her experience. Her diary, which contains a large quantity of excellent matter, at the same time that it expresses in every page, in every line almost, the fears and discouragements to which she was subject, discovers that tenderness of disposition, that holy, heavenly, patient temper, that zeal for the divine glory, and that affectionate concern for the best interests of her dearest connexions, which eminently characterize a genuine disciple of the blessed Jesus.

There have been, it is probable, but few serious christians whose spiritual exercises have been more painful than her's. But she was enabled under all, at some happy seasons, "to encourage herself in the Lord her God;" and in the most sorrowful intervals had reason to say, "that as her tribulation abounded, her consolation did much more abound."

While greatly valued by all her acquaintance, and in the enjoyment of every blessing which this world could afford, for several years her habit of body was evidently consumptive; and, to the no small grief of her friends, her health appeared to be gradually declining. But the consolations which the gospel is so admirably calculated to communicate, were, in a great measure, withheld during this the season of her increasing weakness and pain, till within about six weeks of her dissolution; when the Lord was gracious-

y pleased to deliver her from all her ears, and inspire her with all joy and eace in believing.

From this time she was enabled to ex- ress the feelings of her mind in the most heerful manner, and assured her sur- ounding friends, that she did not wish er consolations to be increased; for that, n her present feeble state, she should not e able to support them. At the last visit ut one which her father paid her, he thus ddressed her, "Seeing the Lord has een so very gracious to you, I can only eg the Holy Spirit to continue these con- olations, and, if it be his will, to increase hem." "O no, father!" she immediately eplied, "not increase them; for if I had ore comfort I should certainly lose the xercise of my reason." In another con- ersation she enjoyed with her dear parent, she said, "Father, your prayers have been the means of my conversion." What a powerful incentive should this be to all parents daily to supplicate the throne of mercy in behalf of their children and do- mestics!

In a visit made her by Dr. Rippon, he was greatly instrumental in helping her joy. After praying with her, she said, "Sir, I approve of every thing in your prayer but one, your praying for my life; for I think it is a privilege to die young." At one time she said to her sister, "I die triumphantly, and in the full assurance of faith, all my sins are forgiven, the blood of Jesus Christ his Son cleanseth me from all my sins! Oh I feel such felicity, such joy! Heaven is come down to my view; I have a full view of it. My sufferings are very great, but my joys are likewise very great; I have not the least shadow of a doubt upon my mind! I am triumphing, I am washed in Christ's blood, and clothed in his righteousness; to God be ascribed all the glory! "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy truth's sake." Be- ing at another time in great pain, she said, "It is the Lord, let him do as it seemeth him good." Referring to Mr. Toplady's es- say, entitled "Life a Journey;" in which he observes, that the nearer the believer ap- proaches to heaven, the clearer frequently are his views of it, she then added with him,

"Divinely fair, and full in sight,
"The shining turrets rise."

Some time after, the adversary was permitted, for a short season, to gain an advantage over her; upon which, with a sorrowful countenance, she addressed her sister, "I am afraid that my religion is all a delusion." But the Lord, in infinite compassion, soon appeared for her relief; and, after a few minutes, she expressed herself with a pathos which will not be soon forgotten: "I can tread Satan under my feet: help me to praise, help me to praise. Pray, my dear sister, live near to the Lord; for I feel it to have been of the utmost importance now I am in the near prospect of eternity.

A short time before her dissolution, looking at a Bible, she exclaimed, "I am interested in all the precious promises contained in that blessed book." And in the night previous to her departure, she expressed herself to her aunt, "I am very bad, and do not know what the Lord is about to do with me; but all is well; I am going to heaven."

In this most delightful frame of mind did my beloved child exchange this world for a better, on the 21st of June, 1805, in her 33d year.

From the commencement of her con- version to the closing scene, her behaviour was uniformly exemplary in the highest degree: it may be justly admired, but will not be easily imitated. R. D.

POETRY.

THE MISSIONARY.

As when the fiery steeds the Tishbite bore,
Sublime to heaven, from Jordan's sacred shore,
His useless mantle down the prophet threw,
And vanish'd from his great disciple's view;
The falling robe Elijah used to wear,
Elisha caught, and treasured up with care;
And God (apostate Israel still to save)
The master's Spirit to the pupil gave:
His pow'rful voice obedient nature heard,
Chang'd and suspended by a mortal's word.
Just so the old apostles live again;
Their ardent zeal transferr'd to other men
Touch'd with a tender sense of human woe,
To distant lands and barb'rous climes they go,
To polar regions of eternal snow,
Where sullen winter holds his horrid reign,
And frighted summer flies his white domain;
Well pleas'd, endure the cheerless dismal night,
Nor see for months a ray of heav'nly light
Or dauntless plough the angry foaming sea

Scorning inglorious rest and sluggish ease:
Escap'd from harm, tho' oft with tempest toss'd,
At length they land upon some unknown coast:
Then o'er vast plains, huge rocks, and forests gray,
And trackless deserts urge their weary way;
And brave the fury of the torrid zone,
Nor heed the lion's growl, or fell hyena's moan!

How mean the trophies are, by Cæsar won!
How fade the laurels of proud Philip's son!
From land to land th' insatiate victor flies;
His aim destruction, infamy his prize!
Before him rumours march, and pallid fear,
And well-fed vultures hover o'er his rear!
Curs'd be his mem'ry! this shall be his lot:
His name and carcase shall together rot!

Illustrious heroes! friends to God and man!
Go on to execute your noble plan!
Descending bands of angels are your guard,
Heav'n and eternal life your great reward!
Go tell the heathen that Messiah died
(That glorious personage to God allied)
His sacred blood on Calvary was spilt,
To cleanse the vilest of the vile from guilt:
Wash'd in his blood, and sanctified by grace,
The last and meanest of the human race;
The squalid Hottentot, with filth besmear'd,
Rose from his den, and like a man appear'd.

O wondrous power, the gospel here displays!
O glorious prelude of more happy days!
Look up to heaven, my muse! What seest thou there?
Draw back the veil, and what thou seest declare.
There sits the Saviour on a throne of grace,
Soft love and mercy beaming in his face!
Behold the crimson torrent flowing wide
From his pierc'd hands and feet and wounded side;
The vital river of celestial blood,
Vast is the stream, and deep the swelling flood!
Not Nile itself so large a tide can boast,
When yearly it o'erflows the Memphian coast:
Not Nile itself such boundless riches yields,
The fertilizer of th' Egyptian fields;
Nor stately Thames, Britannia's pride, *that laves*
A thousand navies with its silver waves;
Which waft the treasures of a thousand lands,
And load with with affluence the groaning strands!
Poor are the treasures of terrestrial mold
And small the worth of perishable gold!
Salvation in the purple current rolls,
Complete redemption for degen'rate souls;
Blessings for ev'ry age and ev'ry clime,
For vast eternity and fleeting time!
Blessings for every circumstance and state,
The young, the old, th' ignoble and the great!
Whatever God can give or man receive,
Grace to repent, love, suffer, and believe,
And crowns of life, with heav'nly lustre bright,
T' adorn the saints in everlasting light!

And, now, my muse, with penetrating eye,
View the long ages of futurity;
Survey the glories of this earthly ball,
When great Messiah's kingdom covers all!
Hail, happy period! when the cannons roar,
And horrid din of arms is heard no more;
When every swelling hill and spreading plain
Waves its luxuriant robes of yellow grain;
When peace and love, and each celestial grace,
Serenely shines in ev'ry smiling face;
When cheerful plenty cottagers possess,
Alike unknown pale want and foul excess!
Sweet songs of praise, and swelling anthems rise,
Like curling incense to the list'ning skies;
The general chorus makes the earth resound,
And floating clouds reverberate the sound!

When high in heav'n the missionary stands,
And sees the gospel spread thro' distant lands
(Patient he plough'd and sow'd the stubborn soil,
Too scantily repaid his ceaseless toil;
With stedfast constancy his work he ply'd,
Till spent with labours and with cares he died!
He sleeps in dust; to heaven his spirit flies,
And views at last a boundless harvest rise!)
His bosom swells with joys to transport grown,
With joys to brightest seraphim unknown!

Father of mercies, send thy Spirit down,
And give thy Son the universal crown!
Let Jews and Gentiles come with one accord,
To hail the Saviour, and confess him Lord!
Let Jesus reign unrivall'd and alone,
And pond'rous ruin crush proud Satan's throne!

W. W.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

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BIOGRAPHY.

LIFE OF PRESIDENT DAVIES.

THE Rev. Mr. Samuel Davies, late president of the college of New-Jersey, was born on the 3d day of November, A. D. 1724, in the county of Newcastle, on Delaware. His father was a planter, who lived with great plainness and simplicity, and supported the character of an honest and pious man to his death. His mother, who was greatly distinguished for her eminent piety, some time before the conception of this favourite only son, earnestly desired such a blessing; and as she then had only born a daughter, who was nearly five years old, she had special occasion for the exercise of her faith, in waiting for the divine answer to her petition. In this situation she took example from the mother of the prophet Samuel, and "Vowed a vow unto the Lord; that if he would indeed give her a man-child, she would devote him to his service all the days of his life." 1 Sam. i. 11.

It may well be supposed, that the parents received this child as from God, and that the mother especially, who had reason to look upon him as a token of the divine favour, and an express answer to her prayers, would, with the greatest tenderness, begin the rearing of this beloved plant. As there was no school in the neighbourhood, she herself taught him to read: and, although he was then very young, he is said to have made such proficiency as surprised every person who heard of it.

He continued at home with his parents till he was about ten years old, during which time he appeared to have no remarkable impressions of a religious kind; but behaving himself as is com-

tion for a sprightly towardly child, under the influence of pious example and instruction. He was then sent to an English school, at some distance from his father's, where he continued two years, and made great progress in his learning; but, for want of the pious instruction with which he was favoured at home, he grew somewhat more careless of the things of religion.

It appears, that about this time of life, careless as he was, he made a practice of secret prayer, especially in the evening. The reason (as he tells it in his diary) why he was so punctual in the evening was, that "he feared lest he should perhaps die before morning." What is farther observable in his prayers at this time is, that "he was more ardent in his supplications for being introduced into the gospel-ministry, than for any other thing."

Mr. Davies speaks, in a letter to the Rev. Mr. J. Bellamy on the state of religion in Virginia, of a glorious display of divine grace in and about Somerset county in Maryland, of its beginning, as he thinks, in the year 1745, by the ministry of Mr. Robinson, and of its being carried on by sundry ministers that preached transiently there. "I was there (says he) about two months, when the work was at its height, and I never saw such a deep and spreading concern among people in my life as then appeared among them. The assemblies were numerous, though it was in the extremity of a cold winter; and frequently there were very few among them that did not give some plain indications of distress or joy. O! these were the happiest days that ever my eyes saw, or are, I fear, like to see." If Mr. Davies was there (and I suppose he was there as a minister) in the year 1745, he was but twenty-one years of age. However, he was sent by the presbytery of Newcastle to Virginia, in the year 1747, when he was but twenty-three years of age. Here he continued till the year 1753, when he was chosen by the synod of New-York, at the instance of the trustees of New-Jersey college, as a fit person to accompany the Rev. Mr. Gilbert Tennent to Great-Britain and Ireland, with a view of soliciting benefactions for the said college. In this mission he was highly successful; for to his services, added to the pious and liberal charity of the friends of religion and learning in Great-Britain, received upon that occasion, does the college of New-Jersey, in a great degree, owe its present flourishing condition.

On his return home, he again entered on his laborious and beloved task of preaching the gospel to his several congregations; and continued in this work until the year 1759, when he was elected president of the college of New-Jersey, in the room

of the Rev. Mr. Jonathan Edwards. The college, before he came, had been in an unhappy situation; partly owing to the length of that melancholy period between the death of president Burr and his accession, and partly to the evil dispositions and practices of a few members of the society. President Burr died in September, 1757: and although Mr Edwards was elected a few days after, he did not take upon himself the government of the college till February, 1758; and about a fortnight after, took the small-pox, of which he died in March following. Mr Davies was not initiated in his office till the latter end of July, 1759; so that the college lay under the obvious disadvantages of a bereaved condition for almost two years. But the prudent measures taken by president Davies soon surmounted these disadvantages; so that in a few months a spirit of emulation in learning and morality, as had been usual, evidently characterized the students of Nassau-Hall.

While he continued president his labours were great; and his application to study was necessarily more intense than that of his predecessors. For he came to this seat of the Muses when its learning, by the eminent abilities of president Burr, was advanced to a very considerable degree; and he had just emerged from a sea of ministerial labour in various places, wherein a common genius would have been able to have made but little improvement in academical learning. Besides, the speedy passage he made through the course of his studies, previous to his entering into the ministry, made his after-application the more necessary for so important and elevated a situation. He was determined not to degrade his office, but to be in reality what his station supposed him; and accordingly exerted himself to the utmost. The labours of the day seemed to him rather an incentive to study than to rest in the night; for he commonly sat up till twelve o'clock, and often later, although he rose by break of day. The success was proportionable; for, by the mighty efforts of his great genius, and by dint of industry, he left the college of New-Jersey at his death in as high a state of literary merit as it ever had been in since its first institution.

There is reason to believe, that the intense application with which Mr. Davies attended to the duties of his office was one great cause of his death. The habit of his body was plethoric: and it is not to be doubted but that his health for some years had very much depended upon the exercise of riding, to which he was necessarily obliged while he lived in Virginia, though even then he had several severe fevers, supposed to arise principally from his application to study in the intervals of riding abroad. When

he came to the college he scarcely used any bodily exercise, save what was required in going from his own house to Nassau-Hall, which is a space about ten roods, five or six times a day.

In the latter end of January, A. D. 1761, a bad cold seized him, and for his relief he was bled. The same day he transcribed for the press the sermon, which was soon after published, on the death of the late king, and the day after preached twice in the college-hall; by all which, the arm in which he was bled became much inflamed, and increased his former indisposition. On the Monday morning after, at breakfast, he was seized with a violent chilly fit, which was succeeded by an inflammatory fever, and, in ten days (4th February) brought on the period of his important life.

Although premonitions of death in the present state of the world are seldom, if ever, given to mankind; and they who are disposed to interpret ordinary occurrences into such premonitions, when, by something similar in the event, those occurrences would seem as if predictive, generally discover their weakness; yet the circumstances of the death of an eminent person are commonly very acceptable to the public; and for this reason it may not be amiss to mention an anecdote which Mr. Davies more than once took notice of in his last sickness.

An intimate friend of his, a few days before the beginning of the year in which he died, in conversation, told him that a sermon would be expected from him on the new-year's day; and, among other things, happened to mention that the late president Burr, on the first day of the year wherein he died, preached a sermon on Jer. xxviii. 16. *Thus saith the Lord, this year thou shalt die!* and after his death, the people took occasion to say it was premonitory; upon which Mr. D. observed, that "although it ought not to be viewed in that light, yet it was very remarkable." When new-year's day came, he preached; and the congregation were not a little surprised at his taking the same text of scripture. Upon his being taken with his last sickness, about three weeks after, he soon adverted to this circumstance, and mentioned it as remarkable that he had been undesignedly led to preach, as it were, his own funeral sermon.

It is much to be lamented that the violence of the disorder, of which this excellent man died, deprived him of the regular exercise of his reason, the greater part of the time of his sickness, otherwise the public would undoubtedly have been gratified with his remarks on the views of an approaching eternity; and would have received another evidence of the superior excellency and power of that religion, which alone can support the soul, and

make the (otherwise gloomy) prospect of death cheerful. For the issues of this decisive period, his life had been eminently calculated from his youth. It abundantly appears, that from twelve or fourteen years of age, he had continually maintained the strictest watch over his thoughts and actions, and daily lived under a deep sense of his own unworthiness, of the transcendent excellency of the christian religion, of the great importance of a public spirit, and the necessity of exerting it in promoting the general good. Even in his *delirium* his mind discovered the favourite objects of its concern, the prosperity of Christ's church, and the good of mankind: his bewildered brain was continually imagining, and his faltering tongue expressing, some expedient for these important purposes.

[In addition to the foregoing, we subjoin the character of president Davies, as drawn by his friend the Rev. David Bostwick. Perhaps the ardour of friendship animated the writer to give rather a high colouring to some parts of the portrait; yet those who were best acquainted with Mr. Davies, will bear testimony to the general truth and accuracy of the delineation.]

" Mr. Davies was a man of such uncommon furniture, both of gifts and grace, and adorned with such an assemblage of amiable and useful qualities, and each shining with such distinguished lustre, that it is truly hard to say, in which he most excelled, and equally hard to mention one valuable or useful accomplishment in which he did not excel. A large and capacious understanding; a solid, unbiassed, and well-regulated judgment; a quick apprehension; a genius truly penetrating; a fruitful invention; an elegant taste; were all happily united in him, and constituted a real greatness of mind, which never failed to strike every observer with an agreeable surprise.

" To this extraordinary natural capacity were added the improvements of a learned and polite education, which, though in the early years of his study it was embarrassed with many peculiar disadvantages, yet by the strength of his genius, and dint of indefatigable application, was cultivated to such a degree of elegance and refinement, that it attracted the notice and admiration of all the friends of science wherever he was known.

" And as the powers of his mind were enriched with every valuable human accomplishment, so they were eminently improved by the influence and efficacy of sanctifying grace; in consequence of which they were all sincerely devoted to the service of God, and the good of mankind. In the early stages of his life,

it pleased a sovereign God to call him effectually from his natural alienation, to the knowledge and love of himself, to take a powerful possession of his heart, and seize all the faculties of his active and capacious soul for his service. Upon finishing therefore the course of his preparatory studies, he entered into the sacred employment of the gospel-ministry, and solemnly dedicated himself, with all his superior talents, to the work of the sanctuary.

"In the exercise of this sacred office, his fervent zeal and undissembled piety, his popular talents and engaging methods of address, soon acquired him a distinguished character, and general admiration. Scarce was he known as a public preacher but he was sent, on the earnest application of the people, to some of the distant settlements of Virginia, where many of the inhabitants, in respect of religion, were but a small remove from the darkness and ignorance of uncultivated heathenism, and where the religion of Jesus, which he endeavoured to propagate, had to encounter with all the blindness, prejudice, and enmity, that are natural to the heart of the most depraved sinner. Yet under all apparent disadvantages, his labours were attended with such remarkable success, that all opposition quitted the unequal combat, and gave way to the powerful energy of the divine Spirit, which was graciously pleased by his ministry to add many new subjects to the spiritual kingdom of our glorious Immanuel.

"The work of the ministry was Mr. Davies's great delight; and for it he was admirably furnished with every valuable qualification of nature and grace. Divinity was a favourite study, in which he made a proficiency uncommon for his years, and yet he generally preferred the most necessary and practical branches of it, to the dark mazes of endless controversy and intricate disputes; aiming chiefly at the conversion of sinners, and to change the hearts and lives of men by an affecting representation of the plain, but most important, interesting truths of the law and the gospel. His talent at composition, especially for the pulpit, was equalled by few, and perhaps exceeded by none. His taste was judicious, elegant, and polite, and yet his discourses were plain and pungent, peculiarly adapted to pierce the conscience and affect the heart. His diction was surpassingly beautiful and comprehensive, tending to make the most stupid hearer sensibly feel, as well as clearly understand. Sublimity and elegance, plainness and perspicuity, and all the force and energy that the language of mortals could convey, were the ingredients of almost every composition. His manner of delivery, as to pronunciation, gesture, and modulation of voice, seemed to be a perfect model of the most moving and striking oratory.

" Whenever he ascended the sacred desk, he seemed to have not only the attention, but all the various passions of his auditory entirely at his command. And as his personal appearance was august and venerable, yet benevolent and mild, so he could speak with the most commanding authority, or melting tenderness, according to the variation of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illustrate the truths, and inculcate the duties of christianity! Mount Sinai seemed to thunder from his lips, when he denounced the tremendous curses of the law, and sounded the dreadful alarm to guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view, when he arraigned, tried, and convicted self-deceivers, and formal hypocrites. And how did the balm of Gilead distil from his lips, when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign remedy for the wounded heart, and anguished conscience! In a word, whatever subject he undertook, persuasive eloquence dwelt upon his tongue; and his audience was all attention. He spoke as on the borders of eternity, and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of these important realities; realities which he then firmly believed, and which he now sees in the clearest light of intuitive demonstration.

" The unusual lustre with which he shone could not long be confined to that remote corner of the world, but soon attracted the notice and pleasing admiration of men of genius, learning, or piety, far and near: and therefore, on a vacancy at the college of New-Jersey, occasioned by the decease of the two former presidents,* in a close and awful succession, he was elected to that important office in the year 1759.

" Distressing as it was both to him and his people, united in the strongest bonds of mutual affection, to think of a separation, yet a conviction of absolute duty, resulting from the importance of the station, from the various concurring providences, and lastly, from the unanimous advice of his reverend brethren convened in synod, determined him to accept the proposal. Great and pleasing were the expectations with which we beheld him enter into that exalted sphere of service; yet I may boldly say that they were vastly exceeded in every respect by the reputable manner

* The Rev. Mr. Aaron Burr, in 1757, and the Rev. Mr. Jonathan Edwards, who succeeded him, and died the winter following.

in which he discharged the arduous trust. The progress he made in all the branches of science, with his capacity and diligence to acquire new improvements, enabled him to conduct the youth with great advantage through the several stages of useful and polite literature. And, while he endeavoured to improve the minds, he was not less solicitous to reform the hearts and lives of his pupils, to make them good as well as great, and fit them for both worlds. He knew that religion was the brightest ornament of the human, and the fairest image of the divine nature, that all true benevolence to men must have its foundation laid in a supreme love to God, and that undissembled piety in the heart was the best security for usefulness in every character of life. It was therefore his constant endeavour to promote the eternal as well as the temporal good of the youth entrusted to his tuition, not only by his fervent preaching and exemplary life, but by inculcating at the proper seasons the worth of their souls, and the vast, the inexpressible importance of their everlasting interests.

"In the government of the college, he had the peculiar art of mingling authority and lenity in such a due proportion, as seldom or never failed of the desired success. Hence he was revered and loved by every member of that collected family over which he presided. His performances at public anniversary commencements, as they never failed to do honour to the institution, so they always surprised his friends themselves by exceeding, far exceeding, their most sanguine expectations. His poetical compositions, and his elegant taste for cultivating the Muses, gave additional embellishments to those performances, and greatly heightened the pleasure of his crowded auditors.

"His acquaintance with mankind, his easy and polite behaviour, his affability and condescension, his modesty and candour, his engaging manner of address, with his sprightly and entertaining conversation, all the genuine fruits of a most benevolent heart, rendered him greatly beloved through the large circle of his acquaintance, and as greatly admired even by strangers, whose occasional excursions gave them only the opportunity of a transient interview.

"His natural temper, amiable in itself, and sweetened with all the charms of divine grace, rendered him peculiarly dear in all the relative characters of social life, whether as an husband, a father, a tutor, or a friend."

SERIES OF LIVES.

THE LIFE OF THE APOSTLE PAUL.

[*Continued from page* 287.]

On the following day Paul was examined before the Chief Priests and the Council; but when he prefaced his defence by declaring, *that he had lived in all good conscience before God until that day*, the High Priest commanded him to be smitten on the mouth. Upon this violation of public justice and decency, the apostle was transported to unbecoming warmth, and he sternly answered, *God shall smite thee, thou whited wall. For sittest thou to judge me after the law, and commandest thou me to be smitten contrary to the law?* But when they who stood by said, *Revilest thou God's high priest?* instantly recalling a christian temper, he answered calmly, *I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.* How happily is this error corrected, and how needful is the admonition to respect the magistracy, even when it is degraded by him who is placed in it, lest we should poison the public mind, and sever those bonds which are essential to social order! The weakness of human nature considered, it is not surprising that good men, particularly if misled by false zeal, should lose their temper in even a greater degree than St. Paul did; but that, in the hour of recollection, they should approve and vindicate such a spirit, may well excite a doubt whether they have indeed acquired the mind of Christ.

After Paul had made his defence, perceiving the council to be divided, and that the Pharisees were inclined to judge him favourably, he seized the critical moment, and appealed to them, saying, *Men and brethren, I am a pharisee, the son of a pharisee. Of the hope and resurrection of the dead I am called in question:* Thus, with equal truth and judgment, resting his cause on the resurrection of Jesus; while, with admirable address, he interested the pharisees in his behalf, by shewing the question in debate to be closely connected with the grand truths which they vindicated against the Sadducees. *For the Sadducees say, there is no resurrection, neither angel, nor spirit; but the pharisees confess both.* This appeal had the desired effect; for the *Scribes, which were of the pharisees part, arose and strove, saying, We find no evil in this man; but if an angel or spirit hath spoken to him, let us not fight against God.* A conflict so fierce and tumultuous now arose be-

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...l dignified respect; nor did any minister
...t but respectful application to his hearer,
... Agrippa. This noble defence, it may be
...ended itself to the understanding and con-
...present, since Agrippa was compelled to confess,
...*adest me to be a christian;* and both he and Festus
... that Paul had done *nothing worthy of death or bonds,*
...*e been set a liberty if he had not appealed to Cæsar.*

...ing after this occurrence, St. Paul, accompanied by
...mothy, and others, embarked for Italy, and the interest-
...rticulars of his voyage are narrated in the 27th and 28th
...e Acts. Without presuming that we can nicely scan the
derful scene of providence which is there displayed, it is ob-
s that St. Paul is the principal figure in the piece. To plant
barren rock of Malta with the immortal vine of christianity,
to give a loud and merciful call to Paul's numerous shipmates,
e evidently a part of the design of providence in exciting the
m which overtook him; and the whole was ordered so as to
very eye on the great apostle, and to prepare every heart to
ive his ministration with respect and gladness. To him the
ending tempest was first revealed, and as he predicted their
ger, so when the storm, raging in its fury, had sunk every
rt with sadness, and deprived them of all hopes of safety, he

was authorized to announce infallible deliverance, and to declare that his God had given *to him* the lives of all who sailed with him. He advises, exhorts, and comforts them, and appears as the angel of life watching over their preservation. From the conduct of St. Paul we may remark, how much superior to all natural and acquired courage is the magnanimity of the humble christian! Supported on either hand by divine goodness and power, he calmly resigns himself to the disposal of overruling wisdom, knowing, that *all things work together for good* to the man who fears and loves his God. While the soldier, statesman, merchant, artist, scholar, boast themselves as the defence, strength, and ornament of the land, how little do they reflect, that God's government of the world is of a moral nature, and its ultimate end to promote the greatest possible quantum of moral good; and how little do they suspect, that as the Roman crew owed their lives to the piety and prayers of Paul, so that unless *the Lord of hosts had left us a very small remnant*, who are followers of his faith, the country might, by this time, *have been as Sodom, and like unto Gomorrah.*

When they reached the shore, some by swimming, and others on pieces of the wreck, the islanders received them with much kindness, and kindled a fire for their refreshment. In this good work the active apostle was cheerfully assisting, when a viper came out of the *heat, and fastened on his hand. And when the barbarians saw the venemous beast hang on his hand, they said, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, and fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god.* From the narrative it is clear, that the apostle was bitten by the viper, though the poison had no power to injure him. Casual as the incident may appear, the christian will see in it the hand of God directing these kind barbarians to the man who could recompense their hospitality, by communicating to them the unsearchable riches of Christ; and though their first and second attempt to decypher the mystic characters of providence were unsuccessful and erroneous, yet in the apostle they found an interpreter, who enabled them to read the writing, and to understand its important meaning. During the three months Paul staid at Malta he wrought many miracles of healing, and preaching the gospel with success, as may be inferred from the treatment which he and his friends received; for St. Luke

says, *they honoured us with many honours, and when we departed, they loaded us with such things as were necessary.* Charity also hopes, that of the 276 souls, who owed their lives to Paul, some were found not deaf to wisdom's voice, nor disobedient to the heavenly calling.

Landing at Puteoli, Paul refreshed himself seven days with christian friends, whom he found there, and then proceeded on his journey. At the Appii Forum and Three Taverns, places fifty and thirty-three miles from Rome, he was met by a deputation of Roman christians, who went forth with as much pleasure and expectation to meet this illustrious prisoner, as ever did the myriads whom that proud city poured forth to grace the triumphs of her consuls and dictators. To all of them he was known by the elaborate epistle he had written to them two years before, and a few of them were his dearest friends. Such were Aquila and Priscilla, his old hosts at Corinth, and in whose house the Roman christians held their assemblies. Also his convert *Epinetus, the first fruits of Achaia, Mary, who bestowed much labour on him, his kinsman Herodian, and Adronica and Junia, his kinsmen and fellow-prisoners, who were of note among the apostles, and who were in Christ before him.* Some of these worthies, it may be presumed, were among the deputies, *and when Paul* saw them, he was comforted by the demonstration of their love, *thanked God,* and *took fresh courage.* Three days after his arrival at Rome he assembled the chief Jews, and when he found that they had neither *received letters from Judea concerning him nor any of the brethren who came from thence had spoken any harm of him,* at their request *he expounded to them, and testified the kindgdom of God, persuading them concerning Jesus out of the law of Moses and the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.* After having thus cleared his conscience towards the Jews, he turned his ministry to the Gentiles, and was two whole years in his own house, with a soldier to guard him; preaching *with all confidence, no man forbidding him,* and with such success, that he declares his imprisonment had *fallen out to the furtherance of the gospel.* For *many of the brethren,* animated by his exhortation and example, *were much more bold to speak the word without fear; his bonds for Christ were manifest in all the palace, and in all other places,* and there were now *saints* of Jesus even in the court of the profligate Nero.

As Paul had appealed to Cæsar, it is natural to think that he took his trial before him, and was acquitted; nevertheless some critics of reputation think that he was liberated without trial.

Nor is their opinion without colour. Paul's prosecution had been pending near five years; the troubles of Judea were increasing; no specific charge had ever been brought against him; the centurion, Julius, would make a favourable report; his being a citizen would be of some avail; Burhus, the prætorian prefect, was a just man; and Nero himself had not yet commenced persecutor. If all these circumstances be considered, it is very possible that Paul was liberated without trial, no one appearing to prosecute him.

The subsequent course of Paul's labours can be traced only by a careful comparison of such materials as may be collected from his epistles, and as this is already done by the learned author of the Annales Paulini, it is deemed expedient to be guided by his authority in memoirs, the professed object of which is to edify the pious, rather than to merit the approbation, of the learned. Departing from Rome, it is reasonable to think, that Paul preached the gospel in various parts of Italy; and in the year 64 he is supposed to have fulfilled his purpose of travelling into Spain, and to have made his progress through Crete, where Titus was left to settle the churches of that island. From thence, accompanied by Timothy, he sailed to Judea, visited Jerusalem a fifth time, then returned to the Lesser Asia, and visited the Colossians, whom he had never seen before; and leaving Timothy at Ephesus, after he had excommunicated Hymeneus and Philetus, he departed for Macedonia, where he spent some time with his beloved Philippians, and passed the winter of 65 at Nicapolis in Epirus. In the spring of 66 he again visited Achaia, and Corinth its capital, and then took his route through Troas and Miletus, where he left Trophimus dangerously ill. In 67, when the rage of Nero's persecution had spent itself at Rome, and the emperor was now in Greece, Paul returned to Rome, probably with a view to comfort and strengthen the brethren there, whose spirits were much dejected by the dreadful havoc with which the church had been wasted. But he does not appear to have been there long before he was apprehended at the command of Helius Cæsarianus, to whom Nero had delegated absolute power during his absence in Greece. The treatment he then found was harsh and severe. Instead of being a prisoner at large as before, he was committed to close confinement, and had no open intercourse with the church. Probably the flower of the flock were cut off, and those who remained were so dispirited, as rather to consult their own safety, than generously to share the shame and danger of his bonds, as at his first visit. This St. Paul intimates pretty

clearly, in his second epistle to Timothy. *At my first answer no man stood with me, but all men forsook me. I pray God, it may not be laid to their charge.* The same may also be inferred from his prayer for Onesiphorus, *who oft refreshed him, and was not ashamed of his chain; but when he was at Rome sought him out diligently, and found him.* That there should be so much difficulty as he here intimates, in finding out a man of his eminence, can only be accounted for from the unhappy state of the Roman church, where terror reigned, and produced general concealment. But notwithstanding he was deserted by his fearful brethren, *yet the Lord stood with him, and he was delivered out of the mouth of the lion.* This deliverance, however, he was sensible was only temporary, and that *the hour of his departure was at hand.* The sacrifice of his blood he had long expected, and ardently desired, to pay; and now he was prepared to complete it with all gladness. Looking back on his christian course, he is refreshed by the testimony of a good conscience. *I have fought a good fight, I have kept the faith;* and looking forward, he rejoices in certain hope *of the crown of righteousness.* But while in the body, with calm undiscouraged zeal, his cares are those of an apostle. By means of Luke, the beloved physician, and the faithful companion of his travels, who was with him, he appears still to have superintended the concerns of the Roman church, and we find him summoning to his assistance his son Timothy, and requesting him to bring Mark with him, whom, notwithstanding his former cowardice, he deemed worthy of standing in this honourable post. Whether he lived to embrace Timothy and Mark is uncertain; but having now finished his course, in the last year of Nero, and the 68th of Christ, and on the 22d of February, as Clemens Romanus testifies, he changed mortality for life, and was crowned with martyrdom by decapitation. His death was such as became his life. The theatre selected for his suffering was the grandest which could be chosen; and we may be confident that the peculiar grace which had so eminently distinguished his life, would decorate its closing scene with every circumstance which could give interest to his dying testimony, and render it impressive and useful to the church, and to the world.

[*To be concluded in our next.*]

REVIEW.

A Sermon preached before the General Assembly of the Presbyterian church in the United States of America, by appointment of their Standing Committee of Missions, May 19, 1806. *Published at their request. By Eliphalet Nott, D. D. President of Union College in the state of New-York.*

[*Continued from page* 287.]

THE concluding part of this sermon has much force.

"And can it be that the tender mercies of such an auditory are exhausted? Have you, then, nothing more to lend to Jesus Christ: have you no longer any alms to bestow on your suffering brethren, and shall I tell them you have not; shall I recall the missionaries you have sent them, and extinguish the hopes with which your former charities have inspired them? Shall I pronounce on the savages their doom, shall I say to the pagan, just emerging from the gloom of nature, and directing his steps toward the hill of life, GO BACK INTO YOUR FOREST, COVER AGAIN YOUR ALTAR WITH VICTIMS, MUTTER YOUR NIGHTLY ORISONS TO THE STARS, AND BE SATISFIED WITH THE VAIN HOPE OF THE COUNTRY BEYOND THE HILLS? Are these the sentiments of christians—christians, whose hearts have been softened by redeeming love, whose immortal hopes rest on sovereign mercy, and whose unceasing song, through eternal ages will be, grace, rich grace? I was going to add, but the presence of that august personage, whose glory fills the place of our devotions, awes me. Open your eyes christians, and behold God-Emanuel in this assembly. Redeemer of our souls, who inhabitest eternity, and dwellest in the high and holy place, wherefore art thou present in this temple, made with hands? "I am present that I may witness the strength of the affection which my redeemed bear me; that I may in person record their charities, in that book of life, where their names already are recorded; charities, which I will publish to the universe at judgment, and reward, through eternity, in heaven."

Excellent as this discourse is, yet, like all the works of man, it has its imperfections. The sun has its spots. The eagle does not always soar. Whether we view it as a composition or as a sermon, we perceive in it blemishes.

Were we to be so minute as to remark upon the use of words, we might point out several improprieties. "*Enjoying the joys*," (p. 32) is an infelicity of speech. "*Sink* to nothing and be anni-

ilated," is tautology. The words "*repetition of*," (p. 17) are nnecessary and improper; for the author speaks of the idea xpressed, not by the repetition of the figure, but by the figure elf. Leave out those two words, and you make the sentence orrect. "*And partakers we shall be if we truly aspire to it* (p. 27); *and these missionaries will be the channels of your kindness*," (p. 27) re both superfluous, and injure the sentences to which they are ttached.

"*Motives are now unnecessary; a sense of that divinity which overshadows us, melts every heart to love, and swells every breast with mercy* (p. 38): what shall we say of this sentence? Shall we all it rhetorical? Such liberty of speech it will be difficult to justify. The sentence is unnecessary, and rather weakens than strengthens the paragraph.

Viewed as a sermon, we perceive imperfections in this discourse. The author has been unhappy in the choice of his text, which by no means embraces the topics discussed, and is also an incomplete sentence. In sermonizing it is a good rule, that the text should be a complete sentence, and comprise all the topics on which the preacher speaks. This rule has been violated by our author. Probably he experienced a difficulty in selecting a text; and, unable to find one that would comprehend those particulars which he judged proper to make the component part of a sermon for the particular occasion in view, he determined to choose this text as a motto, agreeably to the practice of some good writers. We regret that the petition, "Thy kingdom come" occurred not to his thoughts. This text would have suited his purpose, and have afforded him a fair opportunity to discuss each topic in his sermon.

We are inclined to believe, that had the application of the discourse been contracted, it would have produced greater effect when delivered. Cheerfully, however, we acknowledge, in justice to the author's talents, that it is so excellent and impressive as it stands, that had the parts we refer to been omitted, we should have lost a proportionable gratification *in the perusal.*

We are constrained to differ from our author in one point of doctrine. With respect to the Redeemer's reign on earth, he argues in favour of an opinion which we think cannot be supported by revelation. It is, that the thousand years of which prophecy speaks as the period of the greatest prosperity to the church, and which is usually denominated the millenial age, must be reckoned as intending a thousand years of days, each of which days must be considered as a year; so that the millenium, according to this

computation, will, in fact, continue through the very extended space of three hundred and sixty-five thousand years. If we mistake not, holy scripture affords no example of such a mode of interpretation, unless it be in the very instance in question: and to say that this is the true interpretation in the instance questioned, without being able to cite a parallel, seems to us to be begging the whole question. Nor do the arguments which our author endeavours to derive collaterally from the quotations he makes, and the positions he lays down, at all convince us that his statement is correct. On such a subject, a subject which relates to the plans of a sovereign God, and which may appear to us defective only because we perceive but a part of them, we believe that nothing but clear scripture warrant, should be the ground of our conclusions.

On the whole, the discourse before us must, we think, be considered as exhibiting a specimen of truly evangelical thought and eloquent address, but yet, when critically considered, defective as a discourse founded on the text which the author selected, and its excellence somewhat abated by a few occasional blemishes.

RELIGIOUS AND MORAL DISCUSSIONS.

The question, *Whether a man may lawfully marry his brother's widow, or wife's sister*, has been frequently referred to the consideration of the synod of New-York and Philadelphia, and to the general assembly of the presbyterian church. Much time has been spent in discussing it, and frequent decisions have been made about it; yet the case still recurs, and there are few meetings, without some reference of that kind brought forward. This circumstance is remarkable, and deserves attention. It may be owing, in some measure, to the different decisions, which have been made; but principally, I apprehend, to a common persuasion, in the minds of christians, that the law, in Lev. xviii. forbidding such connexions, is obligatory on all men.

This appears to have been the persuasion of the christian church, in almost all its branches, since the beginning, until, of late, some have been disposed to reject the authority of that law; and while this persuasion remains in the minds of christians, it will be in vain to expect to silence the question, by public decision or authority. It will still remain a troublesome case of conscience, demanding a serious and scriptural resolution.

The resolution of the case will depend on the views which we ought to have of the law above mentioned, viz. whether we should consider it, as of a *moral* nature, and binding on all men; or merely *ceremonial*, and binding only on the Jews.

In support of its general obligation, the following observations are suggested.

I. The law itself, from its general complexion, appears to carry in it sufficient evidence of this. It was given by divine authority, and stands in the sacred record, making one entire section by itself. It relates to one subject, of a general nature and of great importance; viz. the right direction and government of those propensities, which God has implanted in human nature. It contains several precepts, which are indisputably of a moral nature. Nothing appears, in the whole section, which can be said to be merely ceremonial, or so adapted to the Jewish *peculiarity*, as to confine it to that nation only. And, as if on purpose to guard against its being accounted merely ceremonial, the violations of it are called "*abominations, and abominable customs; the doings of the land of Egypt, and of the land of Canaan;*" for which they were punished, v. 3, 26, 27. Yet every one knows that *ceremonial* abominations, were not applicable to the Egyptians and Canaanites.

This being the character which is given by God himself to the breaches of this law by nations who never were subjected to any ceremonial usages, and which, (from v. 27.) may be considered as having a respect to all the precepts in the same section, is sufficient to shew that the law is not to be regarded as merely ceremonial. And notwithstanding it was delivered to the Jews, incorporated with their other laws, and made subservient to their constitution; yet this will not be sufficient to disprove its general obligation, when we consider,

1. That to them were committed the oracles of God; those scriptures, of which it is said, that they "are divinely inspired, and profitable for doctrine; for reproof; for correction; for instruction in righteousness." It may be a familiar way with some, to call the scriptures of the old testament, *Jewish scriptures*, and to consider them as no way obligatory on christians; but this notion ought to be utterly rejected. God chose and separated that people, not with a partial respect to themselves, but to be the repositories of light and instruction for the benefit of the world. That this law therefore is found among those early revelations, is not an argument against, but rather in favour of its general obligation; and especially, if it is found to contain nothing which

can restrict it peculiarly to the national and typical condition of the Jews.

2. The moral law, or that summary of it which we have in the decalogue, (Exod. xx.) was given, in like manner, to the Jews, incorporated with their other laws, and adapted to their form of government; yet this does not impair its universal obligation. We ought not to think that any system of regulations would be given by God for the government and duty of men, in any condition whatsoever, but what should contain the moral law.

3. This law of kindred does not appear to be so connected with any of the peculiar regulations of the Jews, as to impair its general obligation. Besides the laws which related to their typical character, there were other ordinances, designed to preserve them as a distinct people from the rest of the world, and which related to the distinction of tribes and families; the preservation of genealogies, and inheritances; and the rights of redemption, &c. but none of these are contained in this law: so far from this, other laws were provided for these purposes, one of which (viz. that a man should marry the widow of his brother, who had died without issue) appears to be in direct opposition to one of the precepts of this law. Whatever favourable aspect the general *law of kin* might have upon the Jewish constitution, which rendered it fit, that it should be revealed to them, and through them to the rest of the world, as other parts of the moral law were; yet, it does not appear that any of these objects or peculiarities mentioned, could be accomplished by this law; or that any one precept in it had a special reference to them; nay, instead of this, it might be reasonably thought that some of them might have been more effectually promoted, not by prohibiting, but by allowing marriages, in their own families, as well as in their own tribes. And therefore it may be a reasonable presumption, that one special use of this law, with respect to them, was, to guard against their taking encouragement to such liberties, from those peculiar regulations.

II. The subjects of the law are of a *general nature;* belonging, equally, to all men; viz. *Marriage; kindred; the right use and direction of those propensities which God has implanted in human nature.*

These subjects are of great importance. Express laws about them appear to be necessary; and, from the goodness of God, such might be reasonably expected. Moral duty is agreeable to reason, and the obligation may commonly be observed by intelligent and attentive minds; yet special revelation was necessary,

to teach and enforce it, with sufficient authority, on mankind. Accordingly our wise and good lawgiver has not left us to search after the knowledge of our duty, by reasoning and inquiry; but, by express precept, or fair and easy consequence, has instructed us in every thing, which relates to our government and happiness. The main subject of this law, with which the present case is concerned, is *marriage* and *kindred*. It is of this the law treats, in the first place; for it would be unreasonable to understand the sixth verse, as meaning any other kind of approach, but marriage. About this connexion, some instructions are given, in other parts of the word of God. Adam seems to have had a special revelation about it, which led him, when Eve was presented to him, to declare the law of marriage, and the relations and duties it should create, though he had yet no knowledge of them by experience. As this was a very important institution, from whence our various relations and duties should arise; as it was a law eminently conducive to the orderly continuance and happiness of the human race; and distinguishing man from other animals, which were to be propagated in the same way, by natural generation; and as it was upon a subject, wherein beyond all others, man, undirected and unrestrained, would be disposed to go wrong, and to imitate the brutes; so it is reasonable to conclude, that the wisdom and goodness of God, would not leave us destitute of express and necessary directions upon what related to that subject.

Particularly, with respect to the law of *kindred;* we think, that an express law was necessary, to ascertain the degrees in which it may be lawful, or unlawful to marry. Such a law was necessary, 1. To promote uniformity among men, in that matter, and to prevent *confusion*. It is observable that this is one design of the law under consideration. The violation of it is called *confusion*, ch. xx. 12. which may signify some derangement of that order of relations and duties, which God has established for the good of mankind; or something injurious to the health and vigour of the human constitution. What the consequences of this confusion might be, in any of these respects, we may not clearly see; but we may justly conclude, that the wisdom of God, who does nothing in vain, must know, that it would have some bad effect, with respect to the well-being of the human race; otherwise he would not have given a law to prevent it. Every law of God must be adapted to some good end, though we, who have to judge by our imperfect notions of the fitness of things, or partial experience, may not be able, in some cases, to discover it. H. de St. Pierre observes, " The majestic obscurity of the laws of nature results

from the multiplicity of her resources, and the profundity of our ignorance. The law of adaptation is the source of all our discoveries and the foundation of all our reasonings, and regulates our ideas of what is beyond our examination. We are ignorant, that there are men in the planets, but we are assured there must be eyes there, for there is light. This law awakens a sense of justice, and informs of a future world. It is an invincible proof of a God, for such infinite adaptations could never be the effect of limited wisdom." But if there is such obscurity in the laws of nature, though steady and uniform; and the great law of adaptation, or the fitnesses of things, often leaves us in the dark about them; it may be expected to be still more so in some of these laws which are to govern free agents, whose perversity and various habits are sufficient to interrupt the operation of any laws, however useful they may be to promote good order among men, or the health and strength of the human constitution. When we have divine direction, that should be our rule.

2. It will be allowed that there is such a crime as incest, and that, in some degrees, marriage would be unlawful; as in that of parents and children; brethren and sisters; which would evidently confound relations, and disturb their correspondent duties: But as kindred extends beyond these relations; the question will be, what shall determine the lawful boundary? If there is no express law, it must be left to capricious fancy, to affection or passion, or to the imperfect sense of moral obligation, which the reason of every man and woman may suggest. A principle, weak and variable, and without authority, even in the plainest cases; and much more incapable to decide, in cases where the shades of moral good and evil are not so distinctly marked.

3. The wisdom of God has appointed, that mankind should subsist, in families and relationships (in the scriptures, called *kindred* or *kin*, v. 6. and elsewhere). And it is evident, that this constitution of things greatly contributes to the good order, the education, government, improvement and happiness of men. From these relations certain obligations and duties arise, which ought to be distinctly felt and discharged. Many of these duties are inculcated in the word of God, and the neglect or violation of them is accounted an evidence of a depraved mind. It would therefore be improper, that this order of things should be disturbed, or any of these duties superceded, by confounding those relations, at least in some degrees. This renders it necessary that such degrees should be determined by adequate authority. But we know not any such authority, but God; nor any express law, except this, given by him on that subject.

3. The reference which this law has to the original law of marriage, and its evident connexion with it, points out its obligation, as resting on the same foundation; and that as the one is, so must the other be, of a general nature, relating to, and binding on all. It appears to be evidently founded upon, and explanatory of that original law. The law of marriage was declared by Adam, Gen. ii. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall *be one flesh*." The last words are, in the original, *lebasar ehad;* literally rendered, from our Saviour's words, by St. Matthew (xix. 5.) εἰς σάρκα μίαν, (and also in Eph. v. 31.) i. e. they shall be *in*, or come *into one flesh*. Now, what the real meaning and effect of this is, does not appear from that law. This explains it, as meaning *kin*, and shows the effect which it is to have, with respect to others. The word *basar* is the proper term for *flesh* (animal flesh), but it is used also to signify *kindred*, which is the meaning here; and and when Judah says of Joseph, Gen. xxxvii. 27, "*he is our brother, our flesh*." *Ahinu besarenu*. The same words are used, Neh. v. 5. when the poor Israelites complained of the extortion of their rich brethren, they say, *our flesh is the flesh of our brethren*, i. e. our kindred is the same, with our brethren, who spoil us, and therefore they should forbear to make us slaves.

Another word *(shĕĕr)* is used here, which is synonymous with the former, but more commonly signifies kin (cognatus, propinquus). And it is observable, that in the sixth verse, which contains the substance of the law, upon that subject, both words are used, *shĕĕr besaro*, literally *the flesh of his flesh;* to signify, *his near of kin*, or nearest kin. In the 12th, 13th and 17th verses, it is plainly seen that this is the meaning, and that it is to be applied equally to the kin, by affinity, as by consanguinity. This law makes no difference; the shĕĕr besaro, (his near of kin,) applies to the one equally with the other. It may be further observed, that the two synonymous words, used in the sixth verse, amount to a reduplication, which, according to the Hebrew idiom, will signify a special nearness, or *nearest kin;* the meaning and extent of which are to be explained by the particulars of the following precepts. Hence it may be observed,

1. That it appears to be the design of God, the lawgiver, that the law of marriage shall constitute, in the married pair, *one individual and distinct kin;* and that it establishes the rule, that a man and his wife are, by virtue of that union, each equally related to each other's kin, as if they were so by blood. They are to be considered as *one*.

from ... hereby constituted, is to be of determinate ... extent, as to its influence; comprehending, be... ascending and descending line, the first, or near... on either side;* and it is to be unconfounded ... kins, of the same kind arising within itself. Thus, ... kindred of the human race, all being of the ... blood; this law is to constitute subordinate kins, ... which shall be, as an individual self, peculiarly in... concerned for the prosperity of all its parts; and by ... of things it is effected that the great ends of edu... government are carried on by authorities of reasonable ... supported by the supreme authority of God, and also un... influence of a special affection and attachment impressed ... correspondent to the relation; and, consequently, the ... order and happiness of the human race, will be more ef... promoted.

To prevent inordinate selfishness, and extend relationship ... affection, this law requires, that the parties, who are thus to ... or to constitute one kin, are not to be already of the *same*, ... *different kins*; so that every new kin shall be a bond or nex... between other kins; contributing to a more general benevo... and operating, in a certain degree, against that disper... of affection, which is the native consequence of a *confusion* ... kindred, as well as tending to the extension of the human ...

Now, as this is a law given by divine authority; as it appears ... not of a ceremonial cast, but of a general nature, and con... to great and benevolent purposes; as it recognises, and is ... upon the original law of marriage, and illustrates that ... particularly upon the subject and extent of *kin*, created by it; ... as to give it effect, the Author of nature has accompanied it ... an endearing affection and attachment peculiar to the rela...; may we not justly conclude, that it is of a moral nature and ... on all?

Some objections have been made to this view of the subject, ... it may be necessary to consider.

[*To be continued.*]

* The first degree includes only brethren and sisters, uncles and ..., nephews and nieces. It is commonly called the third degree, when ... count up to the prepositus, and then collaterally.

COMMUNICATION.

MR. EDITOR,

I HAVE shared in the pleasure which the perusal of Dr. Nott's evangelical and eloquent missionary sermon, has given to its readers. But much as I applaud it, there are in it some sentiments in which I cannot agree with the ingenious author. If the following discussions, occasioned by a perusal of that sermon, will contribute to gratify the readers of your magazine, you will please to insert them.

"In the estimation of heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions" (p. 27).

This sentiment, however commonly entertained, I think incorrect. As I apprehend that it has an unfriendly influence, and damps that ardent desire to be useful, which every christian should cherish, I wish to be indulged with a few observations, to show that it is untenable and unscriptural. I admit, that no pious labours, however unsuccessful, will go unrewarded, that our reward hereafter will not be regulated wholly by the success that may attend our exertions, and that the sincerity, strength and constancy of them will be taken into consideration, and form a principal part of the rule in judgment. But I cannot believe that our success will be overlooked. I believe that scripture teaches us that happiness and glory hereafter will be distributed in exact proportion to our services and the good we accomplish in this life; and that of two men endowed with equal talents, and equally faithful in employing them, that man will sit highest in the kingdom of heaven, who, by the blessing of God, is honoured to be the instrument of doing most good to his fellow christians and fellow men. What saith the scripture? That we shall be judged according to our works, and that our works shall follow us. Here is the rule. To apply it rightly we must ascertain the meaning of the term *works*. Are we to understand by it, merely the sincerity, strength and constancy of our exertions in serving God? or does it include likewise the beneficial effects attending them? Certainly the latter. How will the guilt of Jeroboam, king of Israel, be determined? Merely by the wickedness of his heart and his attempts to do evil? No; in addition to this, will be considered the mischievous and dreadful effects of his impious actions, through many ages. Thus will his guilt be ascertained, and his punishment determined. And will the apostle Paul be rewarded merely according to the ardour of his love to

Christ, the fervency of his zeal for his cause, and the greatness and constancy of his efforts? Will not the success of his labours be taken into view? Will not every soul, converted by his preaching, augment his reward, and be a jewel in his crown? "Let him know," saith St. James, "that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." "They that be righteous," cries the prophet, "shall shine as the brightness of the firmament, and they that turn many to righteousness, *as the stars forever and ever.*"

Anticipate the last day. Behold two christian ministers appearing for trial. Both, it appears, were, while on earth, entrusted with equal talents, and were equally faithful in their master's service; but it pleased God to make the one an instrument for the conversion of many souls, and to withhold his blessing from the labours of the other. Now, agreeably to the opinion of those who hold the sentiment which we controvert, the former is entitled to a reward at least equal to that of the latter, because he laboured as faithfully. But will he receive no more? What! when he shall hear the many souls converted by his instrumentality, declaring in the presence of him who sitteth on the throne, "To this man, under God, were we indebted for 'the crown of life which glitters on our heads, and for the palm of victory which blossoms in our hands;" what! will he feel no higher emotions of delight than his brother, who hears only a solitary voice applauding him? Every soul converted will augment the blessedness and brighten the glory of him who is the happy instrument of turning it to God. I wish to establish my opinion, because I think it is founded in truth, and that it has a better influence than that which I oppose. It admits that unsuccessful efforts will receive a proportionable reward, and therefore cannot be supposed to operate as a discouragement to those who have to complain, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But it will also serve to regulate our exertions and labours. It will make us solicitous to engage in such as promise to be attended with the most good to others, and dispose us to pray fervently that our efforts may be crowned with a blessing, and that we may become instrumental in turning many to righteousness.

Dr. Nott's ideas of the duration of what is usually denominated the millenial state of the church, appear to me incorrect. Allow me to oppose what he has advanced, by giving what I take to be a scriptural representation of the reign of Jesus Christ.

The reign of Jesus Christ on earth is nearly coeval with its foundations. The moment our first parents believed, he began his

reign in his church, which was then first erected in this world, and has continued it through every dispensation, patriarchal, mosaical, and christian, till the present day, and will continue to reign till all his enemies shall be made his footstool. His kingdom, hitherto confined, shall extend and extend, until all the kingdoms on earth shall be subject to his government. Thus universal, it will last 1000 years. At the expiration of this period, an amazing and general defection will take place, and Satan make a grand effort to re-establish his power over mankind. But immediately will Jesus Christ come to rescue the faithful, to overthrow his enemies, and to judge the world.

This important transaction finished, the earth will be burnt up. But from its ashes will Jesus Christ raise it, and make it more glorious than ever; and give it to his saints as an eternal inheritance. This I think is clearly taught by St. Peter, who says, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." I am aware that these words are by many considered as being figurative. But the literal sense, I conceive, agrees best with the context, and with other parts of scripture. The word of God no where teaches us to believe that the earth will be annihilated. Fire will destroy its present frame, but not its existence. Why then may we not believe that from its ashes it will be re-edified? It was formerly restored after having been overwhelmed with a deluge. What reason can be assigned for an abrupt departure from a literal to a figurative sense, in the use of the same words, by the apostle in the chapter where the text just quoted is found? We admit the literal sense in the verses preceding, and believe that the heavens and the earth shall be dissolved in flames. Why, then, should we not admit the literal sense in this text, and believe that the same heavens and earth shall be recovered from the devouring element, and become new and more glorious?

Having re-edified the earth, Jesus Christ will reign on it with his saints forever and ever. Now, his reign will commence in the plenitude of its glory. His enemies destroyed, every vestige of Satan's empire on earth swept away, his elect gathered into the kingdom of his Father, wicked men and fallen spirits confined in hell, he shall sit a conqueror on his throne, and agreeably to prophecy,† reign over the house of Jacob, literally, forever. The present form of his kingdom will be changed, but of his kingdom itself there shall be no end.†

The righteous will possess the earth. But it does not follow that they will constantly dwell in it, and be confined to it. I pre-

† Luke i. 33.

sume that heaven will be the place of their stated residence, and that they will probably make the tour of the universe, to explore all the wonderful works of God. The earth, however, will be given to them for some special purpose. Who can tell what delightful sensations will thrill through their hearts whenever they shall revisit this their former abode, the scene of all their trials, and the theatre of redeeming love? And will it not redound much to the honour of Jesus Christ, thus completely and forever to rescue this world out of the hands of Satan and wicked men, and to give it as an eternal possession to the righteous?

Such I conceive to be the plan of Christ's kingdom as represented in scripture. And surely it will effectually secure his honour. The reign of Satan is momentary compared with the eternal reign of Jesus Christ. We need not, then, give to the thousand years of which prophecy speaks, a construction for which the scriptures afford no precedent. They do indeed put a day for a year; but never put a year for 365 years. The interpretation, therefore, of Dr. Nott is, I think unwarranted and conjectural.

I think, that Dr. Nott has mistaken the idea intended to be conveyed by the similitude used in the several similar passages quoted in page 285. The idea that I take from it is this, that as a garment after having been worn out is thrown aside, so the heavens and earth, after having fulfilled their purposes, shall be dissolved, burnt up, and changed. Were it true, that the sun is burning out his splendours, and the earth decaying, agreeably to Dr. Nott's idea, what a miserable, dark, gloomy abode would this world be, long before the expiration of that vast period of which he speaks? For if less than 6000 years have made such great alterations, what immense alterations would be produced before those ages heaped on ages expired? Long, long before the expiration of that extended period, would this earth become unfit to be an abode for the saints, and a theatre on which Jesus Christ may display the glory of his reign, his special love to mankind, and his triumph over Satan. What! shall Satan hold his dominion while the sun shines in its brightest splendour, and the earth retains its vigour and beauty; and Jesus Christ hold his, when the sun has lost its glory, and the earth is worn out with age, decayed, and unfit for use?

I think it probable, that God is preparing the world for its final conflagration. Those internal fires which have for ages been consuming its bowels, will one day burst forth, and, inwrapping its whole frame in one universal flame, will reduce it to ashes.

Still, I believe that, during the glorious reign of Jesus Christ, in the last days, on the earth, this system will assume a corresponding aspect, and nature put on the appearance of youth. Earthquakes will not then convulse the globe; famine and pestilence will not depopulate cities and countries: these scourges in the hand of a righteous God to punish the crimes of nations, will not then be needed. Mankind, remarkable for their piety as they are now for their wickedness, will see their heavenly parent manifesting his approbation and delight in all his ways. The seasons coming in regular order; temperate and salubrious atmospheres; the heavens never wrapt in angry and destructive storms; the rain descending in seasonable and copious showers; the burning rays of the sun tempered; the fields clothed with herbs, and grass and grain; the flocks sporting on the hills; the wilderness blossoming as the rose, and deserts converted into fruitful fields: this earth, the abode of man, will assume an appearance which it never had since the fall, and be arrayed with a glory resembling that in which it shone when it came fresh from the creator's hand. Such changes appear highly probable, when we consider the universal prevalence of piety, the immense population, and the great extent of human life, which, we are assured in prophecy, will take place in the latter days.

I conclude my discussions, involuntarily thus extended, with a remark upon a sentiment advanced by philosophers, and adopted by Dr. Nott. Having discovered, that the planets converge, they have inferred that the solar system will, in some future period, rush into confusion and ruin. This conclusion I conceive to be unphilosophical. It may do as an embellishment in a poem; but it suits not the sober reasoning of a philosophical essay. It looks like a mighty superstructure raised upon the sand. What! bebecause the planets converge, must we conclude that their inhabitants have fallen into sin, and that, on this account, they and their abodes will be destroyed? Dreadful conclusion!

The earth, we know, approaches the sun for six months in the year, till it arrives at its nearest point of approximation; and then recedes for six months, till it reaches its greatest distance, after which it again returns. Now, why may we not suppose that a law similar to that which governs the revolutions of the earth around the sun, regulates the movements of the planets in relation to the general system; and that, in consequence of it, they converge, during a certain period, and then during an equal period diverge? Revelation no where teaches us that the solar system shall be destroyed. It does indeed teach, that this earth

shall be wrapt in flames. But shall we hence infer the ruin of the other planets, together with that of the sun and moon? I cherish the idea that this world alone has dared to rise in rebellion against God; and why should we admit the supposition, that the other planets, the abodes of innocent beings, will share in the destruction of this earth intended as a punishment of its rebellious inhabitants? Cannot this planet be consigned to the flames without doing injury to the system of which it forms a part? May it not occupy its place, maintain its influence, and perform its revolutions around the sun, while it trembles to its centre and blazes from every part, as well as when partial earthquakes shake it, and Vesuvius or Ætna throws forth liquid rocks and a fiery stream? Or if, while suffering the vengeance of God, it must flee before his face, and wander like a comet through the heavens, cannot he who rides in the whirlwind, direct its course, and uphold the system in order, till he restore the earth to its place, purged by his flames and renewed by his power?

OBSERVATIONS ON THE SAVIOUR'S APPEARANCE IN THE WORLD, IN THE STATE OF INFANCY.

In the great mystery of godliness, God manifest in the flesh, perhaps there is no circumstance more striking, than the *Antient of days* manifested the *babe of Bethlehem*. In looking for the reasons why the Saviour must be born, we must inquire with sobriety, and decide with modesty. And perhaps nothing more ought to be attempted on such a subject, than to show that there is an admirable propriety and beauty in the divine appointment, which we know has actually taken place.

Early after the fall, God threatened the serpent, that his head should be bruised by the *seed of the woman*. And Isaiah thus delivers his prophecy concerning the advent of the Messiah: "Unto us a child is born." In another place, "Behold a virgin shall conceive and bear a son." These prophecies being specific, must have a precise fulfilment. Christ's body must have been formed of the dust, as Adam's was, and he been a true and proper man. He might have been formed as Eve from a part of the human body; in which case he would have been flesh and blood. But as in either of these cases the scripture would not have been fulfilled, so neither in the first would the Saviour have been the woman's seed, nor one of that race for whom he appeared as a surety. We are not to suppose that the appointment of *the woman's seed*

to bruise the serpent's head, was arbitrary, and simply soverign. Perhaps there may hereafter appear more wisdom and beauty than we now see, in making the same channel that had brought death into the world, convey the life of the world also. Perhaps it was not possible for Christ to have suffered, unless he had partaken of flesh and blood in its lapsed state. If he had been made as Adam, innocent and free from the curse, it does not readily appear how he could have suffered. In order then that he might suffer for our salvation, he must take upon him flesh and blood, and not only so, but flesh and blood which by the fall of man had received a capacity for grief and sorrow. The scriptures evidently favour this idea. "Forasmuch then as the children are partakers of flesh and blood, (i. e. of pains and griefs,) he also himself likewise took *part* of the same." &c. Heb. ii. 14—18. Nor can we well discover how on any other plan, he could have brought the human race sufficiently near himself, to have imparted the benefits of his obedience and death. But when he became the seed of the woman, he took a nature on him at once innocent and possible, and established such a close union with the human race, as made it possible to transfuse his merits through the past and coming generations.

Christ was also born, and passed through a state of childhood, that he might obey the law *in every point*, and so bring in a perfect and universal righteousness. From the whole tenor of scripture it is evident, that obedience in behalf of sinners was necessary for their salvation. "Though he were a son, yet learned he obedience, and being made perfect, he became the author of eternal salvation." If we form our opinion, of the nature of that obedience which Christ performed, from scripture declaration, from the nature of the divine law, and from the various relations which Jesus sustained while among men, we shall have good reason to believe that his obedience was unusual in *kind* as well as degree. To perform such an obedience would require him to pass through all the grades of life from infancy onward. The scriptures seem absolutely to require that obedience should be paid in kind. "Cursed is every one that continueth not in all things written in the book of the law." Nor is this less reasonable than it is certain. No one duty could be omitted more than another, the smallest being as sacred as the greatest. The law in all its requirements being equally reasonable and immutable, could pass nothing by. And when we notice the great variety of relations which Christ sustained, as a child, a friend, a protector and so a parent, a neighbour and a citizen, and that he thus virtually fulfilled all the duties

of life, of every kind, we discover a most weighty reason why he made his appearance in the world a son and an infant of days. The apostle very clearly intimates that this was one reason why Christ was born. "But when the fulness of time was come, God sent forth his son, *made of a woman, made under the law*, that he might redeem that were under the law." For this end was he born, that as he passed on he might fulfil every duty, from the first sensibilities of the filial obligation, to the full grown obedience of the man and neighbour. In so doing, he so sanctified the several stages of life, that from every point thereof there might be opened a door of admission into heaven. But it was further requisite that he should be born; that he might bear the whole curse that was due to sin. The curse pronounced for sin was wide, and, as to its objects, universal: and being once pronounced, became irrevocable. Now Jesus came to be made a curse for us. And although the curse which he endured was principally, and most severely felt when he hung upon the tree, yet it was not the less felt in its various degrees, in the different periods of his mortal life. The weariness, and griefs, and all the ills of life he felt. Among other things he took upon him the weakness and the pains of infancy. There is doubtless a degree of weakness which in paradise would have been attached to infancy. But far less extensive than at present. It is evident that by the fall a great change took place on the mother in parturition. "In sorrow shalt thou bring forth thy children." And it is fairly presumable that a proportionate change passed on her infant seed. To this, being a part of the curse, the Saviour must submit. He must not only drink the dregs of the cup of wrath; but also all the bitter ingredients which sin had mingled in the cup of life. And to this end Jesus passed through life, feeling all its natural evils, bearing our burdens, carrying our sorrows, and as he passed along, taking away the sins and curse of man. He was an infant, endured the *particular* curse that was due to that period of human life, and so sanctified the infantile state, that a way was opened up for them to come to eternal happiness.

PROPOSITION RESPECTING MISSIONARY SERMONS.

Mr. Editor,

The object of the missionary society is highly important; and to every christian believer it is, at least it ought to be, most highly interesting. Under this impression, as well as with a

view to my own private entertainment and edification, I have not failed to be a hearer of every missionary discourse, which, since its first appointment, has been delivered in this city. The last, by the Rev. Dr. Nott, and on which some very just observations were made in your last number, I heard, I can truly say, with singular pleasure. It was, in my opinion, a very distinguished specimen of christian eloquence. There is, however, one remark, which I cannot help making in the way of disapprobation; not indeed in reference to that discourse only, but to all the discourses, which have been addressed to us on the like occasion.

It is well known, I believe, that the most extensive and most important field of missionary labour, is in the frontier regions of the United States, and in several interior departments, which for more than a century past, have been occupied either by native Americans, or by emigrants from other civilized christian countries. Of these latter, the inhabitants, from a concurrence of causes which need not here be detailed, have been, for a series of years, to a very great degree, if not entirely, destitute of the means of religion, and particularly of the advantages of public worship and instruction. Though bordering so much more nearly on the populous and most improved districts of our country, they are, nevertheless, in a religious view, in no wise more advantageously circumstanced than the former. And such, and so interesting in this view, is the predicament of both, that I cannot but think it ought, in every such appointed address to the christian public, to be a subject of the most pointed and diffusive description.

The design of these discourses, if my apprehensions are right, is, partly to inform the minds and enlarge the conceptions of our fellow-christians, on the nature, the tendency, and proper operation of the christian spirit; and partly to convince them of, and persuade them to, the duty of liberal contribution for the encouragement and support of missionary labours amongst their brethren, who otherwise are wholly, or in a great measure, deprived of the ordinances and benefits of christianity, which they, through the grace of heaven, so abundantly enjoy. In this contribution, the main question is not, whether those our brethren are of native or foreign extraction; whether they are of this or that religious denomination; or whether they are savages of the wilderness, of no christian denomination at all. To minds possessing truly christian benevolence, the principal consideration is, whether they are creatures of the human species; endowed with rational and immortal souls; whom the Saviour of the world gave

his life to redeem; and who are to be happy or miserable in a future state of existence. Nevertheless, there is a certain distinction, which, I conceive, ought to be made. I do not mean such distinction, as shall affect the question simply considered, whether we shall contribute or not? but such as shall determine the amount of the contribution respectively; that is, how much we shall give to the support of the gospel amongst our brethren on the frontier, and other destitute settlements? and how much for christianizing the aboriginal natives of the American continent?

On the question so stated, I apprehend, a considerable difference is to be made in our judgment of the immediate and interesting exigency of the respective cases, and of the immediate urgency and force of the respective calls of obligation; and, of course, in our ideas of the amount of contribution respectively incumbent or proper.

It is doubtless highly incumbent on every christian, whom providence has favoured with the power, to lend his pecuniary aid for the spiritual benefit of his distant, savage neighbours of the continent, and for the consequent melioration of their present miserable habits. But is it not yet more highly incumbent upon us to consider in this way our nearer christian neighbours, who, from necessity, or other urgent calls of providence, have emigrated into those extended and uncultured regions, which lie beyond, or within, the western or northern boundaries of our states. These unhappily circumstanced people were formerly, at least by far the greater part of them, inhabitants of the interior country. Here they enjoyed, not only the common advantages of social and civilized life, but the more important blessing of regular public worship, and religious instruction. Here they enjoyed the advantages of christian education, of christian examples, and christian intercourse. But now, scattered at the distance of many miles, and perhaps many deserts from each other; without any regular or qualified instructors in the important duties and doctrines of religion; without houses of worship; and multitudes of them, under the pressure of poverty, or other imperious circumstances, unprovided, and unable to provide themselves with books of holy scripture, or other printed religious helps. Think, how deplorable their situation must be! And, particularly, how distressful must be the feelings of those of them, who have any remaining sense of the importance of religious concerns; and who reflect on the benefits which they have foregone, and in which they once so competently abounded; and, at the same time, on the superior

happiness of us who are still so redundantly favoured with every thing "needful, both for life and godliness."

Add to these considerations, that, in their present situation, so widely separated from each other; seldom, if ever, meeting in the way of social and family intercourse, or for public religious purposes; and withal, partly for subsistence, and partly in compliance with a contracted wandering inclination, they are in danger of adopting, at length, the manners and habits of the savage state, and of gradually degenerating into downright barbarism, and a kind of heathenish irreligion. This is indeed most obviously the case of those who have emigrated to the greatest distances; but the same tendencies will naturally take place, and the same causes will operate in proportion to their seclusion from the associations, customs, comforts, and manners of more accommodated life.

Now, such being the case, I would ask, whether their condition is not even more affecting and interesting to the christian view, than that of those originally savage inhabitants, who have never known the sweets of the civilized state? And whether it is not more pressingly and immediately incumbent on the disciples of christianity to render their seasonable aid to prevent so great a portion of their christian brethren from relapsing into moral darkness and disorder; darkness and disorder, more fatal in its issue, than even greater degrees of it can be reasonably supposed to be to those who have never apostatized from the light, or renounced the allegiance of the christian administration?

And here it may not be improper to add, though it be not a consideration entirely of a religious nature, that a missionary discourse in which the condition of these frontier inhabitants is properly described, would more efficaciously tend to procure the charitable aid desired, on account of the civil and political advantages which would result from the melioration effected through the influence of religion and religious intercourse. Besides the prevention of licentious conduct incompatible with civil and political order, this influence would, in all probability, so far and so variously extend as to render the settlements, on the whole, much more valuable and desirable. The objections to a removal into them would be considerably diminished in the view of the more peaceable and orderly, and especially of the religious descriptions of the people; and the lands, of course, would become more profitable both to the original proprietor and to the purchaser. The missionary society are doubtless sensible of the propriety of availing themselves of this consideration. In the prosecution of their laudable design, if

of any, they are not only allowed, but expressly directed, to "make to themselves friends even of the mammon of unrighteousness;" and they are well able to explain, and to apply to their purpose, that prophetical representation of "the earth helping the woman," 12th Rev. 16.

It is, however, with pleasure I have received certain information that the society, through the agency of their standing committee, so far from overlooking the missionary ground, of which I speak, have given very proper, and indeed their principal attention to it, and that, by far the greater part of their precious fund is annually expended for the propagation and support of the gospel in those quarters. This is very well. They deserve the gratitude of every class of their fellow-citizens. And, I doubt not, they will be finally and amply remunerated by their Lord, in whose most glorious cause they have so wisely and faithfully laboured. Yet, withal, I do most sincerely wish, that, in order to the augmentation of their pecuniary powers, the reverend gentlemen, who are annually appointed to address us to this purpose, would more expressly and largely expatiate on the necessitous and deplorable condition of our fellow-christians on the frontier and other settlements, as well as of those more remote brethren of humanity, who are "satisfied with a hope of the country beyond the hills."

Having offered to the society these hints, imperfect as they are, may I not presume, sir, through the medium of your magazine, to ask them a question, to which it may, perhaps, be advisable to pay a little attention? And that is, Why the other populous cities of the United States, in which there are churches connected with the general assembly, are not favoured with the privilege of being annually addressed in reference to the great missionary object, as well as the city of Philadelphia? The cause is a common christian cause. And the motive of the society, I firmly believe, is a desire of the conversion of their fellow-men to the christian religion. And though the presbyterian congregations in communion with the general assembly do annually, as such, contribute something to this purpose amongst others; yet, were such addresses appointed for the several cities above referred to, not only would persons of other professions, as in Philadelphia, attend with the liberal view of imparting their aid, but many of those who give at the stated congregational collections, would with pleasure encourage the design by a generous addition on that more public and ostensible occasion.

ANECDOTES.

Dr. Doddridge preached and published a sermon on the death of the Rev. James Shepherd, who died May 19, 1746, ætatis 22. In the course of the sermon the doctor terms Mr. Shepherd his "dear pupil, who but the very last sacrament day was at the table of the Lord, and who, but a few days before, had been speaking to the assembly in his name. He had just been unanimously chosen to preside over a numerous and important congregation, and was within a few weeks to have taken up his stated residence among them."

He retired to rest one evening tolerably well. In the morning he was found in his bed "speechless and senseless, continuing without perception, and in a great measure without motion, till he expired."

The following circumstance deserves to be remarked, as it serves to show how babes may perfect the praises of Jehovah, while employed in directing the views of the most eminent of his servants to the path of duty, consolation and honour.

"Let us," says the doctor, "lay down this as a foundation that it is the *hand of Christ*. He has taken away his young servant whom he raised up here, whom he called so early by his grace, whom he taught to pray when he was but a child, and to pray in such a manner that I will take the liberty publicly to tell you, that, *the account I had of a prayer of his, overheard, when he little thought of it, by a dear friend, almost seventeen years ago, that is, when he was but* FIVE YEARS OLD, *had its influence in engaging me to come and settle in this place.*" O.

TO THE EDITOR,

The life of the Rev. William Tennent published in your magazine, has excited so much interest, that I presume the following characteristic anecdotes of him will not be unacceptable.

PHILO.

He was crossing the bay from New-York to Elizabethtown, in company with two gentlemen, who had no great fondness for clergymen, and who cautiously avoided him for some time after getting on board the boat. As he usually spoke loudly, they overheard what he said, and finding him a cheerful companion, who *could* converse upon other subjects besides *religion*, they ventured

a little nearer to him; and at length they and he engaged in a conversation upon *politics*. One of his congregation, who was a fellow-passenger, happening to overhear a remark he made, stepped up to him, and said, "Mr. Tennent, please to *spiritualize* that." "*Spiritualize* that," said Mr. T. "you don't know what you are talking about." "Why, sir, there is no harm in talking *religion*, is there?" "Yes," replied Mr. T. "there is a great deal of harm in it; and it is such good folks as you, that always lug religion in, by head and shoulders, whether it is proper or not, that *hurt the cause;* if you want to talk *religion*, you know where I live, and I know where you live, and you may call at my house, or I will call at yours, and I will talk religion with you till you are tired; but this is not the time to talk religion; we are talking *politics*." This reply, and his conduct in other respects, so much ingratiated Mr. T. with the two gentlemen, as to furnish him with an opportunity for advantageously introducing conversation upon more important subjects; and the younger of the two was so much pleased, that on their arrival at Elizabethtown Point, he insisted upon Mr. T.'s taking his seat in a chair, and he walked from the Point to Elizabethtown, through a muddy road, which, to a person of Mr. Tennent's age, would have been very inconvenient, if not impracticable.

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At New-York, Mr. Tennent went to hear a sermon delivered by a transient clergyman, who was often and well spoken of, but whose manner was singular, and who frequently introduced odd conceits into his sermons, which tended to excite mirth, rather than to edification. Upon leaving the church, a friend asked Mr. Tennent's opinion of the sermon. He said, it made him think of a man who should take a bag, and put into it some of the very best *superfine wheat flour*, a greater quantity of *indian meal*, and some *arsenick*, and mix them all together: a part of the sermon was of the very best quality; more of it was coarse, but very wholesome food; and some of it rank poison.

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Upon another occasion, he went with a friend to hear an illiterate carpenter preach at N.York; and it appeared to him that the man denied the doctrine of the *perseverance of the saints*. The next morning Mr. T. called upon his friend, and asked if it appeared so to him? Upon his friend's replying in the affirmative, Mr. T. said, "then I must go and talk with him, and you must go along with me." His friend begged to be excused, but Mr. T. insisted upon his going, as he had heard the doctrine denied. They found the car-

penter at breakfast. Mr. T. asked if he was the person who had preached last evening? he said he was. Then, said Mr. T. "it appeared to me that you denied the doctrine of the perseverance of the saints; did I understand you rightly?" "Yes, sir, be sure I did," said the carpenter; "that is a doctrine which no man in his senses can believe." "I'll tell you," replied Mr. T. that is the most precious doctrine in all the book of God: I will give up my life before I will give that up: I must *talk* with you about it." The man alleged that he was a mechanic, who depended upon his trade for the support of his family, and could not stay to *talk;* he must mind his business. "I am glad to hear that," said Mr. T. "I love to see men diligent in their lawful callings: it is their duty; but yours is of such a nature that you can work and talk at the same time; and I will go with you to where your business lies, so that your time shall not be wasted:" the carpenter said he did not want to talk, took his hat, and abruptly went off. Mr. T. followed him: the man walked faster: Mr. T. quickened his pace. At length the man ran; so did Mr. T. But the carpenter was too fleet for his pursuer; by his speed evaded his arguments, and remained in error.

Mr. Tindall, in the year 1527, began the translation of the New Testament and of the Pentateuch into the English language. When the work was nearly completed (such mystery attends many parts of the economy of Providence), on his passage to Hamburgh he lost all his papers in a shipwreck. Unbroken in his spirits by the disaster, he again addressed himself to the work, and actually published a considerable part of the divine oracles, soon after, in England. The bishop of London, who with many of his brethren were provoked at the measure, consulted with one Packington, a merchant of the city, on the best means of suppressing the translation. Packington who was probably a secret friend to Mr. Tindall, advised that the whole impression should be bought up. The bishop furnished a *large sum* for the purpose. The merchant waited on Mr. Tindall, and received the whole of the work, excepting a few copies that had previously been sold. With the money furnished by the bishop, Mr. Tindall not only supported himself during a tedious exile, but, as was his object, employed the sum in part, in meeting the expenses incident on a translation of the whole bible.

While Mr. Tindall was employed in translating (I think in Germany), a number of persons accused of heresy, by Sir Thomas

More, then Lord Chancellor, were about to be led forth to execution. To one of them, whose name was George Constantine, Sir Thomas offered a pardon on condition he would disclose to him, who they were in London, who were supporting Tindall beyond the seas. As soon as the man had procured every possible assurance that his life should be spared in case of his making the discovery, he declared that *Mr. Tindall's support had been drawn from the bishop of London*, who had purchased his testaments at an advanced price. The confusion of Sir Thomas may be easily conceived. He however gave the confessor his life.

The recollection, that Mr. Tindall was martyred at Villefort in Flanders, "for translating into English the New Testament "and a part of the Old," should teach us to value the privileges we are daily sharing, and to retain a grateful remembrance of those excellent men, who have procured them and conveyed them to us at the cost of their blood.

O.

OF THE EFFICACY OF PRAYER.

THE parents of the late Rev. Dr. *Samuel Finley* were eminently pious. They had seven sons, and one daughter. It was their practice, soon after the birth of each child, to set apart a day to be spent in prayer to God, and intercession on behalf of the child, that it might be a subject of divine grace, and an heir of eternal life. Their prayers appear to have ascended, like Cornelius's, as a memorial before God; and the parents had the pleasure to see their children distinguished for their piety even in their youth, and growing in grace as the number of their years increased. Most of them lived to an advanced age; were useful in their several spheres; and greatly respected and beloved on account of the eminence of their christian character.

RELIGIOUS INTELLIGENCE.

tter from the Rev. Ebenezer d Bedford, (West-Chester te of New-York, June 30th,

efore last I went to supply ion at Pleasant Valley, about ick from Poughkeepsie, one al towns on the Hudson. In tion there is and has been e, I think since the first of ery considerable revival in h seemed to begin and to be meetings for prayer, in the ters of this society, in their . Frequently at these meet- nder exercise of soul would all and experience a tempo- on of bodily action, and in s when they recovered, ap- affected with the things of rejoicing in the hope of the ome sorrowing in darkness doubts and fears. For three hs past the bodily exercise , and scarcely now appears; al still continues I was with ys, and preached nine times, the sacraments of baptism d's supper. A number of ildren were baptized, and lmitted for the first time, between fifteen and twenty- d. I spent a good part of the ay in examining them in the scarcely ever remember to a more pleasant day. Their ercises and answers to my icated such a solemnity, ten- of sin; such a good hope gh our Lord Jesus Christ, nd purposes to forsake sin, the love and service of God of heart, as encouraged me I trust that the work was the no counterfeit. This is re- at not one gave the bodily ny cause of hope or evidence and I strove to inculcate the lly, that such appearances mes accompany a work of re not necessary, or true signs grace to be rested in, and o accord with their ideas."

letter from a gentleman in to his friend in this city.

gelical Magazine is undoubt- st popular magazine ever published. Twenty thousand are printed every month, at six pence sterling a number. Some of the numbers have had to undergo a second edition, and that for January last a third. The profits of this work are devoted to the widows of evangelical ministers, among whom, since its commencement, between 3 and 4000*l.* have been distributed. A great taste prevails for religious reading; and the precious gospel is spreading into every corner of the country. A missionary spirit remarkably prevails; and a converted Jew preaches to his countrymen every Saturday, the unsearchable riches of Christ."

The success of missionary efforts in India.

The following extract of a letter has been obligingly handed to us for publication, by a respectable gentleman of this city, to whom it was addressed.

I shall now give you a brief sketch of the state of the mission in India. Last year our four brethren, who came by way of America, arrived, all safe, and soon after six missionaries from the London Missionary Society arrived at Madras. Three of these are settled in Ceylon, two at Vizagpatnam, and one is at Tranquebar. Since that two more from the same society arrived in India, designed for Surat, one of whom (Dr. Taylor) is now with me, having come to see us, and spend a little time with us before he goes to the place of his destination. We are on very friendly terms with all these our brethren. Thus you see the enemy's kingdom in this country is invested on all sides. One of these, last mentioned, is about to marry an American lady from New-York, who, with Mr. Smith and family of that city attended our worship this evening.

Since my arrival in this country 84 persons have, by baptism or letter, been joined to the church Eight out of this number have been removed by death, all of them in the Lord: six have been excluded, and of those who remain, I reckon ten doubtful characters. There are now about fifteen persons under hopeful impressions, (all natives) several of whom I hope to baptize next ordinance day. We have already baptized sixteen this year. On account of the widely separated state of our members, it is in contemplation to divide the church into four churches, and to appoint native pastors of at least three of them. I trust this scheme, which I doubt not will be for-

the furtherance of the gospel, will very soon be put in execution.

The third volume of the Bible from Job to Canticles inclusive, is published. The second edition of the New-Testament will be out in about a month; the prophets are began, and we intend to begin printing the historical books from Joshua forwards in a few weeks. The gospel by Matthew is printed (nearly) in the Mahratta language: nearly the whole New and some parts of the Old are translated into that language, that of Orissa, the Hindostannee, and Persian. The gospels in Hindostannee, and Matthew in Persian are printed for the college at another press. We have some more extensive plans for translations in contemplation, if God prosper us.

W. CAREY.

The Directors of the London Missionary Society to their christian brethren of every denomination, in the united kingdom.

CHRISTIAN BRETHREN,

IT is with real satisfaction that we address you, when we have any thing to communicate which will either contribute to your joy, or call forth into activity your love and zeal. Deeply sensible of the duties and the responsibility of our appointment, we are anxious that, as far as God may enable us, no part of the human race shall remain unvisited by the gospel of Jesus Christ: for this purpose, our eyes have been directed to every quarter of the globe, desirous to follow the indications of the divine will, wherever we might perceive them.

In the surveys which, from time to time, we have taken of the state of religion among our fellow-men, there is a people which has frequently arrested our attention, and called forth deep, but, till lately, unavailing commiseration; a people which, whether considered in a civil or religious view, is the most extraordinary that ever inhabited the face of the globe! for ages, the favoured depositories of the knowledge of the true God and of his revealed will, they have rejected the last and clearest manifestation of his nature, counsels, and operations.

We have much lamented their protracted infidelity, and its consequent miseries; and have, at the same time, been grieved at the general unconcern with which christians have continued spectators of their unhappy condition. While they live in christian countries, unconscious evidences of the divine origin of that gospel which they themselves disbelieve, how little have they been the objects of that charity which christianity inculcates! A torpid insensibility hath restrained all those holy energies which ought to have been exerted in their behalf: nor can British christians claim an exemption from this charge. The benign nature of our civil constitution has attracted multitudes of the dispersed seed of Abraham to our country; and, under the protection of our laws, they have multiplied and prospered. We consider them to be Britons and fellow-subjects, and mingle with them in the affairs and intercourse of society. Thus, as the difference in our religious sentiments does not interrupt our civil relations, it has sunk into disregard; and this inattention has been followed by a culpable lukewarmness to their spiritual state and condition. A few endeavours have been made, at different times, to call their attention to christianity; but they have been partial, transitory, and apparently unsuccessful.

The concern which has, for a few years past, so extensively manifested itself in behalf of heathen nations, is a happy omen that the spiritual state of the Jews will, ere long, call forth similar regard. Nothing, surely, can be more consistent and congenial, than that two kindred objects, equally the subjects of prophecy and promise, should be prosecuted with equal ardour and conjoint endeavours. Let not that be left behind in our plans, which, for aught we know, may be first in the order of full accomplishment. Be the divine purposes, however, what they may, the path of our duty is obvious and plain; and we doubt not that our christian brethren, in every part of the united kingdom, will return a cheerful and zealous response to the invitation now given them, to embrace the object in their affections, their prayers, and their exertions. To propose it is to enforce it, for its claims are so apparent and strong, that arguments cannot add to their weight.

While we thus excite you, brethren, to serious concern and generous exertions in behalf of Jews, it will become us to state what are our own views and designs, and in what way we look for your co-operation.

When it pleased God, a few years since, to send us, as an intended missionary, a converted descendant of Abraham, it appeared to us an intimation of the divine will, that we should turn our attention to that people; and we indulged the hope that, in the person of Mr. Frey, a suitable instrument was brought to our hands. An

appropriate education was therefore given him; and, as his endowments seemed well adapted to the work, and his heart deeply intent upon it, it was resolved, at the period of our last annual meeting, that he should commence his labours. They have been continued to the present time, accompanied with tokens which encourage us to hope that we have not misconstrued the providential will, and cause us to desire to enlarge our endeavours. At this stage of our progress, it would have been highly gratifying merely to say, that considerable attention had been already excited among the Jews; but to that, we trust, we can add, that more than one soul has been brought to the Saviour of sinners; and that others are also, in a humble frame of spirit, desiring the knowledge of his name. We have, besides, made the important discovery, that latent convictions of the truth of the gospel exist in the breasts of many Jews, who, under the countenance which a judicious course of measures adopted by the Missionary Society would afford, might be led openly to avow their convictions, and attend public ordinances.

A field of vast importance, and of inviting appearance, thus presents itself to our view, although the entrance to it is not without difficulties, and the cultivation of it will require peculiar wisdom and discretion. In such a cause, obstacles, whatever they may be, are to be contemplated, not dreaded; and, after much deliberation and prayer, we have resolved to press forward in our labours, with increased earnestness and additional efforts.

The limits of this address will not allow us to specify what are the means, in our judgment, best adapted to the desired end. Some of these will be common to every attempt to spread the gospel; others must be dictated by an attentive consideration of the genius and actual circumstances of the people to whom we are more immediately sending it. We can only say, generally, that pointed appeals will be made to them, from the press, to rouse their attention to the subject of religion; additional opportunities of hearing the gospel, from the mouth of one of their own brethren, Mr Frey, will be presented; means of religious instruction, and of other necessary information, will be provided; protection will be afforded to such as are exposed to persecution for the sake of the gospel; and the offices of humanity and charity performed towards deserving objects, who may require them at our hands; nor must such means be overlooked as will tend to perpetuate the work, to prepare fit instruments for carrying it on, and to enlarge its sphere, even beyond the limits of our own country, as God may grant us opportunity. As in the case of missions to the heathen, our example will, it is hoped, excite, in other places, similar endeavours, so that we may in that way be the instruments of more good than our own hands can perform.

The subject itself, and the considerations connected with it, will be more fully presented to view at the next annual meeting of the society; and a discourse, suited to the circumstances, will be delivered by a much respected brother, whose heart always expands with generous ardour in the prospect of new attempts to extend the kingdom of the Redeemer. We anticipate with high satisfaction, the day in which hundreds of British ministers, and thousands of British christians, with a few of the dispersed of Jacob, will unite their supplications for the speedy accomplishment of all the good which God hath spoken concerning Israel.

But, brethren, before much attention can be expected on the part of the Jews, a more lively interest in their behalf must be felt by christians. How much, alas, might our closets and pulpits upbraid us for forgetfulness of the state of the Jews! Let us review the glorious promises of God, with respect to their restoration; let these promises be carried by the prayer of faith before the heavenly throne; let ministers aid their own and their people's intelligence of the subject, by bringing it to notice in their public ministrations; let christians stir up each other to a remembrance of their duty in regard to the Jews; and as there are few places in the kingdom where Jews do not reside, let prudent and affectionate measures be taken, generally, to call their attention to christianity; induce them to consider the evidences by which it is supported; and, above all, to convince them, personally, of their need of that salvation which it brings for their acceptance.

We cannot but take this opportuntty of reminding our brethren, that the extensive and extending sphere of the exertions of our society naturally occasions heavy and increasing expenses. The new and important object now proposed to your consideration will, naturally, enhance those expenses. How necessary it is, therefore, that you should manifest the desire you entertain for the conversion of Jews and Gentiles, by a liberal support of the mea-

sures tending to those ends, needs not to be stated.

Earnestly entreating your prayers, that wisdom, fidelity, and zeal may be imparted to us, and that we may be directed to those measures by which the divine glory shall be promoted, and desiring that grace, mercy, and peace may be with you, brethren, and the whole Israel of God,

We subscribe ourselves your willing servants in the gospel of Jesus Christ,

The directors of the Missionary Society,

GEO. BURDER, Sec.

Mar. 17, 1806.

COMMUNICATION.

MR. EDITOR,

AT Philipstown, in the county of Rensselaer, and state of New-York, on Wednesday the 9th inst. Mr. John Younglove, Jun. was ordained to the work of the gospel ministry, and installed pastor of the united congregations of Union village, Union, and Stephentown, by the presbytery of Columbia. On this occasion, the Rev. Mr. Chapman preached the sermon from 2 Corinthians, ii. 16. "And who is sufficient for these things?" The Rev. Mr. Coe presided, made the ordaining prayer, and gave the charge to Mr. Younglove. The Rev. Mr. Fullerton addressed the people

All the parts were performed with great decency, propriety, and solemnity, in the presence of a numerous, respectable and attentive assembly; which appeared impressed with the interesting and solemn scene.

It is peculiarly pleasing to see with what rapidity congregations are forming, churches organizing, and the gospel spreading, in the northern parts of this state. For though we have great cause to lament our misimprovement of the inestimable privileges which we enjoy, and want of zeal in the service of our Lord and master; yet there is much reason to rejoice, that the interest of religion is gradually progressing, and the boundaries of the Redeemer's kingdom enlarging around us. The torrent of immorality and vice, which but a little while ago, was sweeping all before it, is arrested in its mad career; and the public morals and public sentiment are very much corrected and meliorated, under the benign influence of the gospel. In several places there has been a serious attention to religion, and considerable additions have been made to the church, of those who were hopeful trophies of redeeming love. Although that religious ardour has much abated, yet its happy effects are still visible, in the regular lives and unshaken attachment of the subjects of it, to the ordinances and institutions of religion.

Encouraged by these animating prospects, we humbly look up to the great head of the church, to carry on his own work with power, "until his dominion shall extend from sea even to sea, and from the rivers unto the ends of the earth."

Northern Observer.

July 22, 1806.

EAST INDIES.

Two of the missionaries belonging to the London Society, and whom we lately mentioned to have arrived at Tranquebar, have proceeded to Vizagpatnam, with the view of establishing a mission among the Gentoos in that quarter. At this place they met with a cordial reception from the principal Europeans, one of whom, a magistrate, had been in the habit of performing divine service himself, in the court-house, before the gentlemen of the settlement, the soldiers in garrison, and some half cast people. On the arrival of the missionaries, they were requested to undertake this office, to which they readily assented; and their services have since been remunerated by a small salary.

The town of Vizagpatnam contains about 20,000 inhabitants, chiefly idolaters, and the neighbourhood is also very populous; but the missionaries must defer the commencement of their labours among the natives, until they shall have made themselves masters of the language spoken in that district which is the Telinga or Gentoo. Their study of this language has been providentially facilitated by means of a manuscript dictionary given them by a gentleman who was about to return to England. In the mean time they have an opportunity of preaching to the Europeans in garrison, and of engaging in the instruction of youth; employments which may be relinquished in favour of fresh missionaries, as soon as they themselves shall have attained a competent knowledge of the Gentoo. This language is spoken throughout Golconda, and with little variation in the Cattack and Mahratta countries; so that these Missionaries have ample space for the exertion of their talents and zeal. They are urgent with the society to send more missionaries to their aid.

The names of the two Missionaries who have settled at Vizagpatnam are Messrs.

Cau and Desgranges. Mr. Ringeltaube has remained at Tranquebar and proposes to labour in the Tamul country.

Two other missionaries from the same society, Dr. Taylor and Mr. Loveless, who were appointed to form a mission on the opposite side of the peninsula, at Surat, had arrived at Madras on their way thither.

OBITUARY.

On the 25th of February, at Edinburgh, in the prime of life, the Rev. DAVID BLACK, one of the ministers of that city. He was a most amiable man, a most exemplary christian, and a most useful and faithful labourer in his Lord's vineyard. He was taken ill on the fifteenth, but no danger was apprehended for some days: but on the 20th some alarming symptoms made their appearance, and on the fifth day from that time it pleased God to take him to himself in the midst of his days and usefulness, being in the 44th year of his age and the 21st of his ministry. His disorder, which appeared to be an inflammation in the brain, prevented him from leaving his dying testimony to the truth and excellence of that blessed religion which he understood and loved so well, and exemplified with such happy uniformity in his conduct and conversation, in his public ministrations as a pastor, and in every private relation of life. His death was deeply and generally lamented as a public loss, and will long be felt by his congregation and friends.

At Glasgow, on the 17th current, in the 66th year of his age, DAVID DALE, Esq. of Rosebank, late one of the magistrates of that city. The character of this good man comprehended in it so many points of excellence, that only an imperfect outline of it can here be given. He had not enjoyed the advantage of a polished or liberal education; but this want was compensated by a large share of natural sagacity and sound sense, by an accurate and discriminating knowledge of human character, and by a modest and dignified simplicity of manner, which secured to him universal respect and attention. A zealous promoter of general industry and of the manufactures of his country, his schemes of business were extensive and liberal, conducted with singular prudence and perseverance, and, by the blessing of God, were crowned with such abundant success as served to advance his rank in society, and to furnish him with the means of that diffusive benevolence which rendered his life a public blessing, and shed a lustre on his character, that has been but too rarely exemplified. Impelled by the powerful influence of that truth which he firmly believed and zealously taught, constrained by the love, and animated by the example of his blessed Master, his ear was never shut to the cry of distress; his private charities were boundless; and every public institution which had for its object the alleviation or prevention of human misery, in this world or the world to come, received from him the most liberal support and encouragement. For while the leading object of his life was the diffusion of the light of truth in the earth, he gladly embraced every opportunity of becoming, like the patriarchs of old "eyes to the blind, and feet to the lame," and of causing "the widow's heart to sing for joy." In private life, his conduct, actuated by the same principles, was equally exemplary; for he was a kind parent, a generous friend, a wise and faithful counsellor, "a lover of hospitality, a lover of good men, sober, just, holy, temperate." And now having thus occupied his talents he hath "entered into the joy of his Lord." "Mark the perfect and behold the upright, for the end of that man is peace."

The remains of this eminent servant of God were interred on the 21st instant. The funeral was attended by the magistrates, by ministers of all denominations, and by between two and three hundred respectable inhabitants. The concourse of spectators was immense. Several hundreds of poor received a small gratuity in money, after the interment. He honoured God while he lived; he was honoured by all descriptions in his life, and at his death: and though dead will long live in the affectionate remembrance of thousands.

she died when very ill about seven years before, she should have been lost; but now, she thanked God, she had a good hope, and could look death in the face without dismay. In this comfortable frame she continued till about Sunday, 14th April last, when her weakness permitted her to attend only in the morning at the meeting. Her mother perceiving she was preparing to go, thinking her too weak to attend, endeavoured to dissuade her; but with a very expressive and animated countenance she replied, "Oh, my dear mother, if you knew what enjoyment I have had this morning (referring to private devotion) you would not attempt to prevent my going to the house of God, for I hardly knew whether I was in the body or out of the body! I am constrained from gratitude to go for what the Lord has done for me; and if this body sinks under it, it does not matter." The sermon was from Matt. x. 32, "Whosoever, therefore, shall confess me before men," &c. During the discourse she was almost in raptures. Her love to the house of God was so great, that nothing but total incapacity could keep her from it; and her attachment to her minister so strong, that it was always with great pleasure she saw him come into the house; for he had been the means of her establishment in the truths of the gospel.

From the time of her confinement she addressed all who came to see her on the important concerns of their souls, though before remarkably reserved on religious matters. To a young woman who came to see her (and who had lived with her some

in God! who felt his bowe
compassion towards his rebe
This was my case." She fi
mented that she knew relig
that she had so little time to
and had not now an opport
nouring him in an open pr
joining the church.

On Sunday, the 21st, she
ecstacies, saying, to her fri
her, she longed to be gone
Jesus; and with extended a
S. she exclaimed, "Oh, my
that I could take you and
friends with me to glory!"
person who came to see her,
said, "My dear Sarah, I wa
to heaven as well as myself!
do seek the Lord. See her
going to die. What a merc
was not suffered to perish in
vile a sinner as I am found m
will you, if you go to God for
religion will do! nothing but
could support me now. You h
a parent that prays for you,
your salvation: oh, attend to
vice!" To another friend s
sometimes fear that my faith
out; that Satan will be too st
but I desire to trust in the L
said, "I will never leave thee
thee." To Mrs. P. she said,
going to pass the river Jord
me (lifting up her foot at the
it is no more than stepping ov
To Mr. T. she said, "I used
that you would talk to me ab

health!" Thus she continued
elve o'clock on Monday, when
so much for the worse, that
were apprehensive she was
e her flight. "Death," said
e greatest cheerfulness, "is
' and with a placid smile said,
g to heaven. Soon after, Mr.
hen she addressed him, "My
have been disappointed; I
as gone to glory; but you see
ack again; I am still in the
ving;" he said, "Not my will;"
iately added, "but thine be
nt three o'clock Mrs. C. called,
T. Mrs. A. her mother, and
' with her: she was sitting in
r; a mere animated skeleton;
e, comfortable, nay, even joy-
mmediate prospect of entering
rnal world, as astonished all
After speaking to those who
her, she paused a little, and
ake out in those words of Dr.

y we meditate the grace,
r High Priest above;"

e hymn nearly all through with
ion and strength of voice; that
ll around her. Expressing a
dr. T. might be sent for, he
about the same time another
d to see her; "Come, my
" said she, "and see what the
me for my soul! Come all my
iends, and join with me in
ses to my adorable Saviour!"
iately began singing, "Great
thy sentence just;" and sang
verse with uncommon fervor,

l I see thy lovely face
trong immortal eyes;
t upon thy unknown grace
leasure and surprise."

Those whose feelings would permit, joined with her; while others who were too deeply affected with the scene, sat overwhelmed in tears. After the hymn was sung, she requested her friend to engage in prayer. She afterwards continued to speak of her hopes and prospects, or sang hymns or psalms descriptive of her feelings, as far as her strength would admit; but at times, was so much reduced as not to be able to articulate.

In this happy frame she continued till about seven o'clock, when the adversary of souls was permitted to approach with his fiery temptations. She perceived the storm drawing near, and said, "Oh these clouds that are coming over my mind! Oh that dreadful darkness which is approaching! Pray, O pray, all my friends, that the tempter may not be permitted to come." At length the gathering storm began to break, and in vain did her minister and Mr. T. endeavour to comfort her. She refused every argument. About nine o'clock she was exceedingly agitated, wrung her hands, moaned in the most piteous manner, exclaiming in the most doleful accents, "I am lost! I am lost! I am lost!" Thus she continued till about eleven o'clock, when she said, "The conflict is now over; the victory is obtained; and now I am going to glory!" Addressing herself to Mr. T. she said, "My dear sir, what would you have thought of all my professions if I had died in that state?" 'I should have thought, my dear,' he replied, 'you were gone to heaven.' "Yes, sir," said she, "I am *now* going! the conquest is won!" 'Oh death, where is thy sting? O grave, where is thy victory?' and immediately broke out in songs of triumph; which she continued till her voice was lost in death.

Evan. Mag.

POETRY.

The following epitaphs were written at the request of the Rev. Mr. Fernandez of Dinagipore, Bengal, for the tombs of two of his children, who lie interred in his garden, by Rev. Mr. Fountain, deceased, late missionary at Serampore.

On the death of Master Fernandez, aged 2 years.

REST my sweet babe; beneath these silent flowers
Where thou hast play'd and prattled with delight!
Here may thy parent in his pensive hours
Behold thy tomb, and profit by the sight.
Here may he learn how transient and how vain
The hope that centres in a rising race!
And be concerned *this* honour to obtain,
A *place* and *name* among *the heirs of grace.*

On the death of Miss Fernandez, aged 5 years.

THE fairest flow'r that in this garden grows,
Was once outvied by *her* who lies beneath;
But though in sweetness she excell'd the rose,
She fell an early prey to blasting death!
Yet she shall wear a more than native bloom,
When Jesus Christ shall raise her from the tomb.

INTERCESSION FOR THE JEWS.

FOUNTAIN of truth, and grace, and pow'r,
Thy word can ne'er decay;
But, firmly fix'd, shall still endure,
When worlds are pass'd away.

O smile propitious, while we dare
The promises to plead,
Which thy own sacred pages bear
To faithful Abram's seed.

Hast thou far off thy people cast,
Forever to remain?
Wilt thou not, Lord, return at last,
And visit them again?

Yes; thou hast pass'd thy royal word,
Nor canst thyself deny,
That Jacob's race shall be restor'd
To favour and to joy!

Hasten, O Lord, the happy hour
When this shall be fulfilled;
And thy dear son with mighty pow'r
To Israel be reveal'd.

We, from wild olives lopp'd away,
And grafted in the true,
Pray that the native branches may
Be re-ingrafted too!

We joy when one of this dear seed
The gospel does embrace;
And long till all, from error freed,
Shall taste a Saviour's grace.

Then Jew and Gentile shall combine
Immanuel's name to praise;
And sound his mercy all divine
Thro' everlasting days!

Sandwich. E. T.

ELEGY

On the Grave-digger of Bunhill Fields, who caught his death from infectious air opening a tomb, after having been [illegible] years in that employment.

I WEAVE not now the cypress-wreath
To deck the bust of hero dead;
Nor mourn that, in the dust beneath,
A son of science rests his head.

The humbler work of death I tell,
Who snatch'd this menial drudge away,
How into *earth* at last he fell,
Who *earth'd* up many a lump of clay.

Fifteen long years his delving spade
Had pierc'd Old Bunhill Fields around,
And many a nonconformist laid
Beneath unconsecrated ground.

From death he earn'd his daily bread,
And liv'd midst monumental stones;
To their last home had thousands led,
And heap'd the sod above their bones.

Ye men of blood, ye warlike train,
Less honour'd your employ is found;
Ye strew the crimson'd earth with slain;
He hid the dead beneath the ground.

At length his mortal hour was come,
Nor death would his old servant spare;
But from the ambush of a tomb
Pour'd on him pestilential air.

He fearless ope'd the gate of death,
Suspecting nought of danger nigh,
Drew in the poison with his breath,
And took his turn at last to die.

He enter'd oft the grave before,
And quitted soon the dark domain;
But now he lies to rise no more,
Till dust and ashes live again.

Thus all must follow, soon or late;
But how or when we cannot know;
That each might death's approaches wait,
Prepar'd to triumph o'er the foe!

ALIQUIS.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. AUGUST, 1806. No. VIII.

BIOGRAPHY.

REV. WILLIAM GRIMSHAW,

[*From Middleton's Biographia Evangelica.*]

THIS humble, laborious, and ardent Minister of *Christ*, WILLIAM GRIMSHAW, was born on *September* the third, in the year of our Lord 1708, at *Brindle*, six miles south of *Preston*, in *Lancashire*, *Eng.*; and was educated at the schools of *Blackburn* and *Heskin*, in that county. While he was a school-boy, the thoughts of death and judgment, the torments of hell, the glories of heaven, and the sufferings of *Christ*, often made some transient impressions upon him, owing probably to the religious care taken of him by his parents. In the eighteenth year of his age, he was admitted a member of *Christ's College* in *Cambridge:* And here (as is but too usually the case) bad example deplorably prevailed to seduce him from that decent manner of life and those serious reflections, which had been inculcated upon him; for, at this time, having no real change wrought upon him, and consequently *having no root in himself*, the prevalent impiety of the college carried him away so far, that, for the space of more than two years, he seemed utterly to have lost all sense of religion and seriousness; nor was there any revival of his former impressions, till on the day he was ordained deacon, in the year 1731. On this occasion, he was much affected with a sense of the importance of the ministerial office, which he was taking upon him, and the diligence which ought to be used in the discharge of it. Yet these convictions were but slight and soon carried away, like the chaff by the wind of temptation; though, for a little time, they were promoted by an acquaintance with some religious people at Rochdale, who used to meet

together, once a week, for religious exercises. But, upon his removal thence, very soon after, to Todmorden, though not far distant from Rochdale, instead of acting up to the good motions he had felt in his soul, and which had been encouraged by his pious acquaintance, he pursued a different course and went no more amongst them. He conformed to the vain and thoughtless world; he followed all its stupid and trifling diversions; and endeavoured to satisfy his conscience with "doing his ministerial duty" (according to the common phrase) on a Sunday, without attending any farther, either to the improvement of his own mind by study, or to the improvement of his people as an effect of his own. He was, in a word, what but too many of the modern clerical profession are, an easy companion for easy men, who give themselves no trouble about their own souls, or about God, or any thing else, but, what Leviathan is represented to be doing in the world, *taking their pastime therein.* Give them the pleasures of the earth, if not of direct sin too, for a season; and the honour of *Christ*, and the salvation of sinners, are those subordinate affairs, which may be taken care of, at any time or no time, by any man or no man, just as they please. They comprehend no more of spiritual good, than the luxurious epicure who said, 'that he did not understand what great happiness there could be in heaven, where folks were to sit upon a bare cloud to eternity, singing hallelujahs, and having nothing to eat or to drink.' There are thousands who would be ashamed perhaps to utter the words, but who are living in the spirit of the worldliness they imply from day to day. Mr. Grimshaw, to his compunction afterwards, was numbered too long among this ungodly fraternity. It was for several years before he was enabled to emerge from the low debauchery of the times. However, it is said, he refrained as much as possible from gross swearing, unless in suitable company, and, when he got drunk, would take care to sleep it out before he came home. O what a scandal to religion are swearing, drunken, horse-racing, gambling, and ungodly priests; and what a jest, or stumbling block, to the world!

About the year 1734, and in the twenty-sixth of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. This immediately became visible by his reformation. He quickly left all his diversions; his fishing, card-playing, hunting, &c. And he now began to catechize the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before,

but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

At this period also, he began himself to pray in secret four times a day. A blessed practice, which there is reason to believe, he never left off. The God of all grace, who had now prepared his heart to pray, soon also gave the answer to his prayer: not indeed in the way in which he expected; not in a complete victory over his corrupt nature, nor at that time in the joy of a conscience bearing him witness, that in simplicity and godly sincerity he was walking before him; but by bringing upon him very strong and painful convictions of his own guilt, and helplessness, and misery; by discovering to him, what he did not suspect before, that his heart was deceitful and desperately wicked; and, what was more afflicting still, that all his duties, and labours, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him; in the midst of which, he was often ready to accuse God, as dealing hardly with one, who was now no more a profane or careless liver, but seeking in earnest o obey him. But this was the work of the law upon his conscience, and the preparation of his soul for the gospel of peace. Under this, he was indeed exceedingly miserable, being buffeted with blasphemous thoughts and horrid temptations: And about this time also two of his parishioners attempted to make away with themselves, though their lives were remarkably preserved. Being sent for to one of them, the thought struck him, that very possibly he might ere long do the same, for aught he knew or could do to the contrary.

In this state of great trouble, he continued more than three years, not daring to acquaint any with the distress he suffered, lest they should report that he was either mad or melancholy. But by these lasting and deep convictions being brought to a deep acquaintance with the corruptions of his own heart and to the knowledge of its sin by the law of God, enforced upon him by the spirit of God, and being therefore made willing to receive salvation freely, and to consider himself humbly as a *brand plucked out of the burning;* the day of his consolation and knowledge of *Christ*, infinitely precious to his soul, graciously drew near. The bible began now to appear quite a new book. He found the rich import of those scriptures, which declare the sacrifice and righteousness of *Christ* to be the *whole* atonement and justification of a sinner before God; and which testify the remission of sins to believers on his name, and sanctification as the blessed effect of this

believing in growing evidence of that remission. "I was now (says he) willing to renounce myself, with every degree of fancied merit and ability, and to embrace *Christ* only for my all in all. O what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of God!"

As he was thus taught of God in his own experience, so his preaching, in the year 1742, began to be clear and profitable. He dwelt much in representing the nature and excellencies of christian faith, and salvation by *Christ* alone. All this time he was an entire stranger to serious persons, or to those who were the occasion under God of the revival of religion among us. He was also an entire stranger to their writings, except a single sermon upon *Gal.* iii. 24. and a letter to the people of England, published by the reverend Mr. Seagrave, in which he was surprised to find the nature, life, spirituality, and power of truth and doctrine, in all material points, to be the very same with what he now saw clearly in the word of God, and from which his peace had entirely flowed. Dr. Owen's book on justification was also of great use to him about this time.

In the month of May, in the same year, instructed in this manner, Mr. Grimshaw came to the people and church at Haworth near Bradford, in Yorkshire, and very soon the good effects of his preaching became visible among a people ignorant and brutish, as the face of the country is wild and rugged. Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And as in ancient times, before preaching was debased by modern refinement, and alas! to such a cold and languid exercise, that generally one can scarce observe a decent attention to the minister in the pulpit; his people felt in their hearts a deep conviction of sin; and the whole congregation have been often seen in tears, on account of their numerous provocations against God, and under a sense of his goodness in yet sparing them, and waiting to be gracious unto them. This lively, powerful, manner of representing the truths of God could not fail of being much talked of, and bringing, out of curiosity, many hundreds to Haworth church: And there they received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together. Indeed nothing but this will draw souls heartily together, or (according to the prophet's language) as doves to their windows. Mere morality, derived from man's ability, neither comes warm from the heart, nor goes warmly to it. With the trash of human

attainments and human endeavours, all fallen, corrupt, feeble, and depraved, no soul living can be satiated.

Mr. Grimshaw was now too happy himself in the knowledge of *Christ*, to rest satisfied, without taking every method, he thought likely, to spread the knowledge of his God and Saviour. And as some indigent people constantly make their want of better clothes to appear in, an excuse for not coming to church in the day time, when their want would be visible to the whole congregation, he contrived, for their sakes, a lecture on Sunday evenings, though he preached twice in the former part of the day. In this lecture a chapter or a psalm, after the primitive custom of the christian church, was expounded. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for *Christ's* cause: So that the next year he began a method, which was continued by him ever after, of preaching in each of the four hamlets under his care three times every month. By this means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the house of God a reason for scarce ever coming to it, were allured to hear, and at length received with joy the word of life.

By this time, the great attention and labour, with which he instructed his own people; the circumspection and holiness of his conversation; and the lasting benefit, which very many from the neighbouring parishes had obtained, by attending his ministry; all concurred to bring upon him many earnest intreaties to come to the houses of others, who lived in neighbouring parishes, and to expound the word of God to souls as ignorant, as they were themselves, before they had heard instruction from his lips. As the purest benevolence was the only motive to this request; so all, who knew Mr. Grimshaw, are assured, (and what others think or say matters not) nothing but love to the souls of men, and a desire of proving a blessing to them, engaged him to preach, as occasions offered, in other parishes. So that whilst he was one of the most diligent in overseeing, and providing abundantly for all in his own flock, he annually found opportunity of instructing, near three hundred times, large companies, and sometimes large congregations besides. After he had preached for the first time in any place, he commonly thanked the person into whose house or barn he was received, and added; "I hope you will give me leave to come again."

Mr. Grimshaw thus went on preaching fifteen, twenty, and often thirty times in the week, and that for fifteen years, or up-

wards, besides visiting the sick, and other occasional duties of his function. To one of his friends in a neighbouring parish, whose wife had been sick, he thus apologized, "I am sorry, that I have not been able to visit your wife: I have not wanted inclination, but time; for I have had thirty times to preach this week." It is not easy to ascribe such unwearied diligence, and all amongst the poor, or at least very obscure people, to any motive but the real one. He thought his tongue should never lie still in guilty silence, whilst he could speak to the honour of that God, who had done so much for his soul. And whilst he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was transported by love to pity them, and, notwithstanding the selfish reluctance he felt within, to give up his name to still greater reproach, as well as his time and strength to the work of the ministry. What a reflection should this afford to that laziness of of heart (to call it by no worse a name,) which thinks the service of God, after naming it in prayer before him a "perfect freedom," to be a hard burden, and which courts easy duty, and large fees only for an indulgence to the flesh, and to hold up a sort of foolish and unmeaning respect in the world.

During all this intense and persevering application to what was the whole delight of his heart, God was exceedingly favourable to him; for, through the space of sixteen years, he was only once suspended from his labours by sickness, though he ventured in all weathers upon the bleak mountains, and used his body with less consideration, than a merciful man would use his beast. His soul, at various times, enjoyed very large manifestations of God's love, that he might not faint; and he drank deep into his Spirit. His cup ran over, and at some seasons, his faith was so strong and hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame. These are the things, which sweeten and which prompt to duty.

In this manner Mr. Grimshaw employed all his talents even to his last illness: And his labours were not in vain in the Lord. He saw an effectual change take place in many of his flock; a a deep sense of evil and good, and a striking restraint, from the commission of sin, brought upon the parish in general. He saw the name of *Jesus* exalted, and many souls happy in the knowledge of him, and walking as becomes the gospel of *Christ*. Happy he was himself, in being kept by the power of God, so unblameable in his conversation, that no one could prove, that he, in any instance, laid heavy burdens upon others, which he himself refused to bear. Happy in being beloved, for several of the last years of

his life, by every one in his parish; who, whether they would be persuaded by him to forsake the evil of their ways, or not, had no doubt that Mr. Grimshaw was their cordial friend, and in every labour of love their servant to command. Hence, at his departure, a general concern was visible through his parish.

His behaviour, throughout his last sickness, was all of a piece with the last twenty years of his life. From the very first attack of his fever, he welcomed the approach of death. His intimate experimental knowledge of *Christ* abolished all the reluctance which nature usually feels to a dissolution; and, triumphing in him, who is *the resurrection and the life*, he departed April the 7th, 1763, in the fifty-fifth year of his age, and in the twenty-first of eminent usefulness in the church of *Christ*. His body was interred with what is more ennobling, than all the pomp of solemn dirges, or of a royal funeral: For he was followed to the grave by a great multitude, with the most affectionate sighs and with many tears; and who cannot still hear his much-loved name, without weeping for the guide of their souls, to whom each of them was dear as children to their father.

SERIES OF LIVES.

THE LIFE OF THE APOSTLE PAUL.

[*Concluded from page* 311.]

THOUGH the natural characteristics of St. Paul have already been distinctly exhibited, it cannot be improper to dwell a little longer on his christian and apostolic character. The basis of both was a profound humility. He was intimately acquainted with the total and radical depravity of his nature, which had displayed itself so awfully in the proud rage and madness of persecution, and had driven him to the verge of perdition. That humility which commenced in the knowledge of himself, was completed by the knowledge of Christ. While he lay trembling with fear, and stung with shame and remorse at the feet of the blessed Jesus, he was rooted in lowliness of soul, rendered still more deep by the astonishing mercy which had been shown him. In the school of the once despised Galilæan he learned the true standard of self-estimation, and what he learned he seems never to have forgot. Even when encircled in the blaze of apostolic glory, he continued to view himself as the persecutor of Damascus. That his sins were his own, and that his virtues and good works were HIS who

created him anew, and on whose grace he was dependent for every attainment, he deeply felt: and hence he was led to describe himself as *the chief of sinners, and less than the least of all saints*. The whole tenor of his conversation in the church appears to have been influenced by this pure and amiable temper. He is everywhere the least and the last, and the servant of all. Wherever the honour and success of the gospel is not concerned, he waives all superiority of character. The prejudices, ignorance, and weakness, of mankind, he views with deep commiseration. He condescends to men of low estate, and instead of referring all things to his own standard, as far as is consistent with the truth of the gospel, he adopts theirs: in short becomes all things to all men.

Nor is the apostle more distinguished for humility than for every other kind and holy affection. In his epistles we find several passages inimitably tender, which surprise us as coming from Paul's pen, until we recollect that nothing is impossible with God, and that the genuine tendency of the gospel of Christ, is to form the soul to tenderness and love. No trace of his former cruel and injurious mind seems to have remained; but he *longs* for the welfare of the flock, with the very *bowels of Christ*. His pains and solicitudes for the conversion of the Galatians are those of a mother *travailing in birth;* and his gentleness among the Thessalonians, that of a *nurse cherishing her children*. Such is his affectionate love to his converts, that he is willing to impart to them, not the gospel of God only, but his *own soul*. Pages might be cited from his writings to exemplify the paternal mind with which he presided over the churches. His interests are all identified with those of Christ, and every affection made congenial. His life is bound up in his ministry; *Now we live, if ye stand fast in the Lord*. The flock entrusted to his care are his *crown and rejoicing*. Christian minister, are the souls of thy flock thus dear to thee? Art thou labouring, according to thy dispensation of the grace of God, to keep thyself pure from the blood of all men, and to present thyself and thy flock faultless before the Great Shepherd?

Who can avoid being struck with the delicacy of this great apostle in pecuniary concerns, even at the time when he was suffering *hunger* and *thirst*, and *cold* and *nakedness? Ye yourselves know*, saith he to the Ephesians, *that these hands have ministered to my necessities, and to those who were with me. Have I committed an offence*, he asks the Corinthians, *in abasing myself that you might be exalted? because I have preached to you the gospel of God freely? As the truth of Christ is in me, no man shall rob me of this boasting*

the regions of Achaia. For it were better for me to die, than that y man should make my glorying void. Wherefore? Because, I e you not? God knoweth. But what I do, that I will do, that I y cut off occasion from those which desire occasion, that wherein *y glory, they may be found even as I.* But while the aid of the althy and factious Corinthians is thus firmly declined, the ge-rous apostle accepts and acknowledges the liberality of the mble affectionate Philippians with gratitude and dignity. *Ye ilippians, know that at the beginning, when I departed from Ma-lonia, no church communicated with me, concerning giving and eiving, but ye only. For even at Thessalonica ye sent once, and in, unto my necessity. Not because I desire a gift; but I desire it that may abound to your account. I am full, having received of aphroditus the things which were sent of you, an odour of a sweet ell, a sacrifice acceptable, well pleasing unto God. But my God ll supply all your need according to his riches in glory by Jesus rist.* How shall worldly and sensual ministers, wealthy plural-s, and idle non-residents, stand before Christ in the presence this man!

St. Paul on no occasion affects the solemn imposing air, the tidious decorum of assumed dignity; but when the occasion ls for it, he shows himself to possess real greatness. Is the th of the gospel or the honour of his apostleship in question? opposes the venerable Peter, and avows his opposition before churches. However humbly he thinks and speaks of himself, for the glory of Christ and the good of the church, he mag-es his office, contends that in every apostolic gift he yielded none of his brethren, and that in labours and sufferings he passed them all. He asserts the discipline and doctrine of the rch with vigour, and with a tonē of conscious authority, which ikes offenders with awe. The sword and the olive are in his nds; he binds and looses, and speaks as the legate of the Imperial ng. Where shall we find an instance of more intrinsic great-s than is exhibited in the following passage? *Greet Priscilla Aquila, my helpers in Christ Jesus; who for my life have laid n their own necks; unto whom not only I give thanks, but all the urches of the Gentiles.* Exalted man! the Gentile churches shall ever feel their obligations to thy generous preservers. On rth their names shall be associated with thine in honour and ssing, and in heaven we will thank them face to face before their rd and ours.

Firm, active, intrepid, St. Paul's life is a succession of labours d sufferings. He is never weary in well doing. Danger seems

only to give a keener edge to his courage, and opposition to be a healthful exercise of his firmness and patience. Shame, pain, hunger, and nakedness, serve but to present fresh triumphs of his faith, and to increase his rejoicing in Christ: ingratitude feeds rather than quenches the flame of his love; and the false apostles who undermined his ministry, instead of resentment, excite only a holy emulation, by the superior lustre of his life, to cast them into the shade. He *takes pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. When he is weak then he is strong.* He is instructed in all things, *to want and to abound*, and can do and suffer all things, yea, *is more than conqueror through Christ, who strengtheneth him. For he is persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus his Lord.* Nor are these strong expressions the wild rant of enthusiasm, or the boast of one unacquainted with the dangers of the warfare in which he was engaged. No! He spoke the language of truth and mature experience. For thirty-three years he had been inured to the fight, and was skilled in every weapon and art of holy war: he had confronted every danger, supported every toil, and stood victorious against the united powers of the world, the flesh, and the devil. *Of the Jews five times received he forty stripes save one; thrice he was beaten with rods* by the *Roman* magistrates; *once he was stoned; thrice he suffered shipwreck; a night and a day he was in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And besides these things which were without, that which came on him daily, the care of all the churches.* In this enumeration nothing appears exaggerated, nor does the apostle assume to himself any merit before God on account of his extraordinary sufferings. On the contrary, when he tells us, that he had suffered *the loss of all things* for Christ's sake, he treats the things which he had lost with contempt and loathing, as *dross* and *dung*, in *comparison of the excellency of the knowledge of his Lord*, by whom *the world was crucified to him, and he was crucified to the world.* From this passage it is evident, that so far are the dignities and emoluments of the church from being allowable motives to actuate the zeal and labours of the ministers of the gospel, that St. Paul could not

have been what he was without a supreme contempt of all human dignities and emoluments. The men who desire can least deserve them.

St. Paul had much forgiven, and he loved much. His ardent zeal was the fruit of his love He felt that he could never either do, or suffer enough for Christ. The shame and grief of his past persecutions attended him through life, and gave uncommon energy to all his exertions. He was the most indefatigable labourer in the vineyard of Christ. Every faculty is engaged, every nerve is strained, his whole soul is on fire for honour and glory, and immortal life. He kindles on his hearers like a conflagration; he pours along with the impetuosity of a torrent sweeping down opposition. If there be an act of superior virtue or praise, he singles it out as his prize. Surrounded with a cloud of witnesses in heaven, and witnesses on earth, he fixes his eyes on Jesus; he contends among patriarchs, prophets, and apostles, for primacy in love, labour, suffering, and humility.

All those graces for which St. Paul was so eminently distintinguished, were tempered and directed by consummate wisdom. He always appears to be in possession of himself, and to walk in a happy medium between extremes. His courage is without rashness, his firmness without tenacity, and his zeal is neither debased by superstition, nor misapplied to matters of inferior concern. The peace of the church is a grand object of his regard, and he agitates no controversies which are not essential to her welfare. He is the pattern of the charity which he recommends. All his designs are noble and catholic, and are pursued with temperate vigour and firmness. His wisdom has in it nothing dark, creeping, and serpentine; but is always luminous, pure, and peaceable.

The character of St. Paul's writings, which contain a fair example of every species of christian elocution, is that of his mind. They exhibit and do justice to every part of the religion of Jesus Christ. He reasons as a logician, he writes as a scholar, and he exhorts as a father. No character described in the word of God is so rich in every diversified excellence: and if it be the province of God alone to pass judgment on the heart, and to pronounce him the first of christians; we cannot hesitate to call him THE GREAT APOSTLE, and THE FIRST BENEFACTOR OF MANKIND.

RELIGIOUS AND MORAL DISCUSSIONS.

THE QUESTION, WHETHER A MAN MAY LAWFULLY MARRY HIS BROTHER'S WIFE, OR WIFE'S SISTER.

[*Continued from page* 320.]

WE now proceed to take notice of some objections which have been made to our view of the subject.

I. It is said, that the injunction, Deut. xxv. that a man should marry the widow of his brother, who had died without issue, implies that the law, v. 16, is not of moral obligation.

In answer to this, it may be observed,

1. That a particular exception, made by the same authority, that made the law, and for special reasons, expressly mentioned, should be no objection to, but rather a confirmation of the obligation of the law in all other cases. Such cases may appear to the imperfect views of men, as objections to the perfection of the laws of God; but they are not so in the great plan of providence. The wisdom of God could easily foresee what effect any law should have upon the order of things established by himself, and what variations it might admit of, and require, in particular cases, without any imputation of inconsistency. Infidels have made an objection like this against the evidence of miracles, as being transgressions of the law of nature.

2. The reason and obligation of divine laws depend upon the will of the supreme Lawgiver; and as dictated by infinite wisdom, must have a respect to the nature and powers of the creatures to whom they are given, and to the condition and relations, in which his sovereign will has placed them, or may, at any time, place them. Hence it is, that the laws of one order of beings may not be suitable for another; and in the same order, obligation and duty may vary, according to the different conditions in which they may be placed by the sovereign will of God. Thus the human race was made at first in one pair; and designed to grow and extend, by natural generation, in new and distinct kins. This rendered it necessary, in the first instance, for brother and sister to marry; which was the law in that singular case; but when that necessity was removed, God appears to have ordered it otherwise, and revealed here the general law of kin, which could not in that case be admitted. And when God, for special reasons was pleased to place the family of the Jews, in their peculiar condition, it might be expected, that his laws should bear a corresponding aspect to that condition. This appears to have been the

case, as to some other parts of the moral law, and so it may be with respect to the law of *kin;* especially, in the particular instance in question, where the kin was, in a measure, extinct, through defect of issue.

Other variations may be observed in their constitution, the reasons of which must be referred to the wisdom of God, who does nothing in vain. Particularly, the Jews were prohibited from marrying with other nations. They were allowed to keep slaves, and even to abuse them, and beat them to death without punishment, as in other cases, Exod. xxi. 21. Lev. xix. 20. Our Lord also said to the Jews, that "Moses, on account of their untractable temper, permitted them to put away their wives, but that from the beginning the law was not so." And he calls the practice *adultery*, which is certainly a breach of the moral law. Matt. xix. 8.

II. It is said, that as the marriage bond constitutes the kin, so, when this is dissolved by death, the relation ceases, and its influence is no more.

1. This would set aside the law in question, which, after what has been said, is not to be conceded. 2. It limits the effect of marriage and kin, to what the judgment or fancy of men may think fit, and not to what the wisdom of God appears to have done, which is certainly most fit to establish general and useful regulations. Human reason never establishes any. 3. It is not fact, that the kin is extinguished by death. Where there are children, they are evidence of its continuance; in whom it would be unlawful to intermarry with their uncles or aunts, though the father or mother was dead. 4. It is contrary to scripture. The apostle Paul reprobates a man's having his father's wife, as a nameless fornication and excommunicates the person guilty of it. 1 Cor. 5. whereas if the kin was extinct, he would not have been on that account so "wicked a person." From the conformity of the expression, *his father's wife*, to the terms of this law, Lev. xviii. which is the only law about kin, it may be justly presumed, that the father was dead.

III. It has been thought, that the 18th verse, which forbids "the taking a wife to her sister, to vex her, in her lifetime," permits a man to marry his wife's sister, after her death.

This, however has no reference to the case of marrying two sisters. It is a prohibition of polygamy. The words rendered "a wife to her sister," is an idiomatic form of speech to signify *one to another*. The same words are used, Exod. xxvi. 3. to signify the coupling of the curtains of the tabernacle, *one to another*. Its meaning here is, *one wife to another*.

IV. The objection, *that it is inconsistent with liberty*, scarcely deserves a serious consideration; as every one knows, that liberty without law is licentiousness; and that obedience to the laws of God is always a reasonable service. In this case, the restraint is so light and partial, that it can have no weight with men who are governed by reason. As to those who are inclined to follow their passions without control, we ought not to be so much concerned for their satisfaction.

V. The 19th verse has been thought by some to be of a ceremonial cast, and an evidence that the law was designed only for the Jews. But however peculiarly that precept might be enjoined upon them, every one must know, that it forbids an indecency which ought to be avoided by all. God governs the brutes by *instinct*, which, in this respect is very remarkable. The female orgasm affects them only at particular seasons, and the males pay no attention to them at other times; which may be an intimation, that man, who, in all his conduct, is to be governed by reason, and not by appetite, should be so regulated in this. Moreover, it is a common observation, that *nature vindicates itself*; and especially in such cases, where offences are not capable of other punishment; and if the opinion of some physicians is well founded, which is not improbable, viz. that some particular disorders may affect the bodies of men from such original impurities, it would be an addtional argument for the obligation of the law.

VI. It has been said, that marriage is a civil relation, and that the law of the land is the sole guide, in all things relating to it.

This is a short and easy way of getting rid of the question, and of solving cases of conscience about it. But although marriage is, in some respects, a civil relation, attended with many civil effects of great importance to the community; and it is the right of the civil government to direct in all such matters; yet it is not only of a civil, but also of a moral nature; an institution of God, which is the source of many of those relations and duties upon which the virtue and happiness of man greatly depends, and the observation or neglect of which very much affects the christian character. In all its aspects, therefore, upon the moral characters of men, it ought to be considered, as under the cognizance of the church of Christ. The kingdom of Christ does not rest on the foundation of civil government, but upon the laws of God. The laws of the land cannot be admitted as regulating the terms of church-membership, but the laws of Christ. The frequent instructions which are given in the word of God, about this relation; its nature and moral effects; its strong obligation and duties; the

causes that may dissolve it; and the heinous crime of unfaithfulness in it; besides, a plain example of an actual and solemn excommunication for irregularity in contracting it; all show the concern, which the church of Christ has in this matter. This the judicatories thereof ought to feel, and to exercise an authority corresponding thereto, and which they may and ought to do, without any interference with the rights of the civil magistrate, or taking him for their rule in such cases.

If the foregoing observations may be considered, as it is thought they are, of weight, in support of the binding obligation of the law Lev. xviii. and of the unlawfulness of the connexion mentioned; it may be sufficient, merely to mention, that even if it was a doubtful case, yet as that law has been so long and so generally considered in this light, by the christian church, and consequently has begotten a general abhorrence of such connexions in the minds of christian professors, so that they give great offence; it ought to be avoided by all on this ground agreeably to the advice of St. Paul, Rom. xiv. 1 Cor. viii. and x. chapters.

CHRISTIAN CONFIDENCE, OR TRUST IN GOD.

To say that, in respect to this or the other interest or event, we trust in God, in his providence or grace, has become a very common, even a hackneyed phrase; a phrase, almost as often repeated by the unprincipled and thoughtless, as by those whose minds and hearts have been better informed. Happy it would be, if, on every occasion, it were used in a sense more congruous with piety and truth, and accompanied with a corresponding sentiment of the heart. But, how often is it uttered as an expletive merely? or as meaning no more than a blind and wanton expectation, that the course of things will be so ordered and adjusted, as shall accord with our favourite schemes and wishes? The phrase, thus only intended, merits no other consideration, than as a trifling modish reference to the powers of the Almighty; or as a thoughtless and presumptuous hope, that his provident wisdom and goodness, in the given case, will be exerted in our favour.

Such trust or confidence in God, if so we may call it, is always, and at the best, but weak, undetermined, unsteady, and unfounded, as it is presumptuous. It is not accompanied with any proper sense of piety in the heart. It is not productive of any characteristical expressions of goodness in the life. In the Holy

Scriptures, wherever it is mentioned, or referred to, in its proper import, and by whatever terms it is there denoted, it always intends a well-founded, stable, determinate, unfluctuating, and decisively efficacious principle of religion, or spring of moral and spiritual action. To such kind they refer, when they direct us to be "steadfast and immoveable, always abounding in the work of the Lord; knowing," or in the confidential persuasion, "that our labour shall not be in vain in the Lord." But it is to the contrary; to that which is false they refer, when they speak of "the double-minded man, who is unstable in all his ways."

It is not my design, Mr. Editor, to enter on a discussion at large of the grounds and reasons, of the nature and several properties of this christian principle. I mean to consider it chiefly in reference, or in opposition to the false appearance or affectation of it, above suggested.

In this principle, where it is genuine, there is always a certain requisite correspondence with the declared will of God. It is his gracious and express will, that we "*put our trust in him;*" *our entire trust in him; our entire trust in him alone;* and that *forever;* that is, at all times, in every circumstance, under every apprehension or prospect, and in every event. Now, if we affect a compliance with this will of our heavenly Sovereign, and our compliance, such as it is, be temporary only, or partial, or wavering, or in any respect, as to its determination or force, discordant with the will, we do not in truth and fact trust in God; nor, of course, will our confidence be at all effectual to the purposes by that will graciously intended. He who really trusts in God, does so trust in him, as in the instance, *to do the will of God.* And it is he only who thus does his will, that "abideth forever," as it is expressed, or, that "shall not be confounded;" that is, shall not fail in that, in reference to which he puts his trust in him.

There is also a certain requisite correspondence with the attributes of his nature. His wisdom, his power, his omnipresence and omniscience, his veracity, his justice, his faithfulness, his various goodness and grace, do not only fully justify, but, from their nature demand, an entire, firm, constant, and absolutely unreserved, as well as most cheerful, and affectionate reliance upon him. In him, these attributes are, strictly speaking, perfections; and perfections, absolute and infinite. As such, they admit of no limitation on our part, or compromise in our confidence. And on the ground of our Saviour's meritorious and ef-

fective mediation, our confidence in them may warrantably reach, and in apt consistency ought to reach to the utmost extent of our natural powers: I mean, as to all those concerns, in which it is our interest, and in which we are allowed and commanded, to confide in him. In the present state, indeed, of various impotence and defect, it never can amount to the utmost boundary of the powers, which originally appertained to the human constitution. Nevertheless, we know that it can, and that it ought so far to reach, as to become a proper, characteristic, stable, habitual, and efficacious sentiment of the heart, and prompter of the conduct of men. Such amount, agreeably to the christian system, appears to be requisite to the genuine constitution, the intended operation, and the acceptableness of it. If it fall short of that amount whatever energies it may affect, or appearances it may assume, it is not of the nature, nor has it the powers, of that which is essentially suitable to those attributes, of that which they encourage, or which they indispensably claim. It implies a criminal infidelity in respect to the perfection of the divine attributes and character. It denotes at least an implicit conception, that the Deity is not to be depended upon.

There likewise must needs be a certain correspondence with the promises of the word of God. If God, infinitely holy, just, and true, and faithful, and powerful, has promised, his word of promise will as surely be verified, as that any effect in the order of nature will result from its proper and appointed cause: I should have said, that it will be much more surely verified; particularly in reference to the material system of things, in which the Deity has at times seen meet to deviate from his general order. But here, as no argument of doubt, so no degree of irresolution and instability, in our confidence is admissible. And how much less can it be justified, when we take into view the wonderful provision aforementioned, which it has pleased God, in his sovereign wisdom, condescension, and mercy to make, for the removal of every cause of hesitation, arising from the consciousness of our numerous violations of his holy law? In virtue of this efficacious provision, the promises of the word are all, as it is expressed, "*Yea and amen, to the glory of God the Father.*" Now, what confidence, short of that I have described, can be supposed to be answerable to promises of God so founded and ratified? He in short who belives not in his word and promise so validated and ascertained; who does not rest his entire interest and hope upon them, is guilty of such treatment of his Maker and Redeemer, as is proper only to the most un-

worthy and contemptible of creatures; he is guilty of "making God a liar."

It is confidence in God, so corresponding, and so confirmed by the meritorious intervention and work of the Saviour; it is, I say, such confidence only, that meets the true sense and spirit of the gospel, and that is attached to true christian piety and goodness. Without such confidence we can neither be determined on a life of real religion, nor, when it has commenced, can we with any uniformity and steadiness, persevere in it. If chosen and engaged in at all, it must be chosen and engaged in decidedly; and that, in preference to, and to the exclusion of all other opposing interests and aids which may offer. As religion and the interests connected with it, are in their nature the highest and most interesting, so they are to be embraced as the highest and most commanding objects of attention and desire; exclusive of whatever may present itself, either as a rival, or as a partner, or even occasional substitute. If not so embraced and pursued, it cannot in truth be said to have commenced in the heart; nor can it in truth and consistency be exemplified in the life.

In the life of real piety and goodness, there are innumerous interests to be counteracted, and innumerous sacrifices to be made. To these interests we are so strongly attached; of their imaginary excellence we are so deeply enamoured; with conceptions of their importance so fully possessed; and of their sufficiency to our well-being so blindly and obstinately confident, that in order to contravene their powerful fascination, and to fix the course of our affections and practice in an opposite direction, a superior efficaciously opposing principle or force is indispensably needful. Now this principle is trust or confidence in God; and confidence, not partial, not weak, not wavering, nor occasional only, but, as I have said, entire, strong, habitual, fixed. At any rate, it must needs be such as implies a decided practical conviction of the fallacy of all that imaginary excellence, importance and sufficiency of earthly things, to which I have referred; and the like conviction, on the other hand, of the infinitely superior excellence, and of the certain advantageous issue of that aim and that course, which is opposed to their fascination. Unqualified by this conviction, the objects of carnal sense, and the interests of one kind and another, which are adverse to piety and the service of God, will ever appear to us to be the most desirable, and on the whole, most advantageous and worthy of pursuit. For, in this case, we credit not, nor can we credit, at least to any proper effect, the declarations of God to the contrary; nor can we rely

his promises of greater good, either present or future, or on
veracity, his power and benevolence to fulfil those promises
the amount of his word, or the satisfaction of our minds. In
s unhappy predicament, we have neither inclination nor encou-
cement to devote ourselves entirely to Him. And every tempt-
worldly interest and sensual gratification, in spite of the bet-
notices, and even occasional purposes of our minds, will retain
ir ascendency over our hearts and practice.

The principle of genuine confidence is inseparably coupled
h the spirit of sacrifice. In the very nature of it, it implies an
eserved relinquishment and renunciation of earthly in lieu of
eavenly good. It is the determined effort of the soul to risk
loss of all which the sensual worldly mind esteems most dear
l valuable; and to venture itself and all its interests forever
the faithfulness, power, and grace of its divine Redeemer, and
this, for his sake; for that good, which his favour imports, and
ich in his word he has promised to them, who thus surrender
mselves to him, and sincerely love and obey him. Now, such
, such sacrifice, such pointed and spirited efforts cannot pos-
y consist with a timid, weak, wavering, or divided frame and
ention of mind. It doubtless requires all that full and firm de-
mination of the whole mind and soul of which I speak.

Suppose, for instance, that possessed in this your native land,
very estimable property and connexions, you were invited into
stant country by some personage of superior honours and pos-
sions; and that you were promised by him, that, going over
im, and wholly resigning your connexions and interests here,
would fully and securely invest you with all that he has.
ould you make the sacrifice required? Would you thus impo-
ish yourself, and go over to him, wholly casting yourself on
bounty and protection? Would you do this, if you did not
nly believe in his veracity? If you did not entirely confide in
good-will, and his sufficiency to answer the expectations he
l effected to raise in you? You certainly would not. Neither,
the present case, can we make the sacrifices which the nature
l the laws of piety and goodness enjoin, without entire, firm,
l undoubting confidence in the truth, benevolence, and suffi-
ncy of God. He has most graciously and condescendingly in-
ed us into his heavenly kingdom; he has promised us his
allible friendship and protection; and withal, a rich, sure, and
st glorious inheritance: "An inheritance, incorruptible, unde-
d, eternal in the heavens." But observe: on this reasonable
re hath he thus promised; namely, that we choose his friend-

ship and that inheritance, as our highest and only portion, and that, for the sake of it, we relinquish every other possession and enjoyment, so far at least, as it shall interfere with that superior interest and choice. Can we do this while we confide not entirely and firmly in the powers and promises of God? We cannot: The enjoyments of sense and the world are, in this case, too fascinating and precious; and as such, they are not to be foregone, without what we may deem an equivalent here, or for nothing at all, as we may suspect hereafter. Such is not the case with the man of real piety and goodness: "His heart is fixed," as with the psalmist, "trusting in the Lord."

It was on this principle, so constituted and influenced, that "Moses refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." It was on this principle that the apostle Paul endured so great persecutions, even to "the loss of all things." "Nevertheless," said he, "I am not ashamed, for I know whom I have believed; and I am persuaded, that he is able to keep that which I have committed to him unto that day." It was on this principle, that the saints, those worthies of old, recorded in the 11th of the Hebrews, in view of "the prize of their high-calling;" "set their faces like flint" against all the corrupt opinions and oppositions of the world; that they suffered the most "cruel mockings and scourgings, bonds and imprisonments; and that oftentimes "they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented:" For they knew that God had better things in store for them;" things infinitely better than all the wealth and pleasures and glories of the world.

So essential indeed to religious life is this principle, that independently of it, we cannot perform any one act of acceptable obedience, by whatever name, whether of holiness or virtue we may call it. The obedience of a christian is the obedience of faith; and to the faith of a christian, confidence in God, by the constitution of its nature, is inseparably attached; it is of the nature of faith; and at the same time an essential expression of it. As the one is requisite to christian obedience, so must also be the other. And if the whole of our duty be so connected, so must every part and particular act of it. It is, in short, in virtue of this united power, that, according to the established order of grace by Jesus Christ, we are encouraged, and strengthened, and prompted, and emboldened to every duty.

Dark and partial must be their conceptions of the depravity of

of the impotence of their powers, and of the extent
ty of their Maker's law, who disapprove of the habit
:very thing, as they express it, to christian faith, and
races; or who, yet more regardless of christian princi-
e christian name, presume on the simple energies of
reason, or their moral sense, of which they boast so
practice of all that virtue which is requisite to the du-
to their final acceptation with their Maker and Judge.
be suspected, say rather, it is not at all to be doubted,
quired of them, as of the youth of old in the gospel, to
l that they have and give to the poor, they would,
tead of complying, go their way sorrowful, if not
hat, with their crude, jejune, and incongruous con-
od and Christ, of the import of their obligations, and
of spiritual and eternal benefits, what I say, could
on or expect, as equivalent to a sacrifice, in their
nense? I do not mean, however, that our natural,
ceptions of the propriety and beauty of virtue are
religious life; but I do aver, and that on the best
: word of infallible truth, that no man, with the aid
:eptions alone, how highly soever enlightened and
s ever become a truly pious and virtuous man.
lant, under this view, ought we to be, lest, like too
weak and self-sufficient, as we naturally are, we be
ugh philosophy and vain deceit, after the rudiments
and not after Christ!" By thus affecting to be wise,
only become fools; and fools, in that scriptural
is connected with, and which, without seasonable
ll issue in eventual perdition.

hole, sir, may I not presume to close this communi-
word of interesting advice to those of your readers,
: some serious thoughts of commencing a life of real
gion; namely, that they consider well, what that
rts; and what it requires of its subjects? That they
essential characters and terms; and that they fairly
t? I say, *count the cost;* lest, in the words of our
ng "set their hand to the plough, they" at length,
iness, or impatience, or disappointed expectation,
dislike, "look back;" return to their former course;
y to that ruin, they may have hoped to escape. It is
ipt what we mean not to perform. It is greater
unaccomplished what we ought both to attempt
m; and greater still is the folly to relinquish the

[redacted] under the premature idea of having already succeeded, and having already become entitled to the benefits of success. The archer, in a contest of skill, who hits not the mark, will lose the prize, though his arrow should approach it ever so near.

THE DEATH-BED OF A DESIGNED FREE-THINKER.

*Extract taken from the last hours of the Hon. Francis Newport, son to the late Lord Newport.**

[From the Christian Observer.]

At sixteen the honourable Francis Newport was sent to the University, perfectly acquainted with the Latin and Greek languages: where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and ornament to his family.

At twenty-one he came to London, and entered himself at ——, to study the law. His new acquaintance began to rally him for his religion: to whom he would say, "Gentlemen, you who pretend to reason cannot count laughter a conclusive argument; if religion be so absurd, as you would have me believe, why you do not give some fair reasons against it?" This some of them would attempt; and though their arguments at first were as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their society, which met to lay down rules for being so critically wicked, that the law should not be able to take hold of them. He had too much prudence to lay himself open: he still kept a fair correspondence with his friends, and in strange places was sober and reserved; but in secret, and among his acquaintance, he was as wicked as good parts, abundance of temptations, and a fair estate, enabled him to be.

On November 30, 1692,† he was ill; and found, notwithstanding all his precautions, that he had not shook off the expectations of another life.

* When I first thought of sending you the affecting history, which I now enclose, it was my intention to have omitted the name of the unhappy person, who forms the subject of it. But happening lately to look into Simpson's *Plea for Religion*, a book, which has been extensively circulated, I found the name of that person at full length, accompanied by a few of the circumstances of his miserable end. I can no longer, therefore, have a motive for concealment.

† This date corresponds to the account given of this person in the English peerage.

This made him throw himself upon a bed, and break out into these expressions: "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O! that any could restore me to my ancient guard of piety and innocence! Wretch that I am! whither shall I fly from this breast? what will become of me?"

One of his old companions coming in, said, "How now, brother! why this? why this melancholy posture? what is the matter?" He replied, "It is you and your companions, who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair. What advice or comfort have you now to fortify me with, against the fearful expectations of another life? Are you sure that the soul is material and mortal, and that it will dissolve with the body?" "So certain," replied the other, "that I venture my whole upon it."

Here I interrupted them by coming into the room; and, applying myself to the sick person, told him, I was a stranger to him, but hearing he was ill, I thought it my duty to offer him what service I was capable of. "I thank you," says he; "I desire you to engage that gentleman that sits here, and prove to him that the soul is not matter nor mortal." This I endeavoured to do by several arguments; to which the sick gentleman answered only with a sigh, whilst his friend made haste out of the room. I was surprised at such an effect, and desired to know the reason. "Alas! sir," said he, "you have undeceived me too late; I was afraid of nothing so much as the immortality of the soul: now you have assured me of that, you have ascertained me of a hell, and a portion among those, who have apostatized from their religion. You have now sealed my damnation, by giving me an earnest of it; I mean an awakened conscience, that brings my sins into remembrance, by reckoning up the numerous catalogue, for which I must go and give an account. O! apostate wretch, from what hopes art thou fallen? O that I had never known what religion was; then I had never denied my Saviour, nor been so black an heir of perdition!"

I stood speechless some time at the strange expressions; but as soon as I could recollect myself, said, "Sir, I would have you take care how you violate the mercy of God, and think so lightly of the sufferings of Christ, as if they were not sufficient for the

redemption of the greatest sinners. This may be a delusion of the devil: if you are convinced the soul is immortal, I hope it is to a good end; if you had died ignorant of it, you had been miserably undeceived in another world; now you have some time to prepare for your welfare."

To which he replied, "As to the mercies of God in Christ, I once knew and tasted what they were; which is now part of my curse, in that I am now sensible of my loss: they are, I grant you, sufficient for those that have any share in them; but what is that to me who have denied Christ? I have daily crucified him afresh, and put him to an open shame. The devil has nothing to do with the torture I undergo; it is no delusion of his, but the just judgment of God; and it is also a part of my heavy judgment, that you have given me a sensible horror of my sin, by proving my soul is immortal. Had I gone straight to hell in my old opinion, I had endured but one hell, whereas I now feel two; I mean not only an inexpressible torture, which I carry in my own breast, but an expectation of I know not what change. O that I were in hell, that I might feel the worst! and yet I fear to die, because the worst will never have an end." All this he spoke with an air of eagerness, and such horror as is scarce to be imagined.

He was got to bed, refusing all sustenance, and had an exceeding sweating through the extremity of his torments.

Before I took my leave of him, I desired to pray by him; which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it.

He answered, "As the damned in hell who lift up their eyes in torments, and behold afar off the saints in Abraham's bosom, have thereby their torments doubled, first, by reflecting on the misery they are in; and, secondly, by observing the happiness they have lost: so I, knowing myself to be hardened and sealed to damnation, hearing the prayers of the righteous, to which God's ears are ever open; this increases my torment, to think how I am excluded from such a privilege, and have no other portion left me than blaspheming, weeping, wailing, and gnashing of teeth forever."

"Pray, sir," said I, "consider there is a vast difference between you and them in hell; they are lost irrecoverably for evermore, without any opportunity of a reprieve, or hope of pardon; you are yet alive, and have the promises in common with other

ers: Christ died for sinners; and God hath sworn by himself, *live, saith the Lord, I would not the death of a sinner; but r that he turn from his wickedness, and live.*"

le replied, with his usual earnestness, "I will grant as much ence between me and those in hell, as between a common and a devil incarnate: if these are irrecoverably lost, with- opportunity of reprieve or hopes of pardon, and I am yet , what then? what is the consequence? Not that the promises g in common to me with other sinners, nor to any sinners, uch as believe and repent. If Christ died for sinners, it was as repent and believe; but though I would, I can do nei- : I have outstood my day of grace, am hardened and repro- If God delight not in the death of sinners, it is of such sin- as repent and turn to him; but his justice will vindicate on such obstinate sinners as me, who have denied his power providence both in my words and actions. Now he has met me for it; and O! it is *a fearful thing to fall into the hands of ving God.* If God was not against me, I should not care gh all the power and malice of men were joined against me; gh all the legions of hell continued to torture me with the consuming pains: but when an irreconcileable God looks upon his creature in wrath, and consigns him over to eter- engeance, this is intolerable, inexpressible! ah, who can l with eternal burnings? Oh, ye that have any hope, that have et passed the day of grace, cry mightily to God day and t: think no labour too much to secure you from the wrath od. *O! who can stand before him when he is angry?* What le can resist that consuming fire?" This, and more to the : purpose, he spoke with so deep a concern, the tears all the e trickling down his face, that no one in the room could for- weeping. Which he perceiving, said, "If ye weep at the e and bare relation of the effects of God's wrath, what then suffer, who actually lie under the very weight of his fury? ain your tears, for it is in vain; pity is no debt to me; nothing proper for me as some curse to complete my misery, and me from the torment of expectation." Here he paused a e; then looking towards the fire, he said, "Oh, that I was to nd broil upon that fire a thousand years, to purchase the fa- of God, and be reconciled to him again! but it is a fruitless ; millions of millions of years will bring me no nearer the of my torments than one poor hour. Oh, eternity, eternity; can discover the abyss of eternity? Who can paraphrase these words, *forever and ever!*"

It began to grow late; so I took my leave of him for that night, promising to come again the next day; when I found his mind in the same condition still, but his body much weakened: there were with him three or four divines, who had been at prayer; which, they told me, had the same uneasy effect upon him as before.

One of them reminded him that Peter denied his Master with oaths and curses, and was yet received again into his favour.

He replied, "It is true, Peter did deny his Master, as I have done, but what then? His Master prayed for him, that his faith should not fail; accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now, if he would assist me to repent, I should do so too; but he has justly withdrawn his intercession from me: I have grieved his Holy Spirit so often, that he has taken him from me, and in the room thereof has left me the spirit of impenitence and reprobation; and given me a certain earnest of a fearful inheritance in another life." He spoke little more that day; much company pressing towards night, orders were given to prevent it: at six of the clock, we all looked upon one another to know what course to take, no text being offered in his favour, but which he turned another way.

While we were thus musing, he cried out with the utmost vehemence, "How long, O Lord, shall thy wrath burn forever against me? Shall thy eternal justice exact upon a poor despicable worm? What is my value or worth, that thou shouldst pour out full vials of wrath upon me? Oh, that thou wouldst let go thy hand forever, forget, and let me fall into my first nothing! As my righteousness could have profited thee nothing, so my impieties can have done thee no hurt; therefore annihilate me, and let me perish. Be not angry that I thus expostulate with thee; it will be but a little while before thy wrath shall force the dreadfulest blasphemies from me. Oh, that thou wouldest take away my being or misery: neither can increase or diminish thy happiness; and therefore, let them both cease, and let my name be known no more. But, if I must be, and be immortal, and thou wilt punish me because I have despised thee: let a privation of thought suffice, and let me pass my eternity in a dream, without ever being awakened by the pangs of torment, or by the gnawing of the worm that never dies. But, oh, fruitless desires! I am expostulating with a God that forever hath shut out my prayers; and only protracts my breath a little longer, to make me an example to others. O! ye rocks and mountains, that ye would cover and hide me from the wrath of an incensed God: but I cannot

: from his presence: what he hath begun, he will finish. He l extend his wrath against me forever and ever."

Here some one knocked at the door, and it proved to be the post- n, with a letter for him, which being told him, "How," said he, letter for me! A little longer, and I expect another sort of mes- e: I am very shortly to give an account of every secret action I e done; and I have a mind to make an experiment to see how I bear it. Pray sir," added he to me, "do me the favour to read me s letter. The contents I know not, but I suspect it comes from ne of my old acquaintance." I desired to be excused, alleging re might be something in it improper to be divulged. "No- ng," replied he, "can affect me now; I have no honour, no utation, and, what is yet worse, no heaven to lose by this or other act." Upon this I broke it open. The letter received s as follows:

"DEAREST SIR,

"Understanding you are dangerously ill, and that it has had melancholy effect upon you, I could not (considering our strict ndship) but endeavour to remove those evils your mind may under; which perhaps is an office no less grateful, than mak- the body sound. Sickness and death are the common lot of nkind; and to repine and grieve at this lot, is to combat the s of nature, and fight against impossibilities. What wise man ines at the heat in summer, or the cold in winter? A common l ceases to be an evil. But perhaps your melancholy suggests you, that it is a dismal thing to launch into an unknown abyss. nswer: Sometimes I dream of dreadful things, but when I ake, all vanishes. Thus if we examine death and its consequen- by our reason, those formidable monsters grow tame and fa- liar to us. I would demand of him who asks me what estate I ll be in after death, what estate he was in before life? Pain l pleasure will leave their impressions upon a human spirit. If as either happy or miserable before I was born, I must still ain the impression; but I do not know, therefore I shall not reafter; I came out of nothing, and shall return into it. As the me of an extinguished candle dissolves and loses itself in the cumambient air, even so the taper of life vanishes into ether, l is no more, when once the laws of the vital union are broken. ath itself is nothing, and after death is nothing; take courage, n: either die like yourself, master of your own fate and hap- ess, so long as it is to be kept; or else recover, and live worthy character of a person who knows how either to live or die. wishes," &c.

This letter was but fuel to the tormenting flame, before in the breast of the sick gentleman; who immediately dictated the following answer:

"Sir,

"Being not able to use my own, I have borrowed another hand, to answer yours. You say well, it is a more grateful office to endeavour to remove the disorders of the mind than of the body. What you urge of the common lot of mankind, as death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of atheists. Now your argument cannot reach my case, unless you first prove that atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences by our reason, those formidable monsters grow tame and familiar: if, by our reason, you mean either that peculiar to atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar, the more we think of them: since no reason shows what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter that you may believe I am not distracted; which I would desire you to believe that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it I would: all I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposter, heaven and hell

are real, and the immortality of the soul as certain as the existence of the body: for a time we have officiously deluded and cheated ourselves out of religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God, I know, because I continually feel the effects of his wrath: that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast: that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you or any other of our acquaintance, I presume, is, because I have been more religiously educated, and have done greater despite to the Spirit of Grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at the same time, without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment? What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflecters to himself? Do not mistake yourself; it is not a light matter to contend with the God of nature, to abuse religion, and deny its Author, and (what is worst of all) to apostatize from it, as I have done. God has met with me for it, after a long forbearance of my inveterate impieties and profaneness. Let me entreat you to leave off your sins; who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice (for I am hardened and impenitently reprobate); but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, that if it does not reclaim it will enhance your guilt, possibly to be overtaken in this world, as I am by the just judgment of God; if not, be sure you will be met with hereafter, which is all, from, &c."

As soon as the letter was read and sent, the night being far worn, we all took our leave of him, wishing him good rest, and a happier condition the next day. To which he replied, "Gentlemen, I thank you, but my happiness is at an end; and as for my rest to night, thus I spend the little remainder of my miserable moments. All the ease I expect will be wishing for the day, as in the day time I wish for the night, and in a fearful expectation of my dissolution, and the account I must make upon it. But, gentle-

men, good night to you; and remember me, to confirm you in the religion I have disowned, that you may stand more cautiously by my folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country. Having had an account of his circumstances, one of them told him that he and several more of his relations came to town, and were sorry to find him in so weak a condition as he appeared to be in; for now he was nothing but skin and bone, the agonies he lay under during the work of the quickest consumption.

He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said, such as did the will of his heavenly Father were his relations. I may properly say, that none but the Atheists, the reprobate, and such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have with the damned is permanent. The same lot, the same place of torment, the same exercise of blasphemy, and the same eternity of horror, will be the common lot of us all; so the similitude of torments, place, and duration, will join us in a very strict union."

His friends, who only had heard he was distracted, hearing him deliver himself in such terms were amazed, and began to inquire of some of us, what made him talk at such a rate? He, hearing them whispering together, and imagining the cause, called them all to him, and said,

"You imagine me melancholy or distracted: I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health; and it is my curse, because thereby I am more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then I have despised my Maker, and denied my Redeemer; I have joined myself to the Atheists and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgments of God, overtook me, when my security was the greatest, and the checks of my conscience were the least. Since I have denied that salvation which cometh by Jesus Christ, there is no other Mediator or Intercessor for sinners; if there be, which is he that can redeem my soul from hell, or give a ransom for my life? No, no; "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation to consume the adversary." "There remains no more sacrifice for sin," that is the

wound that pierces my soul. Christ Jesus was the only expiatory sacrifice God would accept; I not accepting, I would say, I despising this, there remains no other for me to accept of, no other to make atonement and satisfaction for me; there is no other name given under heaven but the name of Jesus, whereby we may be saved, and it is that Jesus whom I have reproached, and ridiculed, and abused in his members; nay, to whom I have induced others to do the same. Methinks your breasts are all open to me, and, in the midst of your pity and surprise, you would bid me hope and believe, and supplicate the mercy I have abused, because Jesus Christ came to save sinners, and to bring to repentance. In that I know all your thoughts. Alas, how fain would I hope and believe! Can a man in torments not desire to be freed from them? No, assure yourselves I would upon any terms; but the wrath of God obstructs the power of hoping and believing, and though I would, I can do neither. I know not what some divines mean, who say, *He that desires to repent, does it in some measure;* I experience the contrary. A fruitless wish that comes not into act, is no more than a conviction which shall lay such persons under great condemnation. You would have me supplicate that mercy I have abused. Alas, of that I have no hopes, but what depend upon abused mercy! But why said I hopes? I have no hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why am I bid to hope and believe? Oh, what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! Indeed, should Jesus Christ say so to me, it would be comfort; but for you to say so, is the same thing as to bid a malefactor shake off his chains, and assume his liberty; or call up the dead to rise out of their graves, and challenge their estates and honours again. How idle is it to bid the fire not burn when fuel is administered, and to command the seas to be smooth in the midst of a storm! Such is my case; and what are the comforts of my friends? But I am spent, I can complain no more. Would to God that the cause of my complaining would cease! The cause of my complaining! this renews my grief, and summons up the little strength I have left to complain again, like an expiring blaze, before it is extinguished. It is just so with me: but whither am I going?"

As he said this, he fainted away, and lay in a swoon a considerable time; but, by the help of some spirits, we brought him to himself again. As soon as he had opened his eyes, he said, "Oh, cruel, unkind friends, to awaken me from a dream, in which I had a cessation from my torments!" This he spoke with so lively a

concern, that no one could refrain from tears. "You weep," said he, "but your tears come too late. Was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep, or at best it would add to my pains; for he must be unnatural and senseless that would not be troubled at the afflictions of others, especially his friends and relations. But the case is otherwise with me. My cup is full, and runs over already; the bitterness of my soul is as great as it possibly can be in this world; my heart is full of horror and anguish; no grief can add to mine, being so great, that it is incapable of receiving more. Perhaps this may seem a paradox to you at first; but what think you of time, and eternity which comprehends and swallows up all time? Can any one add any thing to the wrath of God, which includes the fury of devils and and men; this being derivative from and independent of that? And can any one add to my grief and torture, who am fallen into the hands of the living God? No, no; reserve your tears for your sins, and cast them not away upon one who is neither the better nor the worse for them." You may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much secrecy as was possible.

They therefore conveyed him by night to new lodgings. But he was grown so weak that he fainted away several times in the chair; they got him into his chamber, and to bed, as soon as they could. After a little rest, he yet found strength to express himself thus:

"I am not concerned to know whither you have brought me, or your reasons for so doing. It had been something, if you had changed my state with my lodgings: but my torments are greater than before; for I see that dismal hour just at hand, when I must bid you all farewel."

The physicians were now sent for again, but they still declared they could do nothing for him; only they ordered him some cordial julep, which, they said, might strengthen nature to hold out two or three days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early; when I came in, I inquired of his friends, how he spent his time. They told me he had had little company; and his expressions were much shorter than before; but what he did speak seemed to have more horror and despair than before. I went to his bed-side, and asked him how he did.

l, " Damned and lost forever." I told him the de-
rere secret; perhaps he was punished in this life to
better. He answered, " They are not secret to me,
l; and my greatest torment, my punishment here,
ıple to others. Oh, that there was no God, or that
d cease to be, for I am sure he will have no mercy
Alas," said I, " there is no contending with our
therefore avoid such words as may provoke him
:," replied he, " there is no contending; I wish there
lity of getting above God, that would be a heaven
reated him not to give way to such blasphemous
—— Here he interrupted me. " Read we not in the
them that blasphemed God, because of their pains?
heir number. Oh, how do I envy the happiness of
ıs?" " But," replied I, " you are yet alive, and do
rments of those, that are in hell."
ed, " This is either true or false; if it be true, how
ose torments be, of which I do not yet feel the ut-
I know it is false, and that I endure more than the
damned; for I have the very same torture upon my
ey have, beside those I endure in my body. I be-
y of judgment the torments of my mind and body
her be more intense; but as I now am, no spirit in
hat I do. How gladly would I change my condition
earnestly would I entreat my angry Judge to send
:re I not afraid that out of vengeance he would deny
e closed his eyes a little, and began to talk very
ıow and then groaning and gnashing his teeth: but
:ning his eyes, he grew sensible again, and felt his
ying, " How lazily my minutes go on! When will
ath, the last pulse, that shall beat my spirit out of
ıansion, into the desired regions of death and hell?
s just now at hand! and what shall I say now? Am
ain to die? Ah, the forlorn hopes of him that has
to! Nothing to fly to for peace and comfort!" Here
ed him: we all believing him to be dying, went to
ı threw him into an agony; in which, though he
k, he turned away his face, and made what noise he
:r himself from hearing. Perceiving this, we gave

ı he could speak, (which was not till after some
" Tigers and monsters, are ye also become devils

to torment me, and give me a prospect of heaven, to make my hell more intolerable?"

"Alas, Sir," said I, "it is our desire of your happiness that casts us down at the throne of grace; if God denies assistance, who else can give it? If he will not have mercy, wither must we go for it?"

He replied, "Oh, that is the dart that wounds me! God is become my enemy, and there is none so strong as to deliver me out of his hands. He consigns me over to eternal vengeance, and there is none able to redeem me! Was there such another God as he, who would patronize my cause: or was I above God, or independent on him; could I act or dispose of myself as I pleased; then would my horrors cease, and the expectations and designs of my formidable enemies be frustrated. But, oh! this cannot be, for I——."

His voice failed again, and he began to struggle and gasp for breath; which having recovered, with a groan so dreadful and horrid, as if it had been more than human, he cried out, "OH, THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" and then expired. V. D.

MINISTERIAL FAITHFULNESS.

[*From De La Flechere's Portrait of St. Paul.*]

ST. PAUL gives the following pastoral instructions to Timothy: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things, give thyself wholly to them. Take heed unto thyself and to thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." Now, had it ever entered into the mind of the apostle, that it would be proper for pastors to compose their sermons in the manner of rhetoricians, and to deliver them as public orators, he would most probably have given some intimation of this to his disciple. In such case, he would have held out to his pupil in divinity, some instructions of the following nature. "O Timothy, my son! I have frequently commanded thee to labour in the work of the Lord, according to my example. But as thou art not an apostle, properly so called, and hast not received the gift of languages, I advise thee to write over thy sermons as correctly as possible. And after this, do not fail to rehearse them

before a mirror, till thou art able to repeat them with freedom and grace: so that when thou art called upon public duty, thou mayest effectually secure the approbation of thine auditors. Furthermore, when thou art about to visit any distant churches, lay up in thy portmanteau the choicest of thy sermons. And wherever thou art, take care to have, at least one discourse about thee, that thou mayest be prepared against any sudden emergency, and never appear unfurnished in the eyes of the people." The idea of such a passage in the epistles of St. Paul, whether publick or private, is too absurd to be endured.

What advantage has accrued to the church, by renouncing the apostolic method of publishing the Gospel? We have indolence and artifice, in the place of sincerity and vigilance. Those public discourses which were anciently the effects of conviction and zeal, are now become the weekly exercises of learning and art. "We believe and therefore speak," is an expression, that has grown entirely obsolete among modern pastors. But nothing is more common among us, than to say, As we have sermons prepared upon a variety of subjects, we are ready to deliver them, as opportunity offers.

Reading over a variety of approved sermons is generally supposed to be preaching the Gospel. If this were really so, we need but look out some school-boy of a tolerable capacity, and after instructing him to read over, with proper emphasis and gesture, the sermons of Tillotson, Sherlock, or Saurin, we shall have made him an excellent minister of the word of God. But, if preaching the Gospel is to publish among sinners that repentance and salvation, which we have experienced in ourselves; if it is to imitate a penitent slave, who, freed from misery and iron, returns to the companions of his former slavery, declaring the generosity of their Prince, and persuading them to sue for mercy; if this is to publish the Gospel of peace, then it is evident, that experience and sympathy are more necessary to the due performance of this work, than all the accuracy and elocution that can possibly be acquired.

In consequence of the same error, the ornaments of theatrical eloquence have been sought after with a shameful solicitude. And what has been the fruits of such useless toil? Preachers after all, played their part with much less applause than comedians; and their curious auditors are still running from the pulpit to the stage, for the pleasure of hearing fables repeated with a degree of sensibility, which the messengers of truth can neither feel, nor feign.

Notwithstanding the above remarks have been expressed in the most pointed manner, we mean not to insinuate, that the ev-

rors already exposed are the only mistakes to be guarded against. Extremes of every kind are to be avoided with equal care. We condemn the carnal prudence of christian orators; but we as sincerely reprobate the conduct of those enthusiasts, who, under pretence, that Christ has promised to continue with his disciples to the end of the world, exhibit the reveries of a heated imagination for the truths of the Gospel. Too many of these deluded fanatics are found, who, taking their slothfulness and presumption, for the effects of a lively faith and an apostolic confidence, repeatedly affront the Almighty, and justly offend those candid hearers, who are least disposed to take offence. Offences will undoubtedly come, but it behoves us to make a just distinction between the real offence of the cross, and that, which is given by an unlicenced presumption on our part.

If we are honoured with the pastoral office, let us consider the holy scriptures as an inexaustible mine of sacred treasures. In the law of the Lord let us meditate day and night. Before we attempt to deliver evangelical truths in public, let it be our first care, to penetrate our hearts, in private, with an adequate sense of those truths. Let us arrange them in the most suitable order: let us adduce and compare the several passages of sacred writ, which appear to support or explain the particular doctrines we mean to insist upon: but, above all, joining faith and prayer to calm meditation, after becoming masters of our subject, let us humbly ask of God, that *Parrœia*, that lively and forcible elocution, which flows from the unction of grace.

And here, instead of resting contented with barely requesting, we should labour to acquire what we seek, by frequently stirring up the gift, that is in us. Let us embrace every opportunity of exhorting both believers and catechumens. Let us carry, with unwearied constancy, instruction to the ignorant, and consolation to the afflicted. Let us be faithful in reproving sinners of every class, and diligent in training up the children of our parish.

It is necessary indeed to be scrupulously cautious, lest we abuse the liberty of preaching from meditation, by becoming followers of those, who are more worthy of censure, than imitation. There are pastors of this kind, who, having acquired a good degree of spiritual knowledge, and a wonderful facility of expression, unhappily begin to pique themselves upon appearing before a numerous assembly without any previous study. Conscious of their own ability, these self-sufficient preachers make little or no preparation for one of the most solemn duties, that can possibly be discharged. They hasten to a crowded auditory without any apparent concern

and coming down from the pulpit with an air of the same easy confidence, with which they ascended it, contentedly return to that habitual listlessness, which had been interrupted by the external performance of a necessary work. Alas! if these presuming pastors could be prevailed upon to write over their sermons, to how much better purpose might they thus employ their hours, than by heedlesly trifling them away, in frivolous conversation and shameful inactivity!

It is not to imitate examples of this nature, that we solicit the ministers of Christ to recover those hours, which are usually employed in composing their weekly discourses. How many are the important occupations, of which the faithful pastor has his daily choice! The wicked are to be reclaimed, and the righteous established. Hope must be administered to the fearful, and courage to the tempted. The weak are to be strengthened, and the strong to be exercised. The sick must be supported, and the dying prepared for dissolution. By frequent pastoral visits to hamlets, schools, and private houses, the indefatigable minister should continually be moving through the several parts of his parish; discovering the condition of those entrusted to his care, and regularly supplying the necessities of his flock; diffusing all around instruction and reproof, exhortation and comfort. To sum up his duties in a single sentence, he should cause the light, that is in him, to shine out in every possible direction, before the ignorant and the learned, the rich and the poor; making the salvation of mankind his principal pursuit, and the glory of God his ultimate aim.

Thus after having faithfully performed the work of an evangelist, when he is about to be removed from his charge by death, or by any other providential appointment, he may take an affectionate leave of his people, and say; Remember my children, that, while I have sojourned among you, "I have not ceased to warn every one of you night and day;" and if my word has not always been accompanied with tears, yet it has constantly flowed from the truest sincerity and affection.

COMMUNICATION.

MR. EDITOR,

AN anecdote in your last number, on the efficacy of prayer, as verified in the case of the late Dr. Samuel Finley and his brothers, reminded me of a communication, with which that excellent man was pleased to favour me, at a time when a consider-

able appearance of religious solicitude prevailed amongst the students of the seminary over which he then presided. It was occasioned by some suggestions of mine, which principally referred to the grounds of encouragement, afforded in the gospel, to importunity and confidence in prayer.

In the course of his instructive explanations, Mr. Finley adverted to a memorable incident which occurred to the experience of his earlier life. He observed that, after a progress of some considerable time of comfort and hope in the ways of religion, he began to fall, by very sensible gradations, into a state of darkness and perplexity of mind, both in respect to the truth and divine excellence of the gospel, and to the genuineness of his former religious exercises. That this distressful tendency of his mind, though in the mean time opposed in his weak and ineffectual way, by almost continual prayer, self-examination, and searching the scriptures, still continued gradually increasing for the space of nearly two years, until it had well nigh amounted to a fixed habit of melancholy. That one morning, however, having risen rather earlier than usual, his mind was led with a force and interest much greater than any he had been sensible of before, into a consideration of the promised result of importunity united with confidence in prayer; and in regard to the contemplated devotional exercises of that morning, he felt an uncommonly pointed and resolute propension of soul to continue an unceasing effort of "wrestling with God," as Jacob of old, until He should bless him with the special manifestations of his grace and love in the Saviour, and with the consequent removal of that awful darkness and anguish of soul, in which he had so long been involved. For this purpose he speedily retired to the corner of a field, which communicated with, and partly enclosed, a neighbouring wood, with a fixed determination of not leaving the place, or to cease from pressing the throne of grace with his pleadings, until he should have received an answer of peace. In these intense engagements he accordingly continued, (with only a few short intermissions, for the purpose of more formal and explicit consideration of some particular interesting points, which occurred,) until near twelve of the clock; his resolution, as he proceeded, still becoming more firmly fixed and determinate, as his mind became gradually encouraged with some more comfortable intimations and views of that grace after which he was seeking. At this reviving crisis of dawning and long-wished for light, whilst his soul was carried out with a mighty force of enlightened confidence in pleading the promises of the gospel, the very hea-

vens seemed to him in a manner to be opened to his view: not, as he observed, by any vision rendered sensible to his natural sight, as probably was the case with Stephen, when "he saw the son of man standing at the right hand of God;" but, in consequence of the uncommonly elevating, soul-refreshing and divinely comforting conceptions of the freeness, the riches, the truth, the power, and the various glories of the grace of God in Christ Jesus, with which he was then favoured, and, as he added, almost overpowered.

In this singular state of mind he was not soon disposed, though fasting, to leave the place, which was to him as another Bethel. As prudence, however, directed, he returned before evening; and, in returning, had in himself a most sensible exemplification of the Eunuch's felicity, who, after the christian illuminations he had received, on his return to Ethiopia, "went on his way rejoicing." Although, as he believed, he had before that time experimentally known the loving-kindness of the Lord, yet, now, he appeared to be but as recently "brought out of darkness into marvellous light." He appeared to be introduced, as it were, into a new world, where every thing was strange and delightfully surprising. Nor was this sense of divine things of short continuance. He seemed to feel and to live as another or a new man. Every duty from this time became more pleasant than ever. He wondered how any thing could be a sacrifice, or how any thing could be an act of self-denial to a christian, with whom his God and his Saviour must be infinitely more precious than all other things; and he particularly noticed, that from that time he made more rapid, as well as more profitable progress in the studies in which he was engaged.

To me, who had frequent opportunities before of knowing president Finley's correct and scriptural conceptions, on the subjects of religion, this relation was not a little surprising; I should rather say, in part, objectionable. This, I took the liberty of briefly hinting to him. He answered, that the hint, was not unexpected. Nevertheless, that, what he related, was real matter of fact. And that, in the transaction he had never seen cause to suspect himself of having deviated from the rule of faith and scripture, in any point except that of having proposed to himself a certain specific, but not particularly promised, issue of his religious engagements at that given time. An issue, which depended absolutely on the sovereign unrevealed will of God, and which, as made by him a fixed term of the continuance of his suppliant pleas, bore very much the appearance of a presumptuous prescription to infinite

wisdom and goodness. As to this point, whatever, especially in the case in question, might be said in vindication of it from the example of the patriarch Jacob, from the instructions of our Lord particularly as illustrated by the parable of the borrowed loaves in the 11th of Luke and from other passages of holy scripture, yet said he, I would by no means presume to recommend, much less, as an instructor in religion, to prescribe it as a proper expedient to distressed and seeking souls, whatever their spiritual condition or circumstances may be. In my case, I gratefully recognise the sovereign unpromised interposition of the spirit of my most gracious and ever adorable redeemer, in the instance. Therefore it was that, in me, the expedient was successful. Had it not been for this interposition, or had I, without this interposition, formally, and designedly, conceived and entered on the expedient, it doubtless would have been, not only unsuccessful, but, probably productive of griefs and sorrows beyond what I can at present imagine. It is enough for us in general, that we have the many declarations and sure promises of the word of God for our direction, encouragement and comfort in prayer, and that in all circumstances, which may possibly occur. Nevertheless, it does not become us absolutely to limit the wisdom and grace of the Almighty even to his own revealed appointments or encouragements, or rather to our ordinary apprehensions of them. Though he will never fall short of his promises, he may, and doubtless does often, exceed the measure of their express import. I do not, accordingly, see why in his sovereign goodness he may not at times inform the minds of his humble disrtessed suppliants with such uncommon degrees of confidence and resolution, as shall create in them an invincible expectation of a favourable issue of their prayers, and withal a determinate purpose to pursue at a given time their well-founded pleas, until they shall be crowned with a favourable result. The principal error and danger lies, as has been suggested, in anticipating the inward insinuations and impulses of the blessed spirit of grace; and thus running before we are called, or presuming to force ourselves into his privileged chambers before the door of peculiar favour has been opened unto us.

In the order of nature in the material system the Deity is never reasonably supposed to act inconsistently with himself, when for the purposes of his goodness, he miraculously sets aside his own general laws, or produces effects in a way that transcends their ordinary operation; or if, as is sometimes, without a miracle, the case, he should impart, in favor of his peculiar people, an uncom-

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much cautious of pressing the throne of grace
violence, or determined importunity. They too
that it is "the fervent," that is, strictly rendered,
"prayer of the righteous man, that availeth much;"
prayer can be energetic which doth not, with a de-
nted force and confidence, look to, and hardly press
expected desirable issue.

EXPOSITIONS.

roduction of the following extracts from the "Re-
he use of the definitive article in the Greek text of
estament," (by Granville Sharp) we doubt not will be
ifying to the learned reader, and our apology to others
hem a place in this work, is, that though the labours
hes of the author are highly important and interesting
t is very scarce, and probably will remain so, because
e of the subject.

arp is not the only person among biblical critics, who
the idiom so happily illustrated by the rules which he
Beza, bishop Bull, Calovius, Vitringa, and Dr. Wells
ed the same mode of construction.

RULE 1. "When the copulative και connects two nouns of the same case, [viz. nouns (either substantive, or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill,] if the article ὁ, or any of its cases, precedes the first of the said nouns, or participles, and is not repeated before the second noun or participle, the latter always relates to the same person, that is expressed or described by the first noun or participle; i.e. it denotes a farther description of the first-named person: as, Ευλογητος Ὁ Θεος ΚΑΙ Πατηρ τ̃ Κυρ̃ιυ, &c. 2 Cor. i. 3. 2 Cor. xi. 31. See also Matth. xii. 22. Eph. vi. 21. Heb. iii. 1. 2 Pet. ii. 20. iii. 2. 18. Philip. iv. 20. Rev. xvi. 15. Col. ii. 2. 1 Thes. iii. 11. Jam. i. 27, &c."

But there are exceptions to this rule, viz. when the nouns are proper names, or in the plural number.

"The rules which follow are intended only to illustrate the particularity of the several sentences, which fall under the first rule, by shewing in other sentences, the different senses that are occasioned by adding, omitting, or repeating the article, as well with the copulative as without it."

RULE 2. "A repetition of the article before the second noun, if the copulative be omitted, will have the same effect and power: for it denotes a farther description of the same person, property, or thing, that is expressed by the first noun; as, επι ΤΩ Θω ΤΩ Σωτηρι μω. Luke i. 47. ii. 26. John i. 29. iv. 42. v. 23. vi. 27. xx. 31. Heb. xiii. 20."

"Except when genitive cases depend on one another in succession; as 2 Cor. iv. 3. Col. ii. 2."

RULE 3. "And the omission of the copulative between two or more nouns (of the same case) of personal description or application, even without the article before the second noun, will have the same effect; viz. will denote a farther description of the same person, property, or thing, that is expressed by the first noun; as, Rom. ii. 19, 20. Ephes. v. 20. Tit. i. 1. 1 Tim. i. 1."

RULE 4. "Yet it is otherwise when the nouns are not of personal description or application; for, then they denote distinct things, or qualities; as 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John iii.

RULE 5. "And also when there is no article before the first noun, the insertion of the copulative και before the next noun of the same case, denotes a different person or thing from the first; as Ephes. iv. 31. 2 Cor. i. 2. Gal. i. 3. Philem. 3. Ephes. vi. 23."

"But if the numerical adjective εις precedes the first noun,

the copulative και will have the same effect that it has betweeen two nouns when only the first is preceded by the article agreeably to the first rule; as Ephes. iv. 6."

Rule 6. "And as the insertion of the copulative και between nouns of the same case, without articles, (according to the fifth rule) denotes that the second noun expresses a different person, thing, or quality, from the preceding noun, so likewise the same effect attends the copulative when all of the nouns are preceded by articles; as in John i. 17. ii. 22. xi. 44. Col. ii. 2. 2 Tim. i. 5. 1 Pet. iv. 11."

There are some exceptions to the fifth and sixth rules, as when distinct and different actions are intended to be attributed to one and the same person, who is to be discovered from the context; as in 1 Thes. iii. 6. John. xx. 28.

According to the first rule, 2 Pet. i. 1. will be, "By the righteousness of Jesus Christ, our God and our Saviour." And the following changes also will be produced.

Titus ii. 13. "The glorious appearing of our great God and Saviour, Jesus Christ.

Ephes. v. 5. "In the kingdom of (Jesus) the Christ and God," or "in the kingdom of Christ (even) of God."

2 Thes. i. 12. "According to the grace of Jesus Christ our God and Lord."

1 Tim. v. 21. "I charge (thee) before Jesus Christ, the God and Lord, and (before) the elect angels, &c."

2 Tim. iv. 1. "I charge (thee) therefore before the God and Lord, Jesus Christ." &c.

Tit. ii. 13. "Expecting the blessed hope and appearance of the glory of our great God and Saviour, Jesus Christ."

Jude 4. "Our only Master, God, and Lord, Jesus Christ."

We find many commendations of this work, we insert only the following.

Remarks of the "British Critic" for July 1802.

"According to our own opinion, formed with the strictest attention to the evidence produced, this rule, as stated by Mr. Sharp, appeared perfectly clear, and the deduction from it no less than inevitable. We consider it as founded in truth, and demonstrated with ability. But we see, with much additional satisfaction the explicit testimony of so great a master of Greek literature as Mr. Burgess," &c.

Extract from the "Christian Guardian" for December 1802.

"The new species of argument which is here (in Mr. Sharp's book) so happily adduced and addressed to the learned world, in

support of the doctrine of our Saviour's divinity, not only merits the grateful attention of its friends, but imperiously demands the diligent scrutiny of its most inveterate enemies. It approaches so nearly to mathematical demonstration, that we conceive it to be absolutely incapable of confutation. The school of Socinus was never attacked with a more formidable weapon," &c.

AN EXTRACT FROM NOTES ON THE EPISTLE TO THE ROMANS, WHICH HAVE NOT YET BEEN PUBLISHED.

It has been also objected, "that it is to no purpose to strive, for if we are elected, we shall be saved do what we will, if not we shall miss it (salvation) do what we can."

If this objection supposes faith and holiness to be the mere effects of man's striving independently of the grace of God, it takes as granted that which we cannot admit, and thus being an objection founded on a combination of two irreconcilable doctrines, demands no regard. For every man who embraces the doctrine of election must, if he is consistent, agree that holiness springs from the influences of the holy spirit, which this objection denies, otherwise it would not produce the seeming difficulty.

But if it supposes a man really desirous of salvation, and earnestly in quest of it, this is the effect of grace, and persevering in such effectual desire, he has been elected, he will be saved: and the assertion, that he may notwithstanding, "miss" salvation, is not only unscriptural, but the thing is literally impossible.

This plausible objection therefore turns out to be wholly unimportant, because it is either founded upon the supposition of an absurdity, or of an impossibility.

If any were so weak as to hold, that the elect remaining in their sins shall be saved, and that guilty men may become holy and yet miss of salvation, we acknowledge this objection would stand in their way by exposing their absurdities.

Not only does this objection make nothing against the truth of the doctrine of election, but, however malignantly intended, it affords no solid reason for discouragement under, or dissatisfaction with the divine dispensations, as has been often successfully argued from the analogy that subsists between the kingdoms of nature and grace: for if every event in the natural world is but the effect of divine power in the execution of his mysterious purposes, and so the times of the deaths of all men are known to God, how uncertain soever with respect to us,* would not the

* Job xiv. 5. vii. 1. Psalm xvi. 5. Acts xvii. 26.

same argument hold thus, I need not strive to live by using the means of life, for if continuance of life is decreed for me, I shall live do what I will, if not, I shall die do what I can? The objection is not more futile in the one case, than in the other."

EXODUS ix. 16.

In very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth.

IT were rationally to be expected from a variety of considerations, in arguing *à priori*, that if ever God should vouchsafe to favour mankind with a written revelation of his will, it would contain many assertions and modes of expression, which, in process of time, must unavoidably become obscure and "hard to be understood;" and which men of ungodly minds would "wrest unto their own destruction." This difficulty would also be considerably increased, so soon, as ever the original language, in which such revelation was communicated, ceased to be the living language of men.

To vindicate, therefore, any obscure passages or expressions in holy scripture from misrepresentation or misconstruction; to give them a fair and satisfactory interpretation; and hereby to show, that they are perfectly consonant both to the known attributes of the divine nature, and to the whole analogy of faith, appears to be an employment well worthy of every man who is a friend to genuine religion; and it is the hope of affording a little assistance in the accomplishment of so laudable a design, that has given rise to the following remarks, which are, with deference, submitted to the candid examination of every pious and judicious reader.

Whilst I contemplated, many years ago, the different explanations which different expositors and commentators had given to Exod. ix. 16. in connexion with the correspondent quotation of St. Paul in Rom. ix. 17.; and had observed that such writers, whether Calvinistic or Arminian, were manifestly biassed by a partiality to their respective systems of christian theology; a conjecture arose in my mind, that possibly the specific Pharaoh, of whom the scripture makes mention in Exod. ix. did not reign in Egypt by the title of hereditary right; or, that he did not succeed to the throne in a lineal descent from that Pharaoh, who was the illustrious patron of Joseph and his kindred; but either by violent usurpation, or by descent, in some distant collateral branch from the original stem; and that if such conjecture could be substantia-

ted by solid evidence, the great difficulty, which had hitherto been the subject of dispute, would instantly vanish. For it would then be seen that the sacred historian, on whose authority the ambiguous assertion rested, had simply related an event which came to pass in the course of God's providence, previously to the effusion of the miraculous plagues on a guilty land; and, moreover, that the said Pharaoh was raised up by divine appointment to be an oppressor for a season both to the Egyptians and the Israelites, in the same sense as Attila, king of the Huns, was to the Pagans, and christians of the Roman empire in a later age.

This conjecture naturally led to a diligent examination of the Hebrew text in the Old Testament, and of the Greek in the New, in order to discover whether it was at all inconsistent with the letter of divine inspiration. For the words themselves (it was taken for granted) could never be made fairly and without violence to imply, either in Hebrew or Greek, that God *purposely created* or *brought into existence* an execrable tyrant, that in him might be displayed the awful nature and extent of avenging wrath. That such a meaning, however, has actually been ascribed to the passage before us, is a notorious fact; and, in proof, it will be sufficient to appeal to Beza's interpretation of ἐξηγειρα σε, *feci ut existeres*. Yet I am not so uncharitable as to suppose, that either Beza, or others who concurred with him in sentiment, ever cherished the thought of imputing to God the origin of moral evil; but that they here adopted an interpretation which seemed in their judgment to be most natural and most agreeable to the letter of the Hebrew, without duly adverting to the conclusion deducible from it.

The words in Exod. ix. 16. are, "In very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And the words as quoted by St. Paul, in Rom. ix. 17. are exactly parallel, viz. "Even for this same purpose have I raised thee up, that I might show my power in thee; and that my name might be declared throughout all the earth."

The Hebrew word, on which the whole weight of the difficulty lies, is העמדתיך; of which our translators have honestly given us a literal rendering in the margin, "made the stand." But this is a metaphorical mode of diction, which they have wisely declined to admit into the text; because it does not exactly harmonize with the term adopted by St. Paul, ἐξηγειρα. And it is remarkable, that ἐξηγειρα is not the word, which the LXX. have used, but διεσωσας, *thou hast been preserved;* which, whether intended or not, is an evasion of the difficulty; a dissection, rather than a solution, of

the Gordian knot. We must therefore conclude, that St. Paul purposely deviated from the Septuagint version, (and there are many more instances of the like deviation in all the writings of the New Testament) and was divinely directed, for the better instruction of christians, to translate the original anew.

It would now be a waste of time to amuse the reader with the various significations, of which the word העמדתי is capable. Whoever wishes to see them recited in detail, may consult Poole's Synopsis, both on Exod. ix. 16. and Rom. ix. 17. St. Paul's ἐξήγειρα is an unexpectionable warrant for our present translation, *I have raised thee up.* If therefore we consider the idea which the sacred writers wished to convey, as coinciding with *exaltation, advancement, promotion,* and the like; the question immediately occurs, in what did it consist? or, what was the peculiar eminence of station, to which God was pleased to exalt him? It was that of a regal throne. For, by the invisible hand of divine providence, he was advanced to the high honour of presiding as sovereign over all the land of Egypt. This furnishes an easy explanation to Exod. i. 8. and derives a degree of authenticity from it. "Now there *arose up* a *new* king over Egypt, which *knew not* Joseph." Hereby was verified that observation, which was afterward made by Daniel the prophet, "The most high ruleth in the kingdom of men, and he giveth it to whomsoever he will. He changeth the times and the seasons. He removeth kings and setteth up kings."

Conceiving that I had discovered the true sense of the passage, I was naturally led farther to inquire, whether it received a sanction from any other history besides that of Moses. And though the inquiry did not [redacted] complete satisfaction, yet it was not entirely fruitless.

It is generally allowed that the word *pharaoh,* in the ancient Egyptian language, was a name of office, and signified *a king;* and that there are many *pharaohs* of Egypt mentioned in scripture. The first four of them claim our present attention; and possibly, between these, one or more others might have intervened, and swayed the Egyptian sceptre, whom the scripture has passed over in silence. The first of them lived in the time of Abraham. The second was he, whose dreams were interpreted by Joseph. The third distinguished himself by his base ingratitude in forgetting the invaluable services of Joseph, and by his cruel edict which doomed all the male infants of the Hebrews to submersion in the Nile; and under his reign Moses was born. The fourth was that tyrannical monster, to whom Moses and Aaron addressed themselves by divine commission, and who was soon afterward drowned in the Red Sea.

The third appears to have had no male heir, in default whereof his daughter seems to have patronised the Hebrew infant, Moses. And she not only rescued him from the general massacre; but gave him a princely education, on purpose to qualify him for wearing the crown of Egypt after the demise of her father. For Moses himself informs us, Exod. ii. 9, 10, that, after he had been nursed for a time at the expense of Pharaoh's daughter, he was "brought unto her, and became her son. And she called his name MOSES." St. Paul also says, Heb. xi. 24—6. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.

In corroboration of this sentiment, we learn from Josephus, in his second book of Jewish Antiquities, chap. v. that her name was *Thermutis;* and that previously to the birth of Moses, the royalty had been transferred to another family. But who was the immediate predecessor, or immediate successor, of her father, is a matter of which neither Josephus nor the scriptures have given us any information. He says, however, that Thermutis, having no offspring of her own, adopted Moses for her child on account of his divine beauty and excellent understanding; and that she also presented him to her father, as one that should succeed him in his kingdom; and that, after the death of her father, Moses, by divine instruction, addressed himself to the Hebrews, and prevailed on them to accept him for their leader in departing out of the land; and then presented himself before the king, who had newly assumed the reins of government, and e[redacted]ted with him on the subject of their liberation. But the kin[redacted]me he has not mentioned. Neither can the point be ascertained by an appeal to the testimony of any other historian of Jewish or profane antiquity. For the chronological succession of the first kings of Egypt is so deeply enveloped in obscurity, and all that Herodotus, Diodorus, Eratosthenes, and others, have written on the subject, is so replete with mutual contradictions, that it has been considered by many learned men as in a great measure fabulous and uncertain.

The declaration of Jehovah, in the passage before us, appears now to be simply as follows. "For this cause have I exalted thee from thy former station to the august throne of Egypt, that in thee I might display the boundless extent of my power; and that, by thine instrumentality, I might declare my name (all the awful and adorable attributes of my essential character) throughout all the earth!" E.

RELIGIOUS INTELLIGENCE.

ured with the following letter *Benjamin Wickes*, dated Lon- l 2d, 1806, which has lately ived by his friends in this

u a few days after my arrival , and gave you I think some unt of what had happened to aw you; but as I do not re- iculars, perhaps I may in this things I have already men- re going from London to Cal- nissionaries with their wives h us from the baptist society, woman espoused to a mis- ly in Bengal from the London there to be married. On the month, the baptist mission- dained at Oxford, and set a nission at Bengal. I went to is occasion, and was witness emn scene, and was treated tenderness, that would have an eminently good and use- s! for us, how easy is it for staken! These people went ll meeting of their mission- o vote me their thanks for ıd acted in favour of their requested that I would set ıer in London, to take my : deposited among the most e that have been, are now, eafter be, engaged in this has been done, and what- the consequence, I take it is meant, an expression of a stranger who has given f favouring their cause. On London I found that the ısed the ministry of the Jew given him several seals to rom among his brethren. ast week, I went with one aries that is going with me, three others, to drink tea minister. While we were at ıe in two Jews that were ler that sermon which you ak of hearing him preach h was the first fruits of his se took tea with us, and over, there came in three ıe fruits of his ministry. ad sat down I counted our found there were an equal h Jews and gentiles, six of ı I observed that there was a remarkable instance before our eyes, of the partition wall, between the Jews and gentiles being broken down, and proposed, that we should join together in prayer, and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the time of the apostles, if then. I lead in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection as was truly gratifying. The evening before last, I went to take tea with the missionaries at their lodgings, where I found a large company of christian people of different denominations assembled. Mr. Fuller, Sutcliff, and several other ministers, were among them also the Jew minister, and several of his Jew converts, the way being opened last week as mentioned above, for their mixing with the Gentiles. Here we held a very solemn exercise in prayer and praise. I was again appointed to lead, a missionary of the London society followed, the Jew minister succeeded, and Fuller and Sutcliff concluded. When the exercise was over, the Jews were again taken by the hand, by both ministers and people, and received in the bonds of brotherly love, as alive from the dead. Yesterday morning I had on board the ship to breakfast, the missionaries and their wives, several ministers of different denominations, and others to the number of about thirty. I would fain have had the Jews among them, but they could not come. Here we had an exercise of prayer and praise, until near twelve o'clock, committing the missionaries, the ship, and the crew, to the care of the blessed God, and praying for the spread of the gospel among the heathen. In the evening there was a meeting held at one of the baptist meeting houses, for the purpose of dismissing the missionaries from their country and kindred, to go among the heathen in Bengal. This was a crowded and solemn assembly. After two ministers had prayed, Mr. Fuller gave a word of exhortation and advice to the missionaries, that was truly affecting and impressive. Now what shall we say to these things, cannot we conclude that God is really with us, and take the comfort of it?

BENJAMIN WICKES, Sen.

MISSIONS IN INDIA.

The Rev. Charles Buchanan, A. M. Vice Provost of the college of Fort William, has lately published a memoir concerning ecclesiastical establishments in India, which contains much curious and valuable information. The subject is no less than that of giving christianity, and with it civilization, to myriads of human beings, now sunk in the grossest ignorance, and abased by the most atrocious superstitions. For the promotion of this object, Mr. B. divides his tract into three principal parts; the first relates to the care and preservation of the christian faith among his own countrymen settled in India; the second treats of the practicability of civilizing and converting the natives; and the third states the progress already made in that civilization, and in the planting of christianity. Under each of these heads is contained many articles which deserve the attention of every person anxious to promote the progress of the Redeemer's kingdom; and which furnish motives for encouragement for missionary men to proceed in their labours.

The following facts are stated in the dedication:

"New sources of information on all Oriental subjects, have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Decan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionares have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the south of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement."

"Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalee; of which the four former are the primary and popular languages of the Continent and Isles of Asia.

"In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off."

The second division of this memoir treating of the practicability of civilizing and christianizing the natives of Hindostan, will be read with increasing interest. The following are some of his observations on this subject.

"To civilize the Hindoos will be considered, by most men, our *duty;* but is it practicable? and if practicable, would it be consistant with a wise *policy?* It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

"Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for our beneficence. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

"And as to those who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a

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nins, by H. T. Colebrooke,
. vol. vii. p. 281. That
should have been admit-

"You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather then mildness; their hebetude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal*. But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people† "

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ted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

* "From April to October, 1804.

† "Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

"In 1791, Soodishter Meer, a brahmin, having refused to obey a sommons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. On their approaching his house, he cut off the head of his deceased son's widow and threw it out.

"In 1793, a brahmin, named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. 'I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword.'

"About the same time, an act of matricide was perpetrated by two brahmins, Beechuk and Adher. These two men conceiving themselves to have been

"No truth has been more clearly demonstrated than this, that the communication of christian instruction to the natives of India is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable: whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of christian knowledge among our Indian subjects."

The following is an abstract from the Journal of *Rev. Mr. Sewall*, a missionary from the Massachusetts missionary society.

Chesterville, May 14, 1806.

FROM May, 1805, to May 1806. I spent thirty-eight weeks in the service of the Massachusetts missionary society. In the time I travelled 2587 miles, preached 330 sermons, made 169 family visits, (besides the places where I lodged) expounded chapters to small assemblies 12 times, attended 11 conferences, 9 church meetings, 6 prayer meetings, 2 associations, and [illegible] funerals; visited 26 sick persons and [illegible] schools; baptized 7 adults and 60 children; administered the Lord's supper 8 times, and admitted 5 persons [illegible] fellowship; assisted in embodyi[illegible] churches; heard 16 sermons, [illegible] chapter expounded; addressed [illegible] nies of militia, and prayed w[illegible] while under arms, at 2 seve[illegible] catechised children once, and [illegible] day in a church fast, where [illegible] no preaching.

In most places the people ar[illegible] ready to hear, and in some plac[illegible] monly attentive. At Schoodic[illegible] town, Peasant River, Steuben, [illegible] there is some attention. On [illegible] river also there are hopeful ap[illegible] God has been pleased, I have [illegible] think, to make his word, throu[illegible] worthy lips, a means of quick[illegible] dear children, awakening sinn[illegible] the hopeful conversion of a few[illegible] glory is due to his holy name. [illegible] Sabbaths in Eastport, and re[illegible] the use of the society 30 dolla[illegible] also seven Sabbaths in Hampde[illegible] and Orrington, on Penobscot [illegible] lectured on week days in the [illegible] places in the vicinity, and re[illegible] those towns 42 dollars. On th[illegible] think the prospect of good b[illegible] by missionary labours in this dis[illegible] quite as favourable as last year. [illegible] may direct and prosper the e[illegible] the Massachusetts society, is t[illegible] of one of their servants in the [illegible]

JOTHAM SE[illegible]

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injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, 'Beechuk drew his scymetar, and, at one stroke, severed his mother's head from the body; with the professed view, as avowed both by parent and son, that the mother's spirit might forever haunt those who had injured them.' Asiat. Res. vol. iv. p. 337.

"Would not the principles of the chriatian religion be a good substitute for the principles of these brahmins of the province of Benares?

"It will, perhaps, be observed, that these are but individual instances. True: but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances!"

COMMUNICATION

November 20th, 1805. The P[illegible] of New-Castle, being met, at [illegible] Hill church (Maryland), ordai[illegible] CHARLES WALLACE to the wo[illegible] gospel ministry, and installed h[illegible] of the congregations of Church [illegible] Jarmin's Bridge. The Rev. Dr. [illegible] Read preached the ordination [illegible] and presided, and the Rev. John [illegible] gave the charge.

April 2d, 1806. Being met at [illegible] Church, ordained Mr. JOHN W[illegible] the work of the gospel ministry, [illegible] The Rev. John Burton preache[illegible] dination sermon, the Rev. A[illegible] Mitchel presided, and the Rev [illegible] Latta gave the charge.

Attest, JOHN E. LAT[illegible]
Stated

OBITUARY.

DEPARTED this life, March 12, 1806, SEPH MAGOFFIN, Esq. late merchant this city, in the seventieth year of his e. His remains were interred the folving day in the burial ground of the st presbyterian church.

Joseph Magoffin was a native of Ireid. His mother and maternal grandher were eminently pious; of the forer he cherished, through life, the most ectionate remembrance, and spoke in last hours with the tenderest feeling. rly in life he emigrated to this country; d, after twice re-crossing the Atlantic, settled in Baltimore, where he comenced business, and in a short time acired a moderate fortune. About the mmencement of the revolutionary war, married, and soon after removed to rk county in this state. He was a repretative of that county in the state leslature during the greater part of the uggle between the colonies and mother untry. At the conclusion of the war he moved to Philadelphia, where he resid till his death. Wherever he lived he l not fail to gain the confidence of the se and good. In the years 1793 and 94, he was a member of the legislature the county of Philadelphia: after rving two years in the common council, declined being re-elected on account increasing years and infirmities. In ese and some subordinate situations, always acted with that attention and elity which could defy the tongue of alice; and was so fortunate to the last, not only to deserve, but to retain a aracter wholly unsullied.

He was tender and sympathetic unto , and affectionate to christian brethren; knew well how to make allowances for poor human nature," as he was wont express himself, even in the best of en. Few perhaps have been better quaed to act the part of a friend than he s. His deep sense of unworthiness, luced him to expect but little from iers: and for any marks of kindness received, he was ever grateful, but to ose who were among his friends, he s a friend indeed: in their afflictions bore a part. He could rejoice with ose that rejoiced, and weep with those at wept. His conversation was such as came the gospel, and it is the testiony of one who was favoured with his quaintance, and his confidence, for elve years, that he seldom conversed with him without receiving edification, conviction or comfort. Of himself, and his attainments, he ever spake with modesty and diffidence; and it was his prevailing disposition to esteem others (i. e. other christians) better than himself. He had a peculiarly happy mode of administering reproof, and in this respect he was a faithful friend. By many his savoury admonitions will long be remembered. In his views of religious truth, he was fixed and unwavering; he had from a child known the holy scriptures, "which are able to make wise unto salvation," and he had long held and professed his faith in the doctrines of grace through the allatoning merit and righteousness of the lord Jesus Christ. He was however no sectarian; his charity and regards extended to all who love the Lord Jesus Christ in sincerity; and like the great apostle of the gentiles he was willing to become all things to all men where there was a prospect of meeting in Jesus as their common Lord and Saviour. The severity of the winter of 1804, and the sufferings of the poor are not yet forgotten; contributions were made for their relief, and distributing committies appointed. He was placed on the committee of the extensive ward in which he lived. His indefatigable exertions amidst cold and wet, produced a disorder in his breast which, tho' in some measure alleviated, was never removed, & finally put a period to his mortal life. By an act of benevolence he laid the foundationof his death, and during his confinement he enjoyed as much freedom from pain as could well be supposed, where the silver cord was gradually loosening; and at length he expired without a struggle. "Blessed is he that considereth the poor," "the Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness." The most fervent wishes he expressed were for resignation to the divine will, and of this grace he exhibited a bright example. Naturally of a desponding disposition," and disposed to view every thing on the darkest side, he had his fears and doubts. Indeed he well knew that a mistake now would be irremediable. "Yet I know said he," it is the legality of my heart which sets before me the sins of my youth, and the unprofitableness of my life." He declared he had no doubt of his *sincerity* in serving God. He could say with confidence, "Lord I have loved

the habitation of thy house the place where thine honour dwelleth, I have hated the congregation of evil doers, to sit with such I have shunned. Gather not my soul with sinners." When his disorder had affected his head, and his mind seemed deranged with respect to every thing else, it was not so with regard to religion; happy proof, that those ideas had made a deep impression. Death could not separate him from the love of God. One or two evenings before his death, one of his family asked him, if he now possessed a confidence in the peculiar love of God to his soul; he answered, "Yes, though not in that degree or with that fervour I could wish.

To a particular friend, who was with him shortly before his death, he expressed himself as follows. "You and I have long professed faith in Christ. Oh, we do not believe, we do not trust him half enough; keep close to Christ my friend; you are safe no where else. Tell the brethren of our little society* (a pleasing one it hath been to me) to keep close to the Redeemer; let his excellency, suitableness, and ability as a Saviour be the beginning and end of your meetings; and let brotherly love continue. Pray for me that I may not be left in the critical moment." He felt the pangs of separation from those he loved on earth; his feelings were not those of a stoick; yet he met death with the fortitude of a Christian. He always spoke with calmness of his approaching dissolution: and to one of his friends he gave directions respecting his funeral, and the place in which he wished his flesh to rest in hope. Humility was a leading trait in the character of this good man. Though he always heard with evident pleasure the experience of others, and with great faithfulness pointed out to those committed to his care, what ought to be the exercises of their minds, he seldom spoke of his own religious experience. He was early initiated into the doctrines of the gospel, and evinced in after life the truth of the wise man's observation, 'train up a child in the way he should go, and when he is old he will not depart from it.' Here he was jealous of himself, with a godly jealousy; and he frequently expressed his fears; that as he had been an observer of religious duties, his religion had in it something of chance, especially as he found not in his change those regular steps laid down by some. But tho' these were often the desponding exercises of his own mind, to those who knew him best, his manner of life left no room to doubt 'that for him to live was Christ, to die gain!'

During the last seven or eight years of his life it was his custom to retire three times a day for secret devotion; which at particular seasons he accompanied with religious fasting. Though free from the least appearance of superstition, he was a strict observer of the Sabbath, sanctifying it with all those over whom he possessed authority. To the souls of such he endeavoured faithfully to discharge his duty; the priest of his family, he taught them to offer the morning and evening sacrifice, and when visited by any of his relatives, he always took the opportunity of impressing their minds with what belonged to their eternal peace. He sighed at abounding iniquity, and while in stations of public confidence earnestly exerted himself for the suppression of theatrical exhibitions, and murder by duel. He was an example of our Saviour's precept "if you love me, keep my commandments."

Early devoted to his Saviour's cause,
He sought with zeal the honour of his laws,
Through life a champion for the faith he stood,
In death his peace, his hope, his rest was God.

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* The society here alluded to is composed of male communicating members from different Presbyterian Churches, and meets once every week in private houses for social conference on religious subjects and for prayer.

The following is an extract of a letter written by him to that society, (for which he deservedly obtained the name of a father) during his illness. "Resignation is a very different thing, from what we are apt to think, when matters seem to go well with us. We think we have attained it; but let distress come upon us in person, family, character, and substance, that will try us. The whole secret may be found in these few words. "Let him deny himself, and take up the daily cross and follow me." We are all divided between God and self, and self has many ways to work in us: If we could get clear of self, we would do. I have heard there seems a kind of apathy to have fallen on us, but my dear brethren let me just ask, can we not watch with Christ one hour! It seems to be a time of falling off, even here, but can we not hear him who is saying, will ye also go away, shall we not rather say with good Nehemiah, shall *such* a man as I flee?

ef Account of the last illness and death of Amos Munn.

R. MUNN made a profession of reli- in his youth, and to the day of his h, supported a christian character. e was seized with a violent inflam- ry fever which baffled the skill of hysicians, and in five days terminated ife. From the first, his mind was iderably deranged. More than eight forty hours before his death, he be- so raving that for the most of the it required, at least, two men to him on his bed. This circumstance peculiar manner, affected the heart pious mother. In her distress, it her constant and fervent prayer, that ight not be taken out of the world his state of derangement; that he it before be expired, possess a com- d mind, receive fresh tokens of par- g mercy, and leave to his surviving ds comfortable evidence that he had a happy exchange of worlds.

few hours before his death, the use reason appeared perfectly restored. hen lifted up his eyes to heaven and solemn, pertinent, and impressive er, prayed for his afflicted family, is aged parents, and for the church hich he was a member, that God d pour his Spirit upon it, and make ions to it. That God would appear in lory to build up Zion, that he would point her enemies, and make her a glory in the earth. He also fervently gave thanks to God for his goodness and mer- cy, and especially for this instance of his great goodness in giving him the use of his reason, and that he was permitted, be- fore leaving the world, renewedly to taste redeeming love, and see, with comfort- able assurance, the all-sufficiency of the Saviour's righteousness: and that he was now enabled, in the comfortable exercise of faith and hope to commit his departing spirit to the arms of his Redeemer.

This prayer greatly strengthened and comforted a number of pious people who were present, and filled other spectators with astonishment and trembling. The writer of this sketch came to the house just as the prayer was ended. Every countenance seemed to express a solemn sense of death and eternity. The impres- sion made by this prayer he trusts, still remains on the minds of a number who heard it, though nearly twelve months have since elapsed. Immediately after he ceased praying, he fell into a lethargic state, in which he continued till he ex- pired.

Thus were the prayers of a pious mo- ther literally answered, and thus it pleas- ed God to give to a number, who stood around this dying christian, an opportu- nity to witness the power of that religion which has often taken from death its sting, and from the grave its victory.

POETRY.

r the insertion of the following Poem, annot omit to announce, that it is de- d to recommend *The Asylum for edu- r the Deaf and Dumb.* That institu- as existed fourteen years, and pro- d effects most grateful to the philan- ic and pious heart. "The Deaf in- hear, the Dumb speak; and to these babes the gospel is preached." The s of the Society are however very quate to the relief of the numerous ffecting objects who solicit their as- ce. Only twelve candidates can be annually admitted; and at the last early election, forty-seven applicants unavoidably rejected: some of whom ow, by their age, rendered unadmis- ; and others have brothers and sis- uffering under the same affliction. Society have, therefore, determined ild a more extensive Asylum, & con- siderably to increase the numbers whom they relieve: but they cannot execute their design without liberal and extensive support; and such support, we hope, that they will not ineffectually entreat. Fur- ther information may be obtained from Henry Thornton, Esq. M. P. Birchin Lane, Treasurer; or the Rev. John Town- send, Rotherhithe, Secretary, who will gratefully accept any Donations for the intended Building, or Annual Supscrip- tions towards the general expenses of the Society. *Evan. Mag.*

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PETITION OF THE DEAF AND DUMB.

WHO is that little blooming boy?
Why do no books his mind employ?
Why does he breathe no sound of joy?
Oh, he is deaf and dumb!

And who that maid, so passing fair,
Of beauteous form, but mournful air,
And with a vacant idiot stare?
She too is deaf and dumb!

Would that my language could relate
Their woe-fraught pangs and cheerless state!
And how I pity their sad fate
Who are both deaf and dumb!

Their infant years were never blest
With a soft lullaby to rest:
No prattlings e'er their love exprest,
For they were deaf and dumb!

Where healthy youthful sports abound,
And others play with merry sound,
They walk alone, or gaze around,
As they are deaf and dumb!

When unseen dangers rush most near,
They stand unmov'd, devoid of fear;
Nor kindest cautions can they hear,
Since they are deaf and dumb!

Not all the melodies of Spring
To them can soothing pleasure bring:
Vainly the sweetest birds may sing
To the dull deaf and dumb!

From cheerful scenes to gloom they steal;
And should they pain or rapture feel,
They can no joy nor pain reveal,
Whilst they are deaf and dumb!

What knowledge can their minds acquire?
Who can their breasts with truth inspire?
Or kindle pure celestial fire
In the sad deaf and dumb?

If rich; Science, with beams so bright,
May much dispel their mental night;
And e'en illume with heav'nly light
The darksome deaf and dumb!

But if their parents should be poor,
Then (though they might obtain a cure)
All their sad woes they must endure,
And die both deaf and dumb;

Must they, ye good whose hearts can sigh
For human grief, thus must they die?
No; to the succour you will fly
Of the poor deaf and dumb

Children whose bosoms joyful beat
Around the social hearth to meet,
Who can your much-lov'd parents greet,
Pity the deaf and dumb!

Parents, who purest transports know,
Hasten your gratitude to show,
And aid, with lib'ral hands, bestow
Upon the deaf and dumb!

You who can list to pious lays,
And in the Church unite to raise
The fervent hymn of heartfelt praise,
Assist the deaf and dumb!

From Heav'n may great success descend,
And constant fruits their toils attend,
Who labour anxious to befriend
The hapless deaf and dumb!

And whilst we thus deplore their lot,
May that great God be ne'er forgot,
To whom we owe that we are not,
Like them both deaf and dumb!

J. W.

LINES ON THE THOUGHT OF DEATH.

O, for that car which bore the man[a] of God
Triumphant to the realm of endless day
Safe to convey me to that bright abode,
Far from Death's gloomy vale to mark the way!

A thousand diff'ring tracks its entrance gain;
Dark, dreary, loathsome to the sickening soul;
Decrepit age, and fell Disease's train,
And accidents in frightful forms that roll.

Hark! from the skies a voice, than mortal more,
Aloud proclaims, "Thy anxious fears dismiss;
"Nor faint to tread the lonely valley o'er,
"The only way to everlasting bliss!

"The path thou hast to walk I have made plain:
"See, where my footsteps mark the dreary road,
"Press on; nor fear, Immanuel is my name;
"Nor doubt the promise of a faithful God!"

Jesus, at thy command my fears subside;
Death's terrors now no more my soul appal:
On thy kind arm I lean, Celestial Guide,
Be thou my hope, my strength, my life, my all!

Students Theologic.

[a] Elijah.

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THE

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OR

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BIOGRAPHY.

EXTRACTS FROM THE LIFE OF GEORGE WHITEFIELD.

THIS pious and extraordinary minister was born at Glouces-, December 16, 1714. His father who was bred to the wine-de at Bristol, removed from thence to Gloucester, and kept inn. He had six sons and one daughter. Of the sons George s the youngest, who was only two years old when his father d; and he was brought up with great tenderness by his mother.

When he was between twelve and fifteen, he had made some gress in classical learning; and, we are told, that even then eloquence began to appear in some puerile compositions itten for the amusement of his school-fellows. But his rising ius was deprived of the usual means of improvement, through decrease of his mother's trade; and he was obliged to assist in carrying on the business of the inn. His turn of mind, vever, though depressed, could not be extinguished; and in very unfavourable situation, we are told, that he composed eral sermons, and that the impressions of religion were very ng upon him. When he was about seventeen, he received sacrament, and employed as much of his time as he could rayer and reading, in fasting and meditation, and in all those out exercises, which are the food and the delight at once of ry religious mind.

About eighteen, he entered at Pembroke-College in Oxford, ere he continued three years. At twenty-one, he was sent by Dr. Benson, bishop of Gloucester, who told him, "That ugh he had purposed to ordain none under three-and-twenty, he should reckon it his duty to ordain him whenever he ap-d. Upon which, at the earnest persuasion of his friends, he

prepared for taking orders. His behaviour on this occasion was very exemplary. He first studied the thirty-nine articles, that he might be satisfied of their being agreeable to scripture. Then, he examined himself by the qualifications of a minister mentioned in the New Testament, and by the questions that he knew were to be put to him at his ordination. On the Saturday, he was much in prayer for himself and those who were to be ordained with him. On the morning of his ordination, (which was at Gloucester, Sunday, June 20, 1736) he rose early, and again read, with prayer, St. Paul's epistles to Timothy, and, after his ordination, went to the Lord's table.

On the Sunday afterward she preached a sermon in the church, where he was baptized, to a very crowded auditory, on *the necessity and benefit of religious society*. His own remark upon this was; "Last Sunday in the afternoon, I preached my first sermon in the church where I was baptized, and also first received the sacrament of the Lord's supper. Curiosity drew a large congregation together. The sight, at first, a little awed me. But I was comforted with a heart-felt sense of the divine presence: and soon found the advantage of having been accustomed to public speaking, when a boy at school; and of exhorting and teaching the prisoners, and poor people at their private houses, whilst at the university. By these means, I was kept from being daunted over much. As I proceeded, I perceived the fire kindled, till at last, though so young, and amidst a crowd of those who knew me in my childish days, I trust, I was enabled to speak with some degree of gospel authority. Some few mocked; but most for the present seemed struck: and I have since heard, that a complaint had been made to the bishop, that I drove fifteen mad, the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten, before next Sunday."

The week following, he returned to Oxford, and took his bachelor's degree. And here he found full employment in taking care of the prisoners and the poor. But it was not long before he was invited to London. While he remained here letters came from the Messrs. Wesleys and Ingham, in Georgia, which made him long to go and help them. But not seeing his call clear, at the appointed time he returned to his little charge at Oxford. He now divided the day into three parts, allotting eight hours for sleep and meals, eight for study and retirement, and eight for reading prayers, catechizing, and visiting the people. Yet his mind still ran on going abroad. And now, in January, 1737, being fully convinced he was called of God thereto, he set

all things in order, and went down to take leave of his friends in Gloucester. It was in this journey that God began to bless his ministry in an uncommon manner. Wherever he preached, amazing multitudes of hearers flocked together, in Gloucester, in Stone-house, in Bath, and in Bristol; so that the heat of the churches was scarce supportable. And the impressions made on the minds of many were no less extraordinary. After his return to London, while he was detained by general Oglethorpe, from week to week, and from month to month, it pleased God to bless his word still more. And he was indefatigable in his labour: generally on Sunday he preached four times, to exceeding large auditories; besides reading prayers twice or thrice, and walking to and fro ten or twelve miles.

As his popularity increased, opposition increased proportionably. Nor was he without opposition even from some of his friends. But under these discouragements, he had great comfort in meeting every evening with a band of religious intimates, to spend an hour in prayer, for the advancement of the gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had uncommon satisfaction. Once he spent a whole night with them in prayer and praise; and sometimes at midnight, after he had been quite wearied with the labours of the day, he found his strength renewed in this exercise, which made him compose his sermon *upon intercession*. The nearer the time of his embarkation approached, the more affectionate and eager the people grew. Thousands and thousands of prayers were put up for him. They would run and stop him in the alleys of the churches, and follow him with wishful looks. But above all, it was hardest for him to part with his weeping friends at St. Dunstan's, where he helped to administer the sacrament to them, after spending the night before in prayer: this parting was to him almost insupportable.

On December the 28th, he left London, and from Sunday, May 7th, 1738, till the latter end of August following, he made full proof of his ministry in Georgia, particularly at Savannah. It was now that he observed the deplorable condition of many children here; and now the first thought entered his mind of founding an orphan-house; for which he determined to raise contributions in England, if God should give him a safe return thither. In December following after a perilous passage by Ireland he did return to London: and on Sunday, January the 14th, 1739, he was ordained priest by his friend bishop Benson at Christ-Church, Oxford. The next day he came to London again; and on Sunday the 21st preached twice. But though the churches

were large, and crouded exceedingly, yet many hundreds stood in the church-yards, and hundreds more returned home. This put him upon the first thought of preaching in the open air. But when he mentioned it to some of his friends, they judged it to be mere madness. So he did not carry it into execution, till after he had left London. It was on Wednesday, February 21, that, finding all the church doors to be shut against him in Bristol, (besides that no church was able to contain one half of the congregation) at three in the afternoon, he went to Kingswood, and preached abroad, to near two thousand people. The colliers, he had heard, were very rude, and very numerous; so uncultivated, that nobody cared to go among them; neither had they any place of worship; and often, when provoked, they were a terror to the whole city of Bristol. He therefore looked upon the civilizing of these people, and much more, the bringing of them to the profession and practice of christianity, as a matter of great importance. "I thought (says he) it might be doing the service of my Creator, who had a mountain for his pulpit, and the heavens for his sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." After much prayer, and many struggles with himself, he one day went to Hannam Mount, and, standing upon a hill, began to preach to about a hundred colliers, upon Matth. v. 1, 2, 3. This soon took air. At the second and third time the numbers greatly increased, till the congregation, at a moderate computation, amounted to near twenty thousand. But with what gladness and eagerness, many of these despised outcasts, who had never been in a church in their lives, received the word, is above description. "Having (as he writes) no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous, but sinners to repentance. The first discovery of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions, which (as the event proved) happily ended in a sound and thorough conversion. The change was visible to all, though numbers chose to impute it to any thing, rather than the finger of God. As the scene was quite new, and I had just began to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say, either to God or them. But I was never totally de-

serted, and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience, what our Lord meant by saying, *out of his belly shall flow rivers of living water.* The open firmament above me, the prospect of the adjacent fields with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me."

Besides the colliers, and thousands from neighbouring villages, persons of all ranks flocked daily out of Bristol. And he was soon invited to preach, by some of the better sort, in a large bowling-green in the city itself. Many indeed sneered, to see a stripling, with a gown, mount a table, upon what they called unconsecrated ground. And for once, or twice, it excited the contempt and laughter of the higher rank, who formerly were his admirers, when he preached in the churches. But God enabled him to stand the laugh, and to preach the gospel of Christ with earnestness and constancy; and was pleased to attend it with his blessing.

On Sunday, April 29, he preached the first time in Moorfields, and on Kennington-Common. Opportunities of preaching in a more regular way being now denied him, and his preaching in the fields being attended with a remarkable blessing, he judged it his duty to go on in this practice, and ventured the following Sunday into Moorfields. Public notice having been given, and the thing being new and singular, upon coming out of the coach, he found an incredible number of people assembled. Many had told him, that he should never come again out of that place alive. He went in, however, between two of his friends, who by the pressure of the crowd, were soon parted entirely from him, and were obliged to leave him to the mercy of the rabble. But these, instead of hurting him, formed a lane for him, and carried him along to the middle of the fields, (where a table had been placed, which was broken in pieces by the crowd) and afterwards back again to the wall that then parted the upper and lower Moorfields; from whence he preached without molestation, to an exceeding great multitude in the lower fields. Finding such encouragement, he went that same evening to Kennington-Common, a large open place, near three miles distant from London, where he preached to a vast multitude, who were all attention, and behaved with as much regularity and quietness, as if they had been in a church.

were large, and ... 1739, he embarked for Ame- ... in the church-y ... months, during which time he ... put him upon ... the country, every where preach- ... But when he ... flocked to hear him, among ... it to be mere ... In all places the greater part ... after he had ... to an amazing degree. Many were ... that, findin ... state; many truly converted to ... Bristol, ...

... of the co ... Rhode-Island, and through a part of the ... wood, ... Connecticut, New-York, New-Jersey, ... collier ... Philadelphia, Maryland and the Carolinas, ... so un ... "It is now the 75th day, since I arrived ... had ... body was then weak, but the Lord has ... were ... strength. I have been enabled to preach, I ... up ... seventy-five times in public, besides ex- ... in ... private. I have travelled upwards of eight ... gotten upwards of seven hundred pounds ... sions, and money, for the Georgia orphans. ... my journeys with so little fatigue, or see ... of the divine presence in the congregations to ... ed. Praise the Lord, O my soul."

... January, 1741, Mr. Whitefield again sailed ... soon after visited Scotland and continued ... three months. At length, after having ... report and good report he left Edinburgh in ... travelled to Abergavenny in Wales, where, ... former resolution, he married Mrs. James, ... place. From thence he went to Bristol ... twice a day with his usual success. After ... into the country, he went to London in ... 1742, and now ventured to take a very ... It had been the custom for many years past, ... to erects booths in Moorfields, for mounte- ... puppet-shows, &c. which were attended from ... by innumerable multitudes of the lower sort ... a resolution to preach the gospel among ... it.

..., at six o'clock in the morning, attended by ... of praying people, he began. Thousands, ... here, gaping for their usual diversions, all ... His text was John iii. 14. They gazed, they ... and many seemed to be stung with deep ... for their past sins. All was hushed and solemn.

"Being thus encouraged, (says he) I ventured out at noon, when the fields were quite full; and could scarce help smiling, to see thousands, when a merry-andrew was trumpeting to them, upon observing me mount a stand on the other side of the field, deserting him, till not so much as one was left behind, but all flocked to hear the gospel. But this, together with a complaint that they had taken near twenty or thirty pounds less that day than usual, so enraged the owners of the booths, that when I came to preach a third time in the evening, in the midst of the sermon, a merry-andrew got up upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times. Soon afterwards they got a recruiting serjeant, with his drum, &c. to pass through the congregation. But I desired the people to make way for the king's officer, which was quietly done. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a great pole for their standard, advanced with sound of drum, in a very threatening manner, till they came near the skirts of the congregation. Uncommon courage was given both to preacher and hearers. I prayed for support and deliverance, and was heard. For just as they approached us with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust were brought over to join the besieged party. I think I continued in praying, preaching, and singing, (for the noise was too great at times to preach) about three hours. We then retired to the tabernacle, where thousands flocked. We were determined to pray down the booths; but, blessed be God, more substantial work was done. At a moderate computation, I received (I believe) a thousand notes from persons under conviction; and soon after, upwards of three hundred were received into the society in one day. Some I married, that had lived together without marriage. One man had exchanged his wife for another and given fourteen shillings in exchange. Numbers, that seemed as it were to have been bred up for *Tyburn*, were at that time plucked as firebrands out of the burning."

Soon after these transactions, he embarked a second time for Scotland, and arrived at Leith, on the 3d of June, 1742. When he was at Edinburgh, he received accounts that the Spaniards had landed in Georgia. Upon this occasion he wrote to Mr. Habersham; "I am glad my dear family is removed to Mr. Bryan's, and rejoice that our glorious God had raised him and his brother

in time of need. My thoughts have been ... my heart kept stedfast and joyful in the ... mercy endureth for ever. I long to be ... could willingly be found at the head of ... praying, though a Spaniard's sword should ... But alas, I know not how I should behave, ... only we have a promise, that as our day is, ... shall be. The thoughts of divine love carry me ... My dear friend, the Spaniards cannot rob us ... men or devils. I humbly hope that I shall ... the spiritual and temporal welfare of you all."

... period from this time till 1769, Mr. Whitefield ... in every city in England and Scotland, and in most ... He visited Ireland and several places on the conti- ... and some parts of the West-Indies. He also made ... to America, and more than once travelled through ... He every where preached to crowded assemblies ... success and opposition.

... on the beginning of September, 1769, Mr White- ... for the seventh and last time for America. Here ... last efforts for the promulgation of the gospel, and ... quitted this life, in a fit of the asthma, at Newbury-Port, ... land, on the 30th of September, 1770, where his ... were deposited. He was not full fifty-six at the time of ... but thirty-four years however of that time he had ... in the ministry.

SERIES OF LIVES.

[*Continued from page* 355]

LIFE OF CLEMENS ROMANUS.

... a general analogy between the operations of nature ... for, as in the former, one species is shaded off into ... that the gradation is sometimes hardly perceptible, so, ... the first miraculous effusion of the spirit was closed ... and violent termination, but passed on by a gentle ... its more ordinary though still powerful work. The ... to be regarded as a singular order in the church: ... inspiration and of miraculous powers it is not, perhaps, ... to say, that they had no successors; for neither was ... of those who followed them, regulated by directions ... equally specific, and their preaching ordinarily at-

tended with the same attestations from above, nor were their writings dictated by the same unerring spirit of wisdom and truth; yet there appears to have been, at least there was once understood to have been, something like a connecting link between these two situations of the Church.

Of Clemens, afterwards Bishop of Rome, who received that singular attestation that his name was written in the Book of Life, we learn from the same authority that he was the companion and fellow-labourer of St. Paul; and his first Epistle to the Corinthians, probably the only genuine composition of his hand which hath come to modern time, was anciently admitted into the canon of scripture. The parentage and country of this holy man are alike unknown: the language, however, and style of his epistle lead us to conclude that he was a native Greek. The labours which he underwent, and the countries which he traversed, can only be conjectured from his connexion with the indefatigable apostle of the Gentiles, and of his later history nothing more has been recorded, than that he was ordained bishop of Rome, according to some accounts immediately after St. Peter, but more probably with the intervention of Anacletus. The precise time and manner of his death are equally uncertain with his birth, for what is called the martyrdom of Clemens, in which these and many other circumstances concerning him have been very confidently told, is a modern fabrication of some idle and superstitious Greek, and no authentic or even ancient acts of his martyrdom exist.

In such a penury of facts with respect to this apostolical man, it is happy, however, for the Church of Christ, that, what is of much more importance, his temper, opinions, and principles, may now be learned from himself: for his first Epistle to the Church of Corinth, which had been cited by Irenæus, Clemens of Alexandria, and Origen, and of the genuineness of which no doubts were entertained by antiquity, after being inquired for in vain from the revival of letters, was retrieved by the learned Patrick Young, from a manuscript supposed to be as old as the first Council of Nice, and printed at Oxford A. D. 1633.

The antiquity and authority of this work, the importance of the doctrines it contains, and their peculiar suitableness to the divided state of the church in the present day, all entitle it to an abstract, to which the remainder of this article will therefore be devoted.

The Church of God which is at Rome, to the Church which is at Corinth, called and sanctified by the will of God through Jesus Christ, grace and peace be multiplied.

Our own distresses, beloved brethern, have prevented us for a season from attending to your inquiries, and to an horrible and wicked schism which hath taken place among you, unworthy of the elect of God. This flame appears to have been kindled by a few rash and presumptuous men, who have brought a great scandal upon your church, and caused the venerable name, to which you had attained among christians, to be much traduced. For whoever conversed with you or had any intercourse among you, without admiring your faith, which was productive of every other grace, your simplicity, piety, hospitality, knowledge, and impartial uprightness? Walking in the commandments of God, subject and submissive to your "rulers,"* and giving due honour to the Presbyters, ye taught the young moderation and reverence to their superiors; ye required of women to walk in all holy and chaste conversation, to love their husbands in all dutiful subjections, to attend to their domestic concerns in all gravity, and to be modest in their whole conversation; for then ye were all humble-minded, more disposed to obey than govern, to give than to receive, contented with the gifts of God,† diligently hearkening to his word, and having his sufferings continually before your eyes: thus a blessed peace was multiplied upon you, an insatiable desire of well-doing was excited, and an abundant measure of the Holy Ghost was poured out upon you all. Day and night was your solicitude awake for the whole brotherhood, that through mercy and a good conscience the whole number of the elect might be saved. Seditions and schisms were an abomination in your eyes. Ye mourned over the failings of your brethren, regarded their infirmities as your own, repented not of any good work, did every thing in the fear of God, and manifested his commandments written upon the tables of your hearts.

But worldly prosperity and honour increased. The scripture was fulfilled, which saith, "Jeshurun waxed fat and kicked:" and hence came envyings, discord, tumults, and persecution. The mean rose up against the honourable, the foolish against the wise, the young against the aged: now, therefore, righteousness

* Προηγουμενοις.

† The literal meaning and construction of the sentence is here preserved, because a most important conclusion may be derived from the expression παθημαλα του Θεου.

nd peace are fled, the fear of God is cast away, faith is become lind; no one walketh any longer in the fear of God, or labours o conform himself to the example of Christ, but every one gives imself up to his own corruptions and lusts, to pride and envy, y which sin entered into the world. Remember what is written f Cain. Ye perceive, brethren, that wrath and envy produced the laughter of a brother; by the same evil passions was Joseph rought nigh unto death, and reduced to slavery; by the same vas Moses driven from the face of Pharaoh, and from the preence of his own people; by the same were Dathan and Abiram ast down quick into hell, because they rebelled against Moses he servant of God.

But not to insist on ancient examples: it was by strife and envy* hat the blessed apostles were persecuted unto death; that Peter, fter many trials, having received the crown of martyrdom, departed unto glory; that Paul, at length, received the reward of is patience after having been seven times in chains, been beaten nd stoned, after having taught the world righteousness from the ast to the extremity of the west.

To these are to be added a great multitude of the elect, who aving lived the life of faith, and after having endured many inults, and undergone many torments through envy, have been rought to exhibit a glorious example in their deaths.

These things, brethren, we write not only for your admonion but our own, knowing that we ourselves are now running he same race, and engaged in the same conflict. Let us, therefore, leave these vain and hurtful contests, and return to the rule f our high and holy calling; let us regard what is good and acceptable in the sight of him who made us; let us fix our eyes pon the blood of Christ, and endeavour to discern how precious, n the sight of God, is that blood, which having been shed for ur salvation hath purchased the grace of repentance for the whole world.†

Let us look back upon former ages even to the beginning, nd learn by many examples, that the Lord never denied a place or repentance to those who desired to be converted, and to re-

* Does not the general tenor of the argument seem to imply a fact which has been recorded by no historian, that the sufferings and deaths of the two apostles were, in part at least, occasioned by divisions in the church, and that probably they were betrayed by false brethren of the adverse party?

† This is literally rendered, as it conveys a very great truth, that repentance itself is only rendered available through the blood of Christ.

turn to him. Noe preached repentance, and as many as believed his words were saved. Jonah foretold the destruction of Nineveh, but the people of the city repented of their sins, appeased the wrath of God by their supplications, and, though strangers to him, were delivered.

They only have Christ, who think humbly of themselves, not those who exalt themselves over his fold. Christ himself, the sceptre of the majesty of God, came not in pomp and haughtiness, but was clothed with humility.

Let us be imitators of those who walked in sheep skins and goat skins, preaching the coming of Christ;* we mean Elias, Elisha, and Ezechiel, whose praise is in the scriptures. Abraham was called the friend of God, yet when he regarded the divine glory he cried in humility, "I am dust and ashes." Job was called a just and blameless man, yet he accuseth himself, saying, "No man is free from pollution, though his life be but a day." Moses was faithful in all his house, and though highly honoured of God magnified not himself; but when the voice spake unto him out of the bush, he said, "Who am I that thou sendest me?"

These examples of humility have been written not only for the improvement of former ages but of our own: with these, therefore, before our eyes, let us direct all our views to that peace with which we set out; above all let us contemplate the conduct of the great Creator himself, his gentleness and long-suffering, remembering that he is kind, and easy to be entreated towards all his creatures.

But he is also a God of order: the heavenly bodies at first impelled by his hand are subject unto him in peace: day and night perform their stated revolutions without encroaching on one another: the earth, according to his will, yields in due season an abundant supply of nutriment for men and beasts, not contending with him nor struggling to change the times and laws which he hath appointed unto it. The ocean, circumscribed by his power, breaks not the bounds which he hath prescribed, but obeys the word of its Maker "Hitherto shalt thou go and no farther." Spring and summer, autumn and winter, succeed each other in peace. The fountains flow uninterrupted for the use of man. The inferior tribes of animals live in harmony with their own kind, fulfilling the law of their nature. All these works of the great author of the universe are constituted in peace and harmony.

Let them not, beloved brethren, be turned to our condemna-

* This shows in what sense the first christians understood Heb. xi. 37.

tion. " The spirit of God is a lantern that searcheth the hearts." Let us dread, therefore, to revolt from his obedience. Let us be willing to offend foolish and vain glorious men rather than God. Let us reverence our " rulers," honour our elders (presbyters), and discipline the young in the fear of God. Let us form our wives to that which is good; to chastity, simplicity of manners, gentleness and government of the tongue, and let them not direct their charity by their inclination, but by an impartial regard to all who truly fear God. Let our children be taught in the school of Christ, learn what is true humility towards God, and what that holy and reverend fear of him, which saveth all that walk with him in a pure heart; for he is the searcher of hearts and guide of the counsels of men. He gives his holy spirit, and when he willeth takes it away. By this spirit he speaketh unto us. Come, my sons, hearken unto me, and I will teach you the fear of the Lord: what man is he that desireth life, and loveth many days that he may see good: keep thy tongue from evil and thy lips that they speak no guile: depart from evil and do good: seek peace and pursue it: for the eyes of the Lord are over the righteous, and his ears are open to their cry; but the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

Let us not, my beloved, join with such as exclaim, " Where is the promise of his coming?" Let us rather consider the evidence, which the succession of day and night, and the dissolution and growth of seeds, afford of that resurrection, of which our Lord Jesus Christ is the first fruits: we shall not then think it strange that God should raise those up who trust in him and serve him. Having this hope, let our hearts be fixed on him who is faithful to his promises, and just in his judgments, who cannot lie. And as we cannot flee from God, who sees and hears all things in his embrace; let us stand in awe of him, laying aside every impure desire, and wicked work, that through his mercy we may be saved from future condemnation. Let us also love him who has made us the objects of his choice, and draw nigh to him with pure hands and a holy heart: and being his portion, let us carefully abstain from evil speaking, abominable lusts and impurity of every kind, and from that pride which is hateful to God; and let us practise universal holiness. Let us be clothed with concord, being chaste and humble, avoiding all detraction, and being justified by our works, not by our speeches: for shall a man full of talk be justified? God hates such as exalt themselves. Arrogance and presumption characterize those who are accur-

sed of him; but meekness, humility, and gentleness, those whom he blesses.

Let us then lay fast hold of his blessing; and that we may know how it is to be obtained, let us consider what has taken place from the beginning. Was not Abraham blessed, because through faith he wrought righteousness? Isaac also, in the confident persuasion of what was to happen, cheerfully yielded himself a sacrifice. These were greatly honoured, not for their own sakes, or on account of their works, or the righteousness which they had wrought, but through the will of God: and we, in like manner, being called by his will in Christ Jesus, are not justified by ourselves, neither by our wisdom, knowledge, nor piety, nor even by those works which we have performed in holiness of heart; but by that faith, whereby the Almighty has justified all men from the beginning.

But shall we, on this account, my brethren, be slothful to perform good works, and forsake the law of love? God forbid! Let us unweariedly fulfil his will, and with all our powers, work the work of righteousness. The faithful labourer receives the bread of his labour; but the indolent and remiss cannot meet the eye of their employer. We must, therefore, not be slothful in the performance of any good work. Let us be subject to his will, as the angels are, and being gathered together with one heart, as well as in one place, let us, with one accord, earnestly cry unto him, that we may be made partakers of his glorious promises.

Beloved, how wonderful are the gifts of God! The hope of immortal life! glory begun in righteousness! assured faith! and holy moderation! These are the effects of his bounty which we discern and feel even now; but the excellency and extent of those things which are prepared for them that wait for him in faith and patience, God only knoweth. In this way, therefore, we have found Jesus Christ our Saviour, the High Priest of our oblations, and helper of our weakness: by him, who is the brightness of the Divine Majesty, are our minds opened: by him are our darkened understandings enlightened: by him we enjoy the knowledge of immortality; while his enemies, even the wicked who oppose their own wills to the will of God, shall be made his footstool.

Let us also, in our warfare as christians, imitate the order and discipline of soldiers in an army, considering that all are not generals, or tribunes, or centurions, but to every one a station is appointed by the commander, and in that station he remaineth. The great cannot subsist without the little, nor the little without

the great. Let, therefore, the body of Christ be preserved and united in us; let every one be subject to his neighbour in charity, in that station wherein he is placed. Let not the strong contemn the weak; and let the weak pay respect to the strong. The rich ought to be bountiful to the poor; and the poor ought to bless God for having raised up for him a benefactor. The wise ought to prove his wisdom, not by words, but by good works. The humble ought to leave it to another to praise him; and the chaste ought not to be high-minded, knowing from whom he hath received the gift of continence. Let us, in short, consider who and what we are, and how he who formed us, prevented us with his benefits even before we were born. In obedience to his commands, every thing ought to be done in due order; our oblations ought to be made, and our religious offices performed, at stated and regular seasons, as well as at the places, and by the persons whom he, by his authority, hath appointed; that being thus done according to his will, they may be acceptable to him. Moreover, to the high priest, by the levitical law, are assigned his peculiar functions; and the priests and levites each fill their proper stations; but the layman is to confine himself to such things as are commanded to laymen. The appointed sacrifices, also, are only offered at Jerusalem; and they who transgress this order, shall die the death. But, my brethren, the greater is your knowledge, the greater also is your danger, if ye transgress.

Jesus Christ was sent by God to preach the gospel, the apostles by Christ, and both according to the will of God. When, therefore, they went forth and preached the word in provinces and cities, they ordained the first-fruits of their ministry, after having proved them by the spirit, to be bishops and deacons over such as should believe. Our apostles likewise, being informed beforehand by our Lord Jesus Christ, foresaw that strife would arise respecting the name and office of bishops, for which reason they made the appointments already mentioned, and afterwards laid down a rule for the succession, that when they themselves should fall asleep, other approved men might follow in their office and ministry. Wherefore we do not think that such as were appointed by them, or other chosen men, with the consent and approbation of the whole church, and who have exercised their ministry blamelessly, humble, gently, and disinterestedly, can be justly deprived of their office. It would be no small sin in us to do so. But happy are those presbyters who are already departed in peace and joy, and have no longer any fear of such a deposition as ye have inflicted upon some pious and blameless

ministers who are yet alive. Ye are, indeed, contentious brethren, and zealous about things which belong not to salvation. But search the scriptures, which are the true words of the holy spirit: nothing perverse or unjust is written there. There you will not find that righteous men were ever cast off or persecuted by holy men, but by the wicked and unjust. But be ye joined to the innocent and the righteous, for they are the elect of God. Why do wrath, contentions, schisms, and warfare, rage among you? Have we not one God and one Christ? Is not one spirit of grace poured out upon our hearts? And have we not one calling in Christ? Why then do we rend in pieces the members of his body? nay, why do we stir up sedition against our own body? forgetting, in our madness, that we are members one of another? Your schism hath subverted the faith of many; it hath caused that of many to totter; it hath given grief to all of us; and yet you allow it to continue.

Who among you has a generous and tender heart? who is endued with compassion and love? Let him say, if these contentions and these schisms be on my account, I will depart whithersoever you will, only let the flock of Christ continue in peace under its appointed ministers.

Let us pray, likewise, for those who have fallen into sin, that they may be renewed in meekness and lowliness of mind, that so they may submit, not to us, but to the will of God. Let us, also, revive the spirit of discipline which used to give no offence, for reproof is profitable to us, and it unites us to the will of God. And ye who have caused this sedition, repent and submit yourselves to your presbyters, bending the *knees* of your *hearts;* laying aside pride and arrogance; for it is better for you to be little, but approved in the fold of Christ; than to be high-minded, and to be cast out.

Now may the all-seeing God, the ruler of our spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him, to be his peculiar people, grant to every soul which calleth upon his glorious name, faith, fear, peace, patience, long-suffering, temperance, holiness, and wisdom, through our great Master and high priest, Jesus Christ, through whom be unto him all glory, majesty, power, and honour, both now and ever. Amen.

RELIGIOUS AND MORAL DISCUSSIONS.

The following communication has been received from a respectable clergyman living in the western part of this state.

OBSERVATIONS RELATIVE TO MODERN CATHOLICISM.

MR. EDITOR,

I HAVE taken up my pen under the discouraging influence of the idea, that my sentiments on this interesting subject are too unpopular, with a number of professing christians, to obtain a favourable reception. But convinced, that Truth disdains the trembling advocate, who degrades her cause, by a timorous, freezing, sceptical process, I shall express the sentiments of my head and heart, with that unreserved and honest freedom which becomes a man conscious of the integrity of the motives by which his conduct is governed.

When we pass in review the histories of the christian church, candour constrains us to assent to the lamentable truth, written in blood, that as soon as the members of any sect or denomination of christians obtained the ascendancy, so far as to be able to enlist the civil government on their side, they had their own denomination established, under the plausible idea of establishing the true religion, and all other christians were pronounced hereticks. Bigotry, unrelenting tyrant, thirsting for blood, and hostile to God and genuine christianity, ascended from the gloomy caverns of barbarous Ignorance, and assuming the garb of zeal for true religion, with a brow of brass and an heart of adamant, demanded that hecatombs of supposed or real hereticks should be immolated on her altars, for daring to see with their own eyes in matters of religion. Nor were her sanguinary commands disobeyed; for too many of the christians of those days, in direct opposition to the precepts, to the spirit, and to the temper of the christian religion, appear to have been stupid enough to believe, that their service was never so acceptable to the Prince of Peace, as when their offerings on his altar, were soaked in heretical blood mingled with the tears of the widow and the fatherless. And it is worthy of observation, that as different denominations predominated alternately, and the ruling party always claimed the exclusive privilege of being infallibly orthodox, it frequently happened, that those persons were persecuted as hereticks, who had formerly persecuted others under the same appellation. The truth is, that all parties agreed that the true religion ought to be established, and that those persons who did not conform to the esta-

blished system, were to be considered as hereticks, and punished as such by the civil magistrate. And as it was natural to expect, that every denomination would consider their religion to be the true one, and endeavour to have it established as such, then, whatever the tenets of the governing denomination were, whether true or false, persecution on a higher or a lower scale, followed as a thing of course; and frequently men were murdered for heretical opinions, in one country, whose religious tenets were established as orthodox in another. Under the influence of these principles, as might have been expected, from the operations of the depravity of human nature, error was more frequently established than truth, and thousands of the best of christians were butchered as hereticks. But Persecution, that arch demon, which stained the throne and the altar with human blood, debasing human nature and the christian name to the lowest point of degradation, unable to bear the genuine light of revelation and reason, and anticipating the complete overthrow of civil and religious tyranny, has fled to the infernal regions; while the few remaining enemies of religious toleration, lament her absence and sigh for her return. The great majority of christians are at length convinced, that the benevolent author of christianity, who prayed for his murderers on his cross, saying, "Father forgive them for they know not what they do," has not required human sacrifices to atone for heresy, nor instituted torture and murder, as ordinances for the conviction and conversion of hereticks. Therefore they now believe, that as God exercises no exclusive providence towards any one denomination of christians in his dominions, but extends his protection to all, civil government ought to profit by his example, and extend protection to all denominations within its bounds, who are obedient to the laws, leaving their errors in opinion to be corrected, by reason, argument and divine grace. This pleasing revolution in the human mind and conduct, so consistent with humanity and the spirit of the christian religion, has thrown Bigotry into convulsions; but, consistent with herself in the agonies of death, she continues to demand the blood of hereticks and protest against toleration.

Sweet to the taste and soothing to the heart of man, is the enjoyment of civil and religious liberty. Under their benign influence, the powers of the human mind are developed and acquire their proper tone: conscience finds her long lost rights restored, feels her native dignity, looks up to God as her only Lord and lawgiver, and beholds with indignant contempt, the men who ignobly wish to chain her to the footstool of any human tribunal.

Liberty is an inestimable blessing when we are governed in its enjoyment by proper principles; but such is the depravity of human nature, and such its tendency to extremes, that liberty will degenerate into licentiousness, if the passions are not kept in subjection to the government of a well-informed understanding. Therefore, whenever the friends of civil and religious liberty take the church or the state on board, cut the cables of revelation, reason and experience, commit the helm to a fervid imagination, and launch into the trackless ocean of eccentrick speculation, in search of an ideal state of happiness, which the imperfection of our nature forbids to be realized in this world, they will inevitably be wrecked on the rocks of disappointment, or ingulfed in the vortex of frenetic enthusiasm. But the well-meaning promoters of that modern catholicism, which charitably embraces men as good christians, who hate and oppose some of the most important doctrines of Christ, have determined to make the experiment. Impatient under the slow process of reason, argument, and divine grace, in bringing christians to uniformity, and inattentive to the insuperable obstacles which the existing state of human nature places in their way, they have passed the lines which divide truth from error, and piety from enthusiasm; and expect to be able to carry the church into those elysian fields created by their own romantick imaginations. This scheme they intend to accomplish, by an amalgamation of all parties into one common mass, which they hope to facilitate, by bringing Calvinists, Arminians, Antinomians, Pelagians, Arians, and Socinians, each party retaining their distinguishing tenets, to join together in communion in sealing ordinances, as often as it may be convenient. If a catholic church could be composed of such materials, it would not be without a scripture emblem, as it would be analogous to Noah's ark, the terms of admission being similar, and the members of the one as heterogeneous, as the inhabitants of the other. But we will venture to predict, that when the friends of the catholic scheme have done their utmost to bring it to perfection, they will find, that instead of advancing to the object of their destination, they have been steering their course for the regions of Utopia; and that while they imagined themselves to have been employed in erecting the temple of Concord, they were really engaged in endeavouring to build a modern Babel. We grant, that the practice of uniting in communion in sealing ordinances, by christians who hold different opinions on some subjects, while they maintain unity of faith relative to the fundamental doctrines of the christian religion, is consistent with scripture and reason;

and to this practice, under proper regulations, we have no objection. But to the scheme in question, we are decidedly opposed, and are avowedly hostile to the principles from which it derives its support and influence. The ground upon which our opposition is founded will be disclosed in the following propositions.

That union is essentially necessary to real communion, and will precede it, until the order of nature is changed, and effects precede their causes; but as this will never take place, communion without union, and harmony without concord, will remain unintelligible terms, incapable of conveying any idea to the rational mind, except that of profound nonsense.

That the only terms of communion in the christian church, of divine appointment, are repentance towards God, and faith towards our Lord Jesus Christ; that the faith required, includes a firm persuasion of the truth of the following doctrines, together with their governing influence on the heart and life.—That mankind by nature are in a state of condemnation and slavery, from which they are neither able nor willing to extricate themselves; that justification before God, is obtained by faith in the obedience and atonement of the divine Mediator, as the only ground of pardon and acceptance; that regeneration and sanctification are the works of the divine spirit on the human soul, by which it is brought to the active, cheerful, and pertinent exercise of all its powers in the service of God; that christians are under the strongest obligations to render obedience to the moral law as a rule of life, and to abound in good works, as the proper fruits and evidences of saving faith; and that it is the duty of all men, to use the means which God has appointed for the obtaining of salvation, with diligence, urgency, and perseverance. That the repentance required, includes unfeigned sorrow of heart for sin, an apprehension of the mercy of God in Christ, and reformation of heart and life. Now, as these doctrines are plainly taught in the scriptures, we believe that those persons, and those only, who give credible evidence, that they are the subjects of the faith and repentance required, the leading features of which we have described, are entitled to christian communion in sealing ordinances. But, the distinguishing sentiments of Calvinists, Arminians, and Antinomians, relative to the above-mentioned doctrines of the gospel, are so diametrically opposite, that they cannot give satisfactory evidence to each other, that they are the subjects of the faith and repentance, which Christ has appointed to be the terms of communion in his church; therefore they cannot join together in communion in sealing ordinances, on any scriptural or rational ground. "Can two walk together except they be agreed?"

hat errors fatal to the souls of men have always existed in hristian church, but in whatever shape they may have red, they may all be traced to the ignorance, the pride, e sloth of depraved human nature, of which Arminianism ntinomianism are the genuine offsping, whose pernicious ace is not confined to any one denomination, the one being harybdis, and the other the Sylla, between which all must who enter the haven of eternal rest. Therefore we ought join in communion in sealing ordinances, with known nians, or Antinomians, of any denomination. And it may be r to observe, that Pelagians and Arians, are also Arminians igher or lower grade; but as to the Socinians, the lines en them and infidelity are so hard to be traced, that it is cessary to consider them as christians of any description.

hat infants, idiots, and the invincibly ignorant, may be the ts of divine grace, though we are strangers to the mode operation, but that with respect to all other persons, a com- knowledge of the scriptural doctrines of depravity and , and a firm persuasion of their truth, are among those things are essential to genuine christianity. Therefore, the opi- that ignorance and error are such innocent and harmless , that a man's head may be filled with them, and his heart with grace at the same time; or in other words, that the standing of a christian may be under the government of , and his affections under the government of Christ, and quently, that we ought to join in communion with chris- of this fantastical description, is an unscriptural, irrational, ernicious sentiment, calculated to injure the souls of men, xpose religion to contempt.

hat the doctrines, experience, and practice of true religion, connected in the nature of things, and by divine appoint- that under the operation of divine grace, genuine religious ience and practice, owe their existence and growth, to the nce of the doctrines of the gospel on the human heart. ne catholic scheme in question, is calculated to strike at the f this connexion, and to weaken our attachment to the doc- of the gospel, by placing some of the most important of on the back ground, as objects of so little importance, that may reject and abhor them, and yet be good experimental ians; therefore, whatever the pretensions of this scheme be, it must be considered as hostile in its tendency to the nce of genuine christianity.

hat truth and error are derived from very different sources, re so hostile *in their* nature to each other, that it would be

as impossible to amalgamate them, as to bring fire and water into friendly contact. And as they have been engaged almost six thousand years, in a war which can only be terminated by the destruction of one of the parties, the friends of truth ought to rally round her standard, with firmness and precision. But if they expect to check the progress of error, disarm it of its rage, and render it harmless, by treating it in that gentle, charitable, effeminate mode, which is the order of the day, they will find in the issue, that their prudence and sagacity were not superior to those of the barber who at the battle of Wexford thrust his hat and wig into a loaded cannon, and then cried to his comrades, Come on boys, I have stopped her mouth. The gunner applied his match, and the barber and his comrades found, that the hat and wig were unable to prevent the usual consequences.* The truth is, that error is so well fortified with brass, that they might as reasonably expect to injure the fortress of Gibraltar, by a Lilliputian bombardment, as to make any serious impression on error, by a train of popgun artillery.

That such is the profundity and extent of truth, and such the imperfection of human nature, that the best christians on earth, see but in part, and know but in part; therefore they ought to exercise mutual charity and forbearance, relative to those things about which real christians may entertain different sentiments while in this imperfect state. And we belive, that it is our duty to treat professing christians of all denominations, with that friendship to which their moral conduct may entitle them, always respecting the rights of conscience, and never permitting difference in opinion to violate the laws of politeness and personal benevolence. But we also believe, that an avowed and temperate, firm and decided opposition to those errors, which affect the vitals of true religion, is more consistent with the spirit of genuine christianity, and indicates more friendship to the souls of men, than that fashionable benevolence and lawless charity, which propose to banish controversy and bring about universal peace, by marking the lines which divide truth from error in such a manner, that the difference between them may appear to be an object of so little importance, that men may be as good christians on the one side as the other.

If the sentiments expressed in the above propositions are scriptural and reasonable, then we may conclude, that our principles and practice relative to communion in sealing ordinances,

† See the account of the insurrection in Ireland, A D. 1798, by Stephens.

ought to be governed by the lines, which God has plainly drawn in his word, between truth and error, and between his friends and his enemies; and that we ought not to cast the mantle of mistaken charity over soul-ruining errors, nor sacrifice the doctrines of the gospel on the altar of unscriptural and chimerical catholicism.

These observations are respectfully submitted to the consideration of the friends of modern catholicism, as an apology for those persons, who cannot join with them in giving the right hand of fellowship to men, as experimental christians, who hate, oppose, and vilify some of the most important doctrines of christianity. But we hope they will do us the justice to believe, that our conduct is dictated by a conscientious regard to what we believe to be our duty, and not by bigotry, moroseness, or pride. We lament the causes which divide and disgrace the christian church, and are willing to do every thing in our power to promote christian union and communion, on christian principles. And we possess the most sincere friendship for those christians of all denominations, who are attached to the doctrines of the gospel, and governed by their influence, and we are cheerfully willing to take them by the hand as our brethren in Christ. Nor is there one of the human family on earth for whom we do not pray, and whose welfare we would not promote were it in our power. But we will not conceal, that the doctrines relative to salvation, by sovereign, free, unmerited, and divine grace, are dearer to our hearts than life and all its temporal enjoyments. Under their sweet experimental influence, we have found a hiding place from the wind and a covert from the tempest, and have often enjoyed their soothing consolation in the hour of distress; and we hope that our souls will cling to them, with ardour and pleasure, when our hearts shall be convulsed in the agonies of death; therefore we cannot, and will not, consider hostility to them as an object of indifference, nor join in communion in sealing ordinances, with their avowed enemies. Communion between persons, whose sentiments, relative to the vitals of real religion, are so opposite, would indeed be an hypocritical contemptible farce, calculated to degrade the christian character. 1 Timothy vi. 3. 5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; from such withdraw thyself. 2 Timothy i. 13. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.

A Scriptural Catholic Christian.

THOUGHTS ON PROVIDENCE.

Now therefore, O Lord our God save us from his hand, that all the kingdoms of the earth may know, that thou are the Lord, even thou only. Isaiah, xxxvii. 20.

It is always pleasing to the pious mind to meditate on Divine Providence. Dark and comfortless must be the prospects of those, who can look on all things around them as under no certain guidance; or who can imagine to themselves a fatherless and unbefriended world, without the care and protection of its Creator.

None would wish to entertain these ideas, but those whose minds tell them, if there be a Providence, there must be a God, and if there be a God, he must be the lawgiver and judge of rational beings; and if he will call mankind to an account, then they, who have disobeyed his laws, must be miserable; they endeavour therefore to persuade themselves, and say in their hearts, *There is no God.*

It is, however, pretty evident, that how many so ever, labouring under a sense of guilt, and unwilling to break off their sins by repentance, would wish to believe that there is no God, few can ever bring themselves to this settled persuasion. God has a witness for himself, a witness not only of his *being*, but also of his *justice*, in the mind of every man; especially of those who live under the light of the gospel. Conscience is a busy monitor; its power is great. And after men have contended long for victory over this power, have debated long, and even perhaps written books to prove that there is no God, no essential difference between good and evil, and no judgment to come, conscience can, in some unexpected moment, when death appears near at hand, or some great calamity happens, quickly overturn all these sophistical reasonings, and plunge the sinner into unutterable distress!

Wise men in every age, who have allowed themselves to follow the light of reason, have concluded, that the world was the wonderful work of a divine intelligent power, and that all things were under a divine government; however difficult they have found it, to form adequate conceptions of that power, or to reconcile many things that happen in the world to the ideas they had formed of wisdom, justice, and goodness. Every reflecting mind, however, will consider, that many difficulties arise merely from our ignorance or imperfect views of things, which vanish when we have received proper instruction, and attained to more enlarged views. Many things appear obscure and very difficult to some

men that have become easy and clear to others. Where the whole is grand, beautiful, and useful, and affording the most striking evidence not only of power, but also of design and benevolence, we ought to think, that the parts have also their beauty, use, and proper place; and would appear so, if our views were sufficiently comprehensive. As the voice of nature intimates a Divine Providence, so the voice of revelation proclaims it in the fullest manner.

There is indeed no doctrine more largely dwelt upon, in the sacred writings. Not only the *devotional* parts of scripture, but also the *prophetical* parts, abound with a great variety of expressions on this subject. And when we look into the *historical* parts, still we find our attention called to the ways of Providence; and are admonished, that God ruleth over the nations, and has their fortunes as well as those of individuals entirely in his hand. Indeed this is one principal thing in which the sacred history differs from other histories: in those that are merely the work of man, the causes of events and revolutions, for the most part, can only be conjectured; *second* causes are more especially attempted to be traced, and the Great *First* cause too little thought of or lightly mentioned. But the sacred history, being written by men, under the special guidance of the spirit of God, assigns without hesitation the true causes of events, and shows us the hand of God, in conducting the affairs of men.

The history, from which the words prefixed are taken, deserves to be carefully considered. The Assyrian empire was one of those mighty monarchies which flourished in ancient times. Nineveh was for a long time its capital. Of this empire we have but very imperfect accounts: those which we have are chiefly to be found in the Jewish scriptures; and are introduced, in order to make us better acquainted with the dealings of God with that people, than we could otherwise have been.

The reason of this particular portion of history being introduced into the book of the prophecies of Isaiah, is very evident: several predictions which God gave by this prophet, and the remarkable fulfilment of the same, could not otherwise have been understood.

We are informed that the kingdom of Assyria was at this time very powerful, and had extended her conquests far and wide. In consequence of this, as is often the case, the hearts of the king and his nobles were filled with pride, and confiding in their immense armies and vast resources, forgat Him who is Most High. Perhaps they considered all the gods whom men worship-

ed as on the same footing, that is, as deserving little regard or fear: or, if they seriously believed, as many among the heathen appear to have done, that there are powers above, they probably considered every particular kingdom as under the government of some local tutelar deity. And as they had conquered a number of powerful kingdoms, notwithstanding the supposed protection of the gods in whom they confided, so they might imagine that the God of Israel was only as other gods, and unable to protect his people against such forces as they could bring into the field. Or, if they had some knowledge of the true God, whom the Jews worshipped, and yet placed him on the same footing with the false gods of other nations, this would show their impiety, pride, and madness, in the clearest light. And indeed, it is probable enough, that they had some knowledge of the true God, and what kind of a being the Jews acknowleged him to be. For in the speech delivered by the messenger whom the king of Assyria sent to Hezekiah, (in the 36th ch. 7th v.) they are represented as trusting in the Lord, or Jehovah their God.

Rabshakeh was he who was commissioned to deliver that speech, so full of impiety and defiance against the God of Israel. He also appears to have had the command of the army which was sent to conquer this nation, as they had many others. And indeed the victories which they had already gained served to swell their pride, and make them think that Jerusalem, the chief city, could not hold out long against them; for we are told that they had come up against all the defenced, or fortified, cities of Judah, and had taken them; and they now lay, encamped, even a great army, within a small distance of Jerusalem.

The impious and insolent speech was delivered in the Jews' language, in order that the people might hear it, and be dismayed. And part of the language was, " Let not Hezekiah make you to trust in the Lord, saying," &c. as in verse, 15. 16.

When king Hezekiah heard it, he was greatly troubled, and sought direction of the Lord, by making application to his prophet, Isaiah. The prophet encourages him, by assuring him that God would vindicate his own honour, and take vengeance on those who had blasphemed him; that he would send a blast upon the king of Assyria, and he should hear a rumour, and return to his own land; and the Lord would cause him to fall by the sword in his own land.

We are told, in the 14th verse that Hezekiah received the letter from the hand of the messengers, containing the same expressions delivered in the speech, and read it; that he went unto the house

of the Lord and spread it before the Lord: and then delivered that excellent prayer which is here recorded, and of which the words first quoted are the concluding part. The prophet declared in the name of the Lord, that the king of Assyria should not come into the city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. "By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake," &c.

What befel the king soon after and his vast army, we find narrated in the three last verses of the chapter.

The words on which we meditate considered in their connexion, lead us to dwell a little on the Providence of God over the nations of mankind. The doctrine of providence is very fully taught in the sacred writings. It is very common in the book of psalms to style *Jehovah* governor among the nations. He ruleth in the raging of the seas, and the tumults of the people. Say among the heathen, the Lord reigneth, he shall judge the people righteously. The Lord sitteth upon the floods, yea, the Lord sitteth king forever. The Lord giveth strength unto his people, the Lord will bless his people with peace. Come, and behold the works of the Lord what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth. Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our refuge. Make a joyful noise unto the Lord all ye lands; sing forth the honour of his name; make his praise glorious. Say unto God, how terrible art thou in thy works! All the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name. Come and see the works of God: he is terrible in his doing toward the children of men. He ruleth by his power forever. His eyes behold the nations. Let not the rebellious exalt themselves. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

There are many other texts of a similar import; and all serve to teach us, that the states and nations of the earth are under the Divine Providence and government, according to what Hezekiah says, in this prayer. When they prosper, enjoy the blessings of peace and plenty, have healthful seasons, and any other advantages; they are taught to ascribe all to the goodness of God. And when national calamities and distresses of any kind are experienced, they are taught to consider their ways, wherein they have provoked him to displeasure, to repent of their sins, and depre-

cate his wrath; for, shall there be evil in the city, says the prophet, (shall there be disease, pestilence, or the sword,) and the Lord hath not done it?

If he is "terrible in his doing toward the children of men," it is because they have been disobedient to his commands, neglected his worship and praise, and refused to see and own his providential care over them. If he "will judge the people righteously," it is because he has given them laws, and laid them under the greatest obligations to gratitude and obedience. If all lands are commanded to make a joyful noise to Jehovah, it is because nothing can be more reasonable and just, than that those who enjoy the good things with which this world abounds, the various and precious productions of the several regions of the globe, the various sources of national wealth and prosperity, and especially those who enjoy, as we do, the inestimable blessings of peace, and of civil and religious liberty, should praise the Lord for his goodness, and for his wonderful works to the children of men.

It would be a profitable exercise, to consider all the dealings of God with the nations of mankind, from age to age. When we consider how nations have flourished and been happy, while they have practised righteousness, and avoided those vices which are the reproach and ruin of any people; and how, on the contrary, they have declined and fallen, and in many instances become totally extinct, when they had become depraved, impious, cruel, and unjust; it would be strange, if we did not view in all these things the overruling had of God. So that nothing perhaps is better adapted to confirm us in the belief of a providence, than a careful perusal of the pages of history; especially the sacred writings. How much is it the duty of a nation, in a public capacity, as a people enjoying common rights, and common mercies, to acknowledge the goodness of God, and to praise him for the same.

When the Divine Being, the governor among the nations, has a controversy with a people, he can easily deprive them of their choicest blesings, and involve them in complicated calamities. He can command wasting diseases to sweep over extensive provinces, can make the heavens to become as brass and the earth as iron; can secretly dry up all the sources of a nation's wealth; can give them up to weak or wicked councils, to internal divisions, or external foes. On the contrary, he can heal their divisions, give them good and upright rulers, inspire them with prudent counsels; send down the benign influences of the heavens, and replenish the earth with his riches; he can "multiply the nation

and increase its joy"; he can cause knowledge to abound, science to diffuse its meridian beams, and every useful art to flourish; and especially make the pure and heavenly truths of the gospel to be proclaimed unto, and to be gladly received and improved, by a wise and understanding people; so that their righteousness shall go forth as brightness, and their salvation as a lamp that burneth. All these things can He do, who is the governor of the nations, and who declares that he will judge the people righteously. How profitable must it be, to meditate much on the ways of God to men! Let us remember that the scripture represents it as cause of the greatest joy, that the Lord reigneth. "Alleluia, for the Lord God omnipotent reigneth." Let, the earth be glad, and the multitude of isles rejoice. It can, however, be cause of joy to the righteous only that this is the case. For the eyes of the Lord are upon the righteous, and his ears are open to their cries; but the face of the Lord is set against the wicked, to destroy them. Various and oftentimes very trying are the scenes, through which the people of God are called to pass in this world: and the most trying will be the concluding scene, when their eyes close on all things beneath the sun. How unspeakably important, then, will it be, for us to have good ground to hope, that we are supported and protected by a divine hand, and that all things shall work for good! what joy must it give, to think that the Lord is our shepherd, and that we shall not want any good thing. And that he will guide us through the vale of death, to an infinitely better world than this! Let us view all those things that any way conduce to national prosperity, as coming from the hand of God, and be thankful for them; and let us also view all calamities as tokens of the displeasure of God against the sins of men, and as solemn calls to repentance.

Let us remember that how flourishing soever our national affairs may be at any time, if we be ungrateful and rebellious, the righteous governor and judge of the world can soon change the face of things, and cause days of darkness to come upon us; can visit not only our sea-ports and flourishing cities with wasting diseases, but even make the most healthy situations scenes of deep distress. Let us acknowledge the over-ruling Providence of God from day to day; and while we pray for the prosperity of the nations, let us especially pray for the prosperity of Zion, that her righteousness may "go forth as brightness, and her salvation as a lamp that burneth."

REGENERATION.

THAT the Infidel, or the Socinian, on their principles, should even make a jest of the doctrine of Regeneration, as implying a radical and entire change of the heart, is not at all to be wondered at. But I have often thought it somewhat remarkable, that any christian, who holds the doctrine as, in this view, scriptural, should not likewise admit the necessity of a supernatural divine agency in the production of the change. The description, so expressly and so frequently given in holy scripture, of the depravity of human nature, and of the total impotence of its powers to effectuate any thing spiritually good, together with the many strong terms, in which it designates the change itself, the necessity of it, and the means by which it is effected, one would think, were sufficient to preclude all hesitation on the subject.

Under this view, I would request the reader to consider with due attention and impartiality the following passages: viz. Rom. vii. 18. "In me, that is, in my flesh," meaning his nature as carnal and unrenewed, "dwelleth no good thing;" nothing of the nature or description of that in which real moral excellence and its acceptableness in the sight of God consisteth. Rom. viii. 7. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Psal. liii. 2. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one." Gen. vi. 5. "And God saw that every imagination of the thoughts of his heart was only evil continually." Jer. xvii. 19. "The heart is deceitful above all things, and desperately wicked." Again, read Jer. xiii. 23. "Can the Ethiopean change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." 2 Cor. iii. 18. "But we all," that is, believers, "with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." Ch. 4. v. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." John iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. That which is born of the flesh, is flesh; and that, which is born of the spirit, is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is

every one that is born of the spirit." Eph. ii. 8. For by grace ye are saved through faith; and that, not of yourselves; it is the gift of God." Eph. ii. 10. " For we are his workmanship, created in Christ Jesus unto good words." Gal. vi. 15. " For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature." " Therefore," 2 Cor. v. 17. " if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." With many other passages to the same purpose.

I am not here concerned to account for this woeful defection of our nature, which originally must have come pure and perfect from the hand of its Creator, and fully competent to whatever our well-being, as so constituted, required. Nor am I concerned to make such explanations of these and the like passages, as shall point out their consistency with the many observable appearances of moral capacity and virtue, which are exhibited by men while as yet in their unregenerate state. Let it suffice, for the present, that, those passages bear, not only explicit, but in my opinion, decided testimony to the following truths: namely, That the unrenewed heart of man is radically bad; that its natural tendency or disposition is to evil; and that, as such, and so disposed, he is morally incapable of thinking, resolving, and acting in such manner, as the nature and perfections of God, as his relations to God, and as the holy and spiritual laws of God require; that, in order to this, a great moral change, or renovation of the heart, must take place; and that the change, if effected at all, must be affected by the agency of a superior power; or, according to the gospel, by the powerful operation of the Holy Spirit.

Such being the case, my discussion might terminate here, were I not sensible, that there are, both professors and preachers of christianity, who, though they expressly assent to these truths, yet do not admit a most important, and as I conceive, inseparable article of their import: that is, that both the change itself, and the efficiency of the productive power, are above nature: I mean, above the reach and standard of its powers and their proper operation in this our lapsed state; and that the change is such, as cannot be effected, either exclusively by the agency of our own powers, or by the agency of the same powers, even aided, or actuated, according to their nature, by a power superior. " Who," saith Job, xiv. 4. " can bring a clean thing out of an unclean? not one." " Do men" saith our Saviour, " gather grapes of thorns, or figs of thistles? even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit; a good tree can-

not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Every effect must correspond with its productive cause. Every cause, producing effect, and operating according to its nature, must produce that, and only that, which is congruous to its nature, how highly soever the effect be wrought, and with what co-operation soever, it has acted: and no cause can produce an effect, in point, either of extent or of quality, above the rate of the power it possesses either naturally or in the circumstance in which it acts.

I cannot, accordingly, accede to the ideas of those who say, that, though the intervention of a divine power be necessary to the production of the change, which in scripture is called a divine nature and the new creature, yet, in this production, we are not to suppose, that the spirit of God operates otherwise than by graciously aiding or prompting the faculties of our minds in their contemplations of the truths of the gospel, or in their efforts, by the ordinary means appointed, to attain to the spirit and habits there recommended. Observe, by the faculties of our minds is here meant, their faculties as they are in their unrenewed state. They are the same, or such as in the passages already recited are called "unclean things," "thorns," "thistles," "and a corrupt tree." Now, can these unclean things, by any effort of their own, and operating, as they must, according to their nature, can they produce a clean heart? can these thorns produce grapes? these thistles figs? or this corrupt tree good fruit. This would be an appearance even more than supernatural, and much more extraordinary, than that for which we plead. It would be, not above only, but contrary to nature.

Suppose then, such energy and direction to be by a superior power imparted to them, as that they shall effectuate a change wrought up and completed to the utmost extent of their possible exertion; I ask, to what that change would amount? can it, on any principle of reason or philosophy, be supposed to be of any other nature, than of that by which it was effected? can enmity, the nature of the carnal mind, exerting the most accommodating powers which it may possibly put forth, and those directed, and promoted, agreeably to their proper, that is, their natural tendency or drift, by any supposable superior aid whatsoever, can it, I say, convert itself, or be converted into love? can the "unclean thing," by any operation, consisting with its natural uncleanness, make itself, or be made clean? or can that, in which "dwelleth no good thing," work itself, or, by any intervention in aid of the best things dwelling in it, be wrought up

into an habitual frame or principle of goodness? That the ultimate tendency and drift of the influences of the spirit of grace on the unregenerate heart, is the repentance, faith, and conversion of the sinner, is by no means to be doubted; as the aim of the husbandman in the preparatory tillage of his ground is, that he may obtain a profitable crop. But, in neither case are the operations suggested, in a strict and proper sense, effective to the purposes respectively mentioned. As the grain, in the one case, is not engendered or formed by any action of the husbandman, but depends on a plastic agency of a different kind, and by a superior power; so the change, of which we speak, requires an influence or operation of a different kind from any which has been supposed, in order to its actual accomplishment. It is well known, moreover, that those influences of the spirit of grace referred to, do not always terminate in the requisite change; which is an evident proof of their not being of that kind from which the requisite change results. How many, who had been favoured with them, have, after all their good purposes, and apparent reformations, returned, "as the dog to his vomit, and the sow that was washed to her wallowing in the mire?" The good spirit of God, in his sovereign proceedings, (no doubt, ungratefully and often opposed) hath not seen meet, in this case, by any other more directly pointed and decisive operation, to affect the refractory heart.

The proceedings of the spirit of grace in this affair are founded in great and remarkable wisdom. The attention of the thoughtless sinner is, in the first place, arrested. He is led to serious reflection on the nature and consequences of the life he has led. His conscience is alarmed; and presents to him the just and awful awards of the final tribunal. He sees, and, in a manner, he feels the necessity of deliverance from "the wrath to come." For this grace he is prompted, of course, with a degree of earnestness to pray; and withal to attempt the amendment of his life, so far at least, as that, according to his apprehension, he may not farther incur the displeasure of heaven, or preclude his successful pursuit of the grace he needs. From the numerous defects, however, of his best attentions and endeavours in the way of duty and from the growing experience he has thereby acquired of the strength and prevalence of his sinful habits, he is gradually brought to see yet more of the depth of his depravity, the greatness of his guilt, and the extent of his spiritual poverty and weakness; and, in effect, he is yet more convinced, that his only sure ground of hope is the provision made in the gospel for "the chief of sinners;" and that, otherwise, his case is desperate. When this

impressive conviction has obtained, his mind is, on the whole, in a condition more consonant to, or suitable for, the reception of those more special influences and informations which directly tend to and immediately terminate in the change in regeneration implied. But the *impressive conviction* referred to, with the efforts of reformation, either preceding or attending it, are not of the nature of real religion. They are only preliminary, and, as I think, I may justly say, preparatory in the wisdom of God to the vouchsafement of that grace by which the heart is renewed, and the principles of saving faith and repentance are produced; and, indeed, as I do verily believe, and that on grounds, as I conceive, unquestionable, is the utmost point to which the powers of the unrenewed mind, aided by the concurrent intervention of the Holy Spirit, can be consistently supposed to reach. Still, withal, there must remain a radical defect. There still are wanting the productive seeds, as I may say, of genuine piety in the heart. There still are wanting, in particular, those perceptions of the peculiar beauty and excellence of the divine perfections, and of divine things, in general, which are necessary to render them objects to us of holy and supreme affection, and to produce in us a real taste for them, a proper relish of them, and a commanding desire of the participation and enjoyment of them, together with such intercourse with, and accomodation to them, as true religion, or as the love of God and universal holiness, implies. The perceptions, of which I speak, are the same with that *spiritual discernment*, suggested by the apostle in the second chapter of 2 Cor. "The carnal mind receiveth not the things of the Spirit of God; neither can he know them, because they are *spiritually* discerned." The divine act of capacitating, qualifying, or disposing the mind for the admission of these perceptions, together with the efficacious communication of them through the medium of the word of truth and grace, is, as I apprehend, the first step, if so I may speak, or the radical operation of the Spirit in the work of regeneration. On these depend, from these result, that holy taste, that relish, that well-pleasedness or delight in, and enjoyment of spiritual objects, and that desire of, and propension towards them, which I have mentioned, and which essentially belong to the "new creature," or "the new man," so called in the fourth of Eph. "which after God is created in righteousness and true holiness."

Now all this supposes an effect produced, *specifically different* from any whose production may be attributed to the agency of the powers of the carnal and unrenewed mind. These powers,

however aided and prompted, can, by their proper operation, as has been observed, produce no effect other than after their kind. In the effect of their production there must be wanting all that which essentially distinguishes the new and divine from the old and earthly nature, the spiritual from the carnal, a principle of piety from the reverse, or from the counterfeit, or mere semblance of it. In the one, "all old things," at least in their principle, remain; in the other, they "are done away, and all things have become new."

According to these representations, which I believe to be just and scriptural, I think, I may correctly and philosophically say: that, in regeneration, *a new simple perception* obtains in the human mind; or, in other words, new apprehensions, or notions of divine things, altogether foreign and specifically different from any heretofore possessed, take place.* Not that any faculty, such as we call natural, in contradistinction from the moral, is, in this instance, created, or in any wise imparted to the human mind. The soul of man, in its original constitution, is endowed with every natural faculty needful to the purpose. But, these faculties, by our fatal defection, have become most wretchedly vitiated and disordered. Through the prevalent influence

* It is well known by the learned, that, the perceptions or ideas, of the class here referred to, whether communicated by sensation or reflection, or otherwise, (if otherwise communicable) are the origin, and compose the ground-work, or materials of all our knowledge. They are the impressions made on our minds, independently of our own choice, on occasion of objects presented, through whatever sense or medium conveyed. And they are called *simple*, as being, though distinctly discernible, yet, in their nature undefinable, and wholly incommunicable to those who are devoid of the senses or other powers, by which, according to the established order of things, they are conveyed; or to those whose powers of perception have been disqualified by accident, disease, or any disorder, whether natural or moral. When these powers are possessed in sound condition, they receive the true impression or notion of the properties of the objects presented; when unsound, they either receive them not at all, or they receive false impressions. And where the mind is furnished with true simple ideas, it has the power to repeat, compare, and combine them even to an almost infinite variety. If, accordingly, it has the power of perception, or spiritual discernment in its healthful and competent state, it will admit the true notion of spiritual things, and it will be affected by them according to their nature, or their true and specific qualities. Moreover, carrying this notion along with it in its contemplations through all the variety of the works of God, and of the forms of his revealed perfection, it will be wrought into the various sentiments, and delightfully animated to the practice of universal holiness.

of sinful principle and habit, they have become incapable of such moral preceptions, as accord with the distinct and specifical nature of divine and spiritual things. And, so long as this moral vitiosity and disorder remains in its power, it is in vain to expect, that any such notions of God, or of whatever appertains to his nature or works, should so obtain and exist in our minds, as to product in us the affections and determinations which correspond with their peculiar characters, or with the nature of that religion which he requireth of us. These impediments once, in proper measure, removed; this disorder rectified; this disease corrected, or overpowered by a superior counter-operation, divine objects, in their genuine forms presented, will have their free and proper impression. Their truth, their importance, their peculiar beauty, excellence, and glory will be sensibly perceived and felt; the heart will delightfully embrace them; and the man, with all his soul, and strength, and mind, will devote himself to the love and service of God forever.

SUCCESS NOT THE SUBJECT OF REWARD.

Mr. Editor,

The public were advertised in the prospectus to the Assembly's Magazine, that nothing would be admitted into it that should be found decidedly hostile to the doctrines contained in the public standards of the presbyterian church; and I think we have since been informed, that it would not be open to much controversy. All this appears to me perfectly right. But I presume, notwithstanding, that you will admit without reluctance a portion of temperate debate, on such subjects of theology and morals, as are not explicitly settled by our received creeds. I therefore send you the following discussion, on a point on which you have, indeed, already admitted controversy: I mean the point which a writer in the magazine for July controverts with Dr. Nott, and which the doctor had thus stated: "In the estimation of heaven our services are appreciated, not by the good we accomplish, but the sincerity, the strength, and constancy of our exertions."

Believing, as I assuredly do, that Dr. Nott's opinion is correctly true, and accurately expressed, and of course that your correspondent is entirely erroneous, I will offer my sentiments with as much precision, candour, and brevity, as I can. 1st. By stating the point in debate. 2. By trying it on the principles of natural reason and equity, sanctioned by the general scope of revelation. 3. By consulting the direct testimony of scripture

on the subject. 4. By answering some particular arguments and objections of my opponent.

1. Let us endeavour clearly to state the point, or subject in debate, which, in every controversy, is of the first importance. It is not, as I understand it—whether a man who performs good actions with bad motives, is entitled to any reward? Neither side supposes this. In the sight of the heart-searching God nothing is done rightly, the motive to which is not right; and therefore, no reward, either great or small, will be conferred on him whose actions are good, if so they be called, while his motives or intentions are vile. Again: It is not held by either side, that pure motives, accompanied with zeal and diligence in duty, will in any case fail of a suitable reward. My opponent seems desirous to inculcate the idea that the faithful service of of God will, in all cases, be rewarded graciously, adequately, and fully; and I advert to the fact to show that I understand and recollect that he has made this statement. But the point in controversy is distinctly this: That, other things being equal, something more will be awarded to him who is successful than to him who is not. So that take two persons whose purity of views and whose vigorous and persevering exertions to promote the gospel, are supposed to be exactly the same, but the one successful, and the other not; then, he who is successful will have a higher reward than he who is not. This is what my opponent affirms, and what I deny. I deny that in the case supposed the reward will be unequal, but maintain, that it must be perfectly the same; and consequently that it will not depend more or less upon success, but entirely on other considerations and causes, and will be meted out according to "the sincerity, the strength, and the constancy of our exertions."

2. The principles of natural reason and equity, confirmed by the general scope of revelation, are, in my apprehension, decisively in favour of the opinion which I advocate. That mortals cannot command success, is a maxim confirmed explicitly by scripture. "I returned," says Solomon, "and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." "I have planted," says Paul, "Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth but God that giveth the increase." If then the best dispositions and most judicious, able and persevering efforts, will not ensure success, and yet re-

ward is in any measure made to depend upon it, in that very measure, it will depend on something with which our personal qualities, character, and exertions have nothing to do. Now, I think that reward thus conferred is, to the apprehension of our natural reason and sense of equity, bestowed capriciously, wantonly, arbitrarily, and unjustly. Or rather, indeed, what is so conferred cannot properly be called reward at all. It is something bestowed for nothing. The success was nothing that was properly produced by him to whom it fell to be successful. Before success crowned his labours, and when it crowned them, he was, by the supposition, in possession of no one internal, inherent, or personal excellence, to which his brother could not make as fair and full a claim as himself. And yet for the event of success, with which the personal agency of the one had no more to do than that of the other; which depended on a power exterior, and equally and perfectly beyond them both, the one is to receive a reward, and the other not. He who was not successful, might as properly have been so as he who was; and he who was, had no more to do with it, than he who was not; yet the one receives as a reward what is denied to the other. If our natural reason and sense of equity do not pronounce this procedure to be unjust, I can scarcely conceive a case, in which they would give such a sentence.

It is readily admitted, that among men it is usually success rather than desert, which receives a reward. But it is believed, that this always proceeds from ignorance or injustice, or from both united. To show that such is the fact, let us suppose the following case. A father has two sons, to whom he assigns a service to be done for himself, with the expectation on their part of a just remuneration for what they shall do. The service is performed, and the father admits, that the one son has been just as capable, faithful, and persevering, as the other; but the one has been more successful than the other; I put it to my opponent whether the father, in these circumstances, ought to remunerate the successful child more than his brother: whether, if he did, the child who received the less reward would not think, and every equitable person think with him, that a hard, unjust, and cruel award had been made. On the contrary, suppose the father to say to the unsuccessful son, "You have not been so much favoured in the event of your exertions as your brother; but this was no fault of your's; you did in all respects as well as he, and therefore I reward you equally with him." Would not all impartial persons, would not the successful child himself, if

e possessed a proper temper, approve and commend this as an quitable decision?

In reply to all this, however, it is probable that my opponent ill be ready to remark, that the apostle Paul declares, that he obtained mercy of the Lord to be faithful," and that the scope f scripture manifestly shows, that fidelity in the gospel ministry s as much the gift of God as success itself; and that if he reward is own gift of fidelity, he may also reward his own gift of success: this is certainly specious; and yet, if I mistake not, it is o more than specious; it is not solid and conclusive. To demonstrate this, let it be carefully observed, that in whatever way idelity is obtained, it is, when obtained, a personal possession, a personal quality, a personal excellence, and as such precisely it is iewed and treated, when it becomes the subject of reward. But uccess is never a personal possession, a personal quality, a personal excellence, and therefore differs essentially from the other; nd cannot be the subject of reward. Fidelity, howsoever obtained, is a christian grace. But success is no christian grace. It always remains simply a gift or act of God. In a word, fidelity is nan's, success is God's. This distinction is most pointedly and learly kept up by the apostle Paul in the passage already quoted: ' I have planted, Appollos watered, but God gave the increase." Here planting and watering are recognised as the acts of man, he increase or success is stated, and in the way of contradistinction, to be simply the act or gift of God. And the same idea is epeated and fortified in what follows: " So then, neither is he hat planteth any thing, neither he that watereth, but God that iveth the increase." That is, in the matter of success man has o immediate agency, no personal propriety, he is, and always emains, absolutely nothing. God is here to be considered as cting by himself; he and he only has to do with success. To ay, therefore, that success will be rewarded, is to say, that man vill receive a reward from God for one of his own acts. No one an more sincerely believe than I do that the entire reward of very believer will be of grace. It will be in virtue of his union vith the Saviour as the meritorious cause; a union produced by he sovereign grace of God conferred upon him; and every grace hat shall be rewarded is entirely the divine gift. Still, however, t is a gift that has had an effect in making the believer possess personal character and excellence, and in making him active in is Saviour's cause. This, I apprehend, is to decide *the measure* f his reward. Such is the determination of God, and such the lictate of equity. For to apportion reward in any measure or de-

gree, without regard to personal character and excellence, is, as far as I can see, an act that must always appear to us arbitrary, capricious, and unjust; and since success is, in no measure or degree, a man's personal character or excellence, it can, in no measure or degree, be the subject of reward.

BUNYAN'S COMMENDATION OF WOMEN.

GAIUS, also proceeded and said:

"I will now speak on the behalf of *Women* to take away their reproach. For as death and the curse came into the world by a *woman* so did also life and health. 'God sent forth his son made of a *woman*.' Yea, to shew how much those that came after did abhor the act of the mother, this sex in the old Testament coveted children, if haply, this or that *woman* might be the mother of the Saviour of the world. I will say again, that when the Saviour was come *women* rejoiced in him before either man or angel. I READ NOT, EVER MAN DID GIVE UNTO CHRIST SO MUCH AS ONE GROAT; but the *women* 'followed him and ministered unto him of their substance.' It was a *woman* that washed his feet with her tears and a *women* that anointed his body to the burial. They were *women* that wept when he was going to the cross, and *woman* that followed him from the cross, and sat by the sepulchre when he was buried. They were *women* that were first with him at his resurrection morn, and *women* that brought tidings first to his disciples that he was risen from the dead; *women* therefore are highly favoured and are sharers with us in the grace of life."

ANECDOTE OF THE REV. JOHN ELIOT.

THE ardent zeal, and heroic fortitude, so commendable in a missionary, are finely illustrated in the character of the Rev. John Eliot, the apostle of the American Indians. In his attempts to christianize the Indians, soon after the first settlement of New-England, he met with great opposition from the sachems, who feared that the christian religion would deprive them of that tyranny they exercised over their people. Mr. Eliot, in the wilderness, remote from the society or aid of the white people, was often treated in a very rough and threatening manner by the sachems. But he boldly told them, "I am about the work of the great God; and my God is with me; so that I fear neither you, nor all the sachems in the country? I'll go on, and do you touch me if you dare!" Upon this, says the historian, the stoutest of them have shrunk before him.

RELIGIOUS INTELLIGENCE.

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able reception among them; nor do the missionaries perceive that there is any very pleasing prospect that it soon will. Otoo, since the death of Pomarre, has maintained his authority without opposition, and his treatment of our brethren has been affable and kind; but they conceive his favour to be precarious, and liable to be soon turned away from them. They suggest the desirableness of being reinforced by two or three times their present number, recommending the far greater part to be mechanics rather than missionaries; of the latter they conceive, that on account of the small population of the islands, a large body is not necessary. They speak with concern and apprehension of the great increase of fire arms, and the avidity of the natives to procure them, even on very high terms. Otoo, who had been seven months at Eimeo, had, by gifts or force, got into his possession the greater part of the muskets which were in the hands of the common people. It is rumoured that he intends to do the same at Otaheite; but it is also said, that those who have them are determined not to part with them but with loss of life.

By the Harrington, which touched there about June, 1804, they received a supply of necessary articles, amounting to 113*l.* 3*s.* 1*d.* which came very conveniently, as those which from time to time had been supplied by the directors, still remained at New South Wales, for want of an opportunity of forwarding them. From the measures which the directors have taken, they have reason to expect that these articles, as well as their letters, would reach them ere long.

They have lately been favoured with a letter from the Rev. Mr. Marsden, for whose numerous and important services to this mission, they are under the greatest obligations. The intelligence it contains is of a more encouraging nature than they have received from the missionaries themselves, and is in substance as follows: The foundation for the introduction of the gospel amongst the natives of the South sea islands will eventually be laid in New South Wales. The natives embrace every opportunity of visiting this country, "I have used," says Mr. M. "my interest to have them treated well. They seem very anxious to learn our trades. I have stated their situation to the governor, who has been kind enough to interest himself about them. I

think much has already been done, if the difficulty of the undertaking be considered. When I have conversed with the natives of Otaheite who are now in this colony, I have been much gratified at the knowledge they have acquired. It appears to me that the missionaries, from their letters, are not sensible what impression they have already made on the minds of the natives. I have already said much has been done, and I think so."

Mr. Marsden suggests a plan for increasing the intercourse between New South Wales and Otaheite, by means of a small vessel, of about seventy tons, which he thinks would soon be navigated principally by Otaheitans, at a small expense; and which would tend to accelerate their civilization, and so prepare them for a more attentive reception of the gospel. He purposes to give this subject a more particular consideration, and write the directors futher thereon.

These worthy missionaries are much entitled to our sympathy, and our prayers. Excluded, for years together, from all communication or intercourse with friends and greatly wearied by disheartening circumstances, they yet persevere with unabated zeal in their important work; and it appears from various testimonies, that they exhibit that excellency of principle and conduct which do honour to the christian missionary. May their faithful labours be soon rewarded with success! When their reply to the letter written to them in June, 1805, shall be received, the directors will, in all probability, be enabled to form a better judgment respecting this missionary station, than they can at present: it is also probable, that some of the brethren may be inclined to return to England, as the period for this event, (as it respects those who went out by the Royal Admiral) approaches. This would enable the directors to enter on a discussion of several important matters suggested by the brethren; and to regulate the future concerns of this mission, by a more comprehensive and accurate view of circumstances than can at present be taken. In the mean time, they bear these much-tried brethren most affectionately on their hearts, and will continue to administer to their convenience and comfort as opportunities may occur.

NORTH AMERICA.

Although the labours of the brethren, the Rev. Mr. Hillyard at Newfoundland, and the Rev. Mr. Pidgeon at New-Carlisle and Restigouche, in New-Brunswick, may not be considered as essential or prominent parts of the system ary exertions; yet the direct nually noticed these statio preaching of the gospel wh continued, under the patro Society.

The latest accounts from I are very satisfactory to the d they evince his diligence an the good work in which he Mr. H's. principal station w gate; but the Rev. Mr. M left the church over which at St. John's, Mr. H. at the p quest of its members has rem and probably has resided ther last winter, at which season his labours are necessarily st the summer, however, Mr. H to various places, at a distan residence, such as Green Po in Bonavista Bay, Fogo, Tri these places are not favour stated ministry of the gospe services are very acceptabl hoped, are productive of mu these accounts, and the direct very highly of his christian ch ministerial labours they hav extend their engagement wi three to four years: which add they are persuaded will be fa proved.

The directors have receive from Mr. Pidgeon, since the meeting. They give informat generally resides and preach Carlisle during the winter, a gouche in the summer: that a places his ministry is acce that he occasionally extends to various villages in the vici places. As his exertions are circumscribed in the winter, his leisure in the acquisition of and Indian languages, in or may be able to preach to catholics and Indians; the fo very numerous, and many o also residing in the vicinity o tions. The directors are happ this intelligence, as it tends t his views, and to direct his fi tions to objects which are dir to the patronage of this soci Mr. P. has requested, and wi need an assistant, when he entered on his labours among catholics and the Indians, th think it will be expedient to l a suitable person, to take a ministerial duties at Carlis Restigouche.

nnexion which subsisted be- e religious society at Quebec, issionary society, has termina- e return of Mr. Bentom to this But the directors have the plea- ate, that at their recommenda- on application from the friends c, the Rev. Mr. Dick has been by some religious societies in to succeed Mr. Bentom in that

AFRICA.

last report of the directors, it ioned that, in consequence of ircumstances, it became neces- the missionary stations in South ould be placed under the care therland society; the directors ad kindly agreed to become the hrough which the correspond- a them was to be conducted. e last year, the information re- s not been so extensive as could d; and although, in some re- is of a very acceptable nature, ingled with circumstances which regret. These have arisen from ition made by the Boors to the n of the Hottentots, prompted nalignant hatred to the cause of ut covered and enforced by pre- necessary prudence and caution t to institutions connected with rted by English societies. The le governor Janssens, although l of the utility of missionary ex- d that they were entirely separ- all national views, yet found it to subject our stations both at r, and Bethelsdorp, to some in- t restrictions; and afterwards on our brethren Dr. Vander- d Mr. James Read to Cape vindicate themselves against rges brought against them by lrost a kind of sheriff, and the e bitter enemies of their mission-

steps which Dr. Vanderkemp ght himself bound to take in be- e Hottentots, most cruelly op- y the Boors, had inflamed their nt, and produced this measure; our brethren had convinced the of the innocence of their con- Boors threatened, that if he rmit them to return, they were ed to take away their lives; at e time representing them as the English, and enemies to the vernment. Although the gover- ived the falshood of these char- e expresseed the wish that both Dr. Vanderkemp and Mr. Read, whom he highly praised, would suspend their return to Bethelsdorp, until more favourable circumstances should render it advisable.

Their journals for 1804, contains several pleasing instances of the success of their ministry among these poor heathen, one of which is the following: "A man named Hannes Trompetten was, even so lately as the present year, captain of a horde of plundering Hottentots. One of his sisters, belonging to the same gang, came last year to our institution. In the present year her example has been followed by another sister, and also his aged father. At last, Hannes himself resolved to give up his flagitious employment, and endeavoured with four of his brethren to join us. In this attempt his brethren were killed, and he alone escaped. In both of his sis rs the almighty power of God is glorified: the first was baptized in March, the other in April. In that month the Lord displayed his power in the conversion of our people in a singular manner, and we saw therein, eleven, being all women, added to the assembly of those who shall be saved. The whole number baptized in that year appears to be five brethren, seventeen sisters, and fourteen children; in all thirty six." One they had been obliged to exclude from their communion for immoral conduct, and to dismiss from the institution the associate of her guilt.

Notwithstanding the opposition made to the labours of these faithful men, the power of God continued to attend their ministry to the period when they were obliged to leave this settlement, which was in the month of May last. Mr. Read writes on the subject as follows: "Our spiritual work continued till our departure in a prosperous state; and there were added to the church daily such as we trust will be saved. The number of baptized consisted of forty-six grown persons, besides a great many others, of whose conversion we have little doubt. One of the baptized named Kruisman, seems likely to be useful in the Lord's work. He lived with a farmer near us, who treated him with cruelty, on account of the wish he expressed to come to our institution to hear the word of God. He had for several years been concerned about his soul, and could get no one to tell him who, or what God is. He conceived, however, that what he saw and heard daily, such as murder, drunkenness, adultery, and swearing, could not be pleasing to him. His treatment became so intolera-

bis, that he was compelled to complain to the magistrate, who released him from his oppressor, and allowed him to come to our institution. It was striking to see him while hearing the word of God, with his ears, eyes, and mouth open. He however was soon convinced, that the evils which he had seen in others, were his own and he began to be almost in despair that such a monster could be saved. The Lord Jesus however manifested himself to his soul, and filled it with joy and peace in believing. No sooner was this the case, than he returned to his fellow-servants, to tell them what the Lord had done for his soul. This was attended with a blessing to one of them, and he, as a spiritual father, goes daily to visit this child of grace, and encourage him to go on in the good way. He is indeed very zealous, and we should not be surprised if the Lord should do great things by him among his countrymen. These instances of divine mercy are our glory and our joy."

To another friend he writes. "The Lord has favoured me greatly, in giving me to see his work flourish among the poor heathen; many have I seen called out of darkness into light, and many of these favoured with strong assurance of their interest in Christ, their new Lord, so that they often express their longing desire to see him, and be with him. Others have great gifts to recommend them to their fellow sinners, and the Lord crowns their work with an astonishing blessing, to the surprise of all around."

Through the kind providence of God, this missionary station, though for the present deprived of the superintendance of Dr. Vanderkemp and Mr. Read, is not left destitute of the means of grace. These are supplied by the brother Albrecht, (sent over by the society from Holland, in company with brother Kicherer and the Hottentots,) of whom Mr. Read speaks highly, and by the missionary Tromp, who was formerly at Waggonmaker's Valley, but has been obliged to leave it by the ordinance of the Dutch government, which forbids missionaries in general from giving instruction to christians or heathens within the limits of the parishes in the colony, and enjoins them to remove to a distance of three days journey from every established church. These are joined by Mr. Smith, most probably a pious and zealous colonist, of whom however no particular account has reached us, and also by Mrs. Smith, a widow of Rodesand, whose hospitality to our brethren, and zeal for the cause of Christ have long been very [illegible] spicuous, and she appears now to have devoted herself, in a more explicit and entire manner to his service among the heathen. The brother and sister [illegible] of Stellenbosch, must have fallen with the operation of the ordinance just mentioned, but no certain information has been received concerning them. The directors do not see any reason to [illegible] this part of the regulation, which necessarily fixes the labours of the missionaries more directly among the heathen, their proper object, than in places occupied principally by nominal christians.

The station of brother Andrew and Kramer, on the Orange river, among the Corannas, had been considered as beyond the limits of the colony, but they were ordered to appear at Cape Town, and were there with Dr. Vanderkemp and Read. No letters have been received from them; it appears however, from brother Read and Dr. Vanderkemp's letter, that their labours among the Corannas are blessed in an extraordinary degree.

The directors have received the interesting journal of the voyage of Mr. Kicherer, the Hottentots, and the rest of the missionaries from Holland to the Cape; where they arrived in the month of January, 1805; for the occurrences of which they refer to the 13th number of the missionary transactions. Since their arrival, they have received no letters from them, but are informed through the medium of Dr. Vanderkemp, and of the society at Rotterdam, that Mr. Kicherer, Mr. and Mrs. Vos, and the Hottentots, were returned to their station at Zak river, and that there were very favourable prospects of much good being done to the contiguous heathens. Bother Sydenfaden, and the two brethren Albrecht, who accompanied Kicherer and the Hottentots from Holland, had taken their departure for the country of Namacquas, in order to introduce the word of life among those distant and untutored tribes.

As the Cape of Good Hope is now, through the providence of God, in the possession of the English government, there is the strongest ground to expect that a more direct and powerful sanction will be given to the peaceful and zealous endeavours of our brethern to spread the savour of our dear Redeemer's name among the heathen nations. The brethern Vanderkemp and Read were turning their attention to the important island of Madagascar, or to the kingdom of Mozambique. One of the natives of the

r of these places, who was converted
od by the ministry of Mr. Vos, has
redeemed by this society, and placed
r a course of instruction to qualify
to accompany such a mission. The
tors having furnished a competent
ly for the colony itself, have with
satisfaction encouraged the attempt
e made at one or both of those
s; but they are doubtful whether
Vanderkemp will feel it to be his
to engage in this service, as they
suggested to his consideration ano-
sphere of action of still greater
rtance, of which some notice will be
in a subsequent part of this report.
directors have embraced the first
rtunity of placing their missions in
a, under such new regulations as
adapted to the more favourable cir-
stances which now exist there; and
trust they will hereafter receive
regular and frequent accounts from
different stations, where the power
od has so frequently been manifested
the conversion of the heathen.

ASIA.

It was intimated in the last annual re-
t of the directors, that several mis-
naries had embarked with a view to
ablish different stations on the pen-
la of India, and in the island of Cey-
; and the directors have now the
sfaction to mention, that, under the
ine protection, most of them have
ched the places of their destination,
have entered on their work, they
t under the gracious auspices of their
at Master. The incidents which oc-
red during their voyage, and after
r arrival are too numerous to be de-
ed at present; but they will be
nd in the publications of the tranac-
s of the society, and will afford much
sfaction to those who may peruse
n. The brethren Ringletaube, Cran,
Desgranges, and Messrs. Vos and
hardt proceeded to Tranquebar in
same vessel. Not very long after
r arrival, the brethern Taylor and
eless reached Madras; and it has
e been ascertained, that Mr. and
. Palm have joined Mr. Vos, and his
ciates at Ceylon. Of these three mis-
s, we now proceed to speak, beginning
that of Messrs. Ringletaube, Cran
Desgranges.

These brethern arrived at Tranquebar
ly in December, 1804, and were re-
ed by several christians friends there
h great cordiality. Their anxieties were relieved by the information given them of the encouraging prospects in India, and like St. Paul after his communications with certain christian brethren, when on his journey to Rome, they also "thanked God, and took courage."

In the instructions given to them by the directors, they were recommended to form one missionary station only, and to act together. They were not however so entirely limited to this point, as to be deprived of the privilege of judging, and determining otherwise, if it should appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the brethren Cran and Desgranges were inclined for various reasons to remove to Madras, with which their colleague acquiesced, and about the 5th of March, these friends separated, after having sealed their mutual love in that ordinance which is alike the pledge of union to the adorable Head of the church, and to each other in him.

On their arrival at Madras, they were welcomed in the most affectionate manner, by different gentlemen; some in the sacred profession, and others who fill respectable stations in civil society. From these they derived considerable information, as well as countenance and assistance in their work; and as it appeared to them, in the first instance, probable, that they would pitch their missionary tents in some part of the interior, where the Tamulean language was spoken, they applied themselves with unwearied assiduity to its acquisition, and made therein considerable progress. On further investigation however, they were induced to fix upon a station, in the Northern Circars, altogether unoccupied by preceeding missionaries; and the directors are of opinion that the reasons which they state, justify them in adopting this measure. A second time, therefore, they were called to the painful task of separating from friends, who had manifested towards them every sentiment of kindness and affection which binds the heart in the cords of gratitude and love.

On the 13th of July, Mr. Cran thus expresses himself, in a letter to a friend in the direction of this society. "With the Bible in our hands full of promises; with the permission of the honourable the governor in council; and with a number of introductory letters from gentlemen of the first respectibility in Madras, my dear brother Desgranges and I are just going

to embark for Visigapatnam." In a few days they arrived at that place; and here the pillar of cloud and of fire, which had so long, and so graciously directed their wanderings, appears likely for some time to rest.

Visigapatnam is situated on the coast, in one of the Northern Circars; and the sea breezes render the air refreshing and salubrious. It contains above twenty thousand inhabitants, and in its vicinity are many large villages, inhabited by thousands of the heathen who are sunk in the grossest idolatry. To the right and to the left they have the oportunity of engaging in their missionary services for hundreds of miles. The Telinga language, which is spoken there, extends throughout the whole of the Circars; and prevails also at Hydrabad, Golconda, and Bangalore. This station presents an opening also to the Cattack, and Mahratta countries, where the language is not greatly dissimilar; and so extensively is it understood that a thousand missionaries might employ all their time and talents within its sphere.

The last intelligence received from these brethren, is dated October 16th, at which time they had resided there about three months; and they write as follows: "God has in all things exceeded our expectations. The gentlemen of the settlement, and especially one high in official station, continue to sanction us. Unknown to us, the latter wrote to the governor in council, requesting that we might be allowed some acknowledgment for performing divine service in the fort: in consequence of which we now receive ten pagodas per month."

The directors cannot fail to consider so high a sanction to their residence, and to the exercise of their ministry in that place, as of the greatest importance; and that it demands their gratitude to Him, who has the hearts of all men in his hands, and turns them as the rivers of water whithersoever he will.

The brethren, whilst learning the Telinga language, which it appears is not of very difficult acquisition, have the opportunity of preaching the gospel in their native tongue, not only to their own countrymen, but also to the decendants of Europeans. They have established meetings three evenings in the week, for the instruction of the latter, who are engaged in military service, and also of their children; and they express their hope that some good effect has already been produced by these means.

On account of the [illegible] rents of houses at this place, compare expense of building them, requested our permission to convenient not only for their but for the reception of others hereafter join them, and to e a school-room. Their estima purchase of the ground amoun but they do not mention what ing itself will cost. The direc ever, have placed 200*l.* at thei for this object. The mission already opened a school for the of native children; and it ap their three first pupils are t a Brahmin. The directors are by the reason before assigned, number of other occurrences, however excite no small degre rest in those who read the pa which record our missionary tr and which they take the libe commend to a more extensi They cannot, however, omit this subject, without expressi tisfaction which they have rec the inspection of their journa are drawn up with great care a cy, and breathe a spirit of d and devotedness to God, as holy jealousy and watchfuln their own hearts. Their time have been fully occupied sacred exercises, or other en gagements; and we have on beseech the Author of these i that he would confirm and incr and, by means of their ministr them all around.

The approbation which we pressed of the journals and pa of the brethren Cran and D are due also to the brother Ri their companion in the missi period of their separation at T What further relates to him, e we now proceed briefly to narr

In his letters and journal are intelligence, both of general in as it relates to natural history geographical delineation of th ries of the different languages, and also of particular interest gious view, from the statement gives of the exertions that ha been made by missionaries Roman and Lutheran churc speaks with becoming gratitud protection which the governmen affords to the endeavours of mis sionaries; and the assistance some cases, they have actually He expresses the persuasion, t

more decided patronage of them, would have the most beneficial influence on its interests. Tracing the operations of providence, in this respect, he observes, they are slow but sure. "The tooth of time seems to gnaw incessantly here as well as elsewhere; and God will finally lay rocks into the dust. The missionary aspect of the country is so much changed, since the English came into these parts, that, the Lord helping his servants, we need not despair of final success. I am one of the greatest cowards that ever went forth shod with the preparation of the gospel, but the Lord in mercy comforts my wretched Pariar heart more and more, as I approach the field of action. He has indeed appeared for us; whom shall we fear? and if we fall in the heat of the battle, before success decides in favour of our beloved leader, we shall only be sorry that we cannot die ten times for him."

This brother after much inquiry, deliberation and prayer, conceives that the intimation of Divine Providence leads him to settle in the south of Travancore, perhaps at Anjengo, to which place he intends to proceed before the rainy season sets in.

Committing him into the care of his heavenly conductor, the directors now take up the communications of the Rev. Dr. Taylor and Mr. Loveless, who were sent out by the society to lay the foundation of a missionary establishment at Surat. They went out in the American ship Allegany, in company with Mr. Smith the owner, and his lady; to whose kind attention to them during the voyage, they bear a cheerful testimony. They arrived at the Cape of Good Hope on the 20th April, and remained there twelve days; during which time they were refreshed with many interviews with other missionary brethren, among whom were Mr. Kicherer, and the Hottentot brother and sisters, John, Martha, and Mary; the former imparted to them much important information concerning the best mode of conducting missions, and of instructing the ignorant heathen. Dr. Taylor speaks of him as a most valuable missionary, possessing every thing that is useful in that character, eminent piety, gentle dispositions, fervent zeal, extensive knowledge, and deep humility: breaking away from these beloved friends, with the pensive impression that they were not likely to see each other again till they shall meet in the house not made with hands, they set sail for India, and reached Madras on the 24th of June. Here they were agreeably surprised with meeting their brethren Cran and Desgranges, who introduced them to that circle of friends to whose generous patronage they had been so highly indebted, and who received them also with equal cordiality. In frequent conferences which they held together to consider in what way they could best promote the object in view, it appeared to them of great importance that an attempt should be made at Madras to preach the gospel to the English, and the half cast people, many of whom appeared anxious to hear the word of life; the result was, that Mr. Loveless should with this view remain there, while Dr. Taylor should proceed to Bengal previous to their going to their station at Surat. In this journey he would visit the missionary settlement of our Baptist brethren at Serampore from whom he would derive much valuable information, the fruit of their long experience. The directors cannot mention these friends without acknowledging their great obligations to them for the many proofs of kindness and christian love, which in the most cheerful manner they have manifested towards the brethren sent out by this society; and their satisfaction also in perceiving that the utmost affection reciprocally prevails between them, as becomes the subjects of one Divine Sovereign, and the members of one spiritual family, undiminished by distinctions of inferior moment.

The importance of Madras, as a missionary station, so forcibly impresses the mind of these brethren, that they most earnestly intreat a person properly qualified may be sent out to reside there, and intimate, that should such a one come to Madras, there is reason to believe he would be well received, and liberally supported. Mr. Loveless expresses his sense of his own unfitness for this situation, and that nothing less than the most urgent considerations could have induced him to comply with the importunity of friends to remain there till Dr. Taylor's return. The directors feel the importance of this station on various grounds, and will rejoice to have an early opportunity of supplying it suitably, that the brother Loveless may be at liberty to join Dr. Taylor, agreeably to his wish, and original destination. They will terminate the account of the proceedings of these brethren by the following extract from their letter:

"Thus, honoured fathers and brethren, while you acknowledge the goodness of God in opening such prospects, you no doubt will use every exertion to send

missionaries into this extensive field. The voice of an approving Providence calls upon you in particular, not to let the favourable moment be lost. It is also the call of thousands and of millions of poor heathens, to stretch out the hand of mercy for their deliverance. Were the christians in Great Britain to behold the gross superstition, and complicated misery of the heathen in this country, they would be roused to such strenuous exertions as were never made before."

[*To be continued.*]

OBITUARY.

MISS HANNAH MOULDER,

Daughter of Mr. William Moulder of this city, died on Lord's day the 17th ulto. aged eleven years and one month.

Favoured with a firm constitution, she was almost a stranger to disease until the month of June last, when she was seized with a complaint, which ended in a remitting fever and death.

For that amiableness of temper which secures the affection of classmates, and accompanies an uniform obedience to parents, she was remarkable: but this was not the fairest trait in her character. On her bed of affliction, there is reason to hope, some good thing was "found in her heart towards the Lord God of Israel." Her patience under extreme pain and sickness was exemplary, and would have adorned the dying hours of an aged saint. On being asked by a minister who attended her, if she loved the Lord Jesus, she answered she did, and gave to her parents and friends a satisfactory proof of it by devoting almost all her waking moments, by night and by day, to fervent supplication. Her continual cry was, "O my father, my heavenly father, have mercy upon me!"

She seemed fully apprised that her end was near. She asked, how far distant from the city a beloved uncle, then on a journey, might be. On being informed that the distance was great, "Ah then," said she, "he can't get here in time." A little before her death she begged her dear mother to take her in her arms and for the last time embrace her. The affecting request was complied with. Soon after she fell asleep, it is believed, in the arms of that sympathising Saviour who says "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Her remains were interred the following day amidst a croud of weeping friends and fellow pupils. On the succeeding Lord's day a sermon was delivered on the occasion by the Rev. Dr. Staughton, from Gen. xxxvii. 30. "THE CHILD IS NOT; AND I, WHITHER SHALL I GO?" After sermon the following lines were sung; *composed for the occasion.*

The child is not, sad Reuben cry'd,
And view'd the pit below;
Envy has blasted Israel's pride,
And whither shall I go?

The child is not, the parents sigh,
With deep disorder'd woe;
Snapp'd is the stem of earthly joy,
Ah! whither shall we go?

Go? To the throne of grace repair,
Submissive bear the rod;
Pour out the swelling griefs in pray'r,
And know that God is God.

Afflicted, go not to the grave,
With Mary, there to weep;
Content, that He, who came to save,
Protects your darling's sleep.

Go view the lodge of guilty mirth,
What millions croud the door!
The child's not there—escap'd from earth
'Tis past temptation's pow'r.

Go visit Sorrow's darken'd halls,
Where legions groan and die;
Nor weep, when death throws down the walls,
And bids the mourner fly.

Go daily trace the holy leaves;
There the fair record stands!
That *Christ of victory Death bereaves,*
And of the Grave her bands.

Go soar on Contemplation's wing,
Where Eden ever blooms;
With seraphs hail the conqu'ring king
And smile on transient tombs.

THE

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BIOGRAPHY.

LIFE OF DAVID BRAINERD.

[*From Middleton's Biographia Evangelica.*]

THE excellent president Edwards wrote the life of this gracious man more at large, than it is compatible with the design of this work to follow. Though the whole be edifying, the concluding part is particularly so, and therefore it shall be submitted to the reader. We will only premise, that he was born in Connecticut, New-England, on the 20th of April, 1718, and died at Northampton, on the 9th of October, 1747, in the thirtieth year of his age.

When he was in his last sickness, his constitution being naturally weak and infirm, he was forewarned that he should not have many days, and that the course infinite wisdom had allotted him to run, though great, was but short. The thoughts of death, therefore, and eternity, were long familiar to his mind; an intimacy, which in the nearest views of both, left his soul cheerful and serene. It was in the beginning of September, 1747, that his frail tabernacle begun to fail him. A complication of disorders of the most obstinate nature presaged his speedy dissolution; a prospect that he never contemplated but with pleasure, sometimes even with rapture; saying often, "Oh the glorious time is now coming! I have longed to serve God perfectly; and now God will gratify these my desires. I long to be in heaven, praising and glorifying God with the holy angels: all my desire is to glorify God. My heart goes out to the burying place; it seems to me a desirable place; but, oh! to glorify God, that is above all!" The last sentence which he wrote in his diary, was

upon the 25th, and runs thus: "Oh, my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will. Oh come, Lord Jesus, come quickly! Amen." On Sunday the 27th, he said, "I was born on a sabbath day; I have reason to think I was new-born on a sabbath day; and I hope I shall die on this sabbath day. I shall look upon it as a favour, if it may be the will of God that it should be so. I long for the time. Oh! why is his chariot so long in coming? Why tarry the wheels of his chariot?" Being afterwards asked how he did, "I am almost in eternity," he answered; "I long to be there. My work is done. I have done with all my friends. All the world is now nothing to me. Oh to be in heaven, to praise and glorify God with his holy angels!" He spoke much of his desires and hopes to see in heaven the prosperity of the church of Christ on earth; much of the importance of the work of ministers of the gospel, and prayer for the out-pouring of the spirit of God upon them to bless and make effectual their labours; and much of the spiritual prosperity of his own congregation of christian Indians in New-Jersey. In short, his whole conversation was the language of resignation, of trust, and of faith; full of goodly savour to all who heard it, and worthy to be transmitted to those who did not. In this happy frame he continued till the day before his death, when the pain of his body overpowered his reflection and reason. This was the comfort he administered to his friends who wept for, or lamented him: "We part but for a while; we shall spend a happy eternity together." One coming into the room with a Bible in her hand, he cried out, "O that dear book! that lovely book! I shall soon see it opened! the mysteries that are in it, and the mysteries of God's providence, will all be unfolded." On Thursday, October 6, he lay for a considerable time, as if he were dying; and was heard, at intervals, breaking out into such whispers as these: "He will come: He will not tarry. I shall soon be in glory: soon be with God and his angels." From this time his distress increased more and more; insomuch that he said, "It was another thing to die than people imagined;" explaining himself to mean, they were not aware of the bodily pain undergone before death. Yet all the while, as he could, his patience was great; the comforts and supports of grace were also great; and all of them continued unabating to the last, which was about six o'clock on Friday morning, October 9, 1747, the happy period when he joined the innumerable company of saints above, the general assembly and church of the first-born, God the judge of all, the spirits of just men made perfect, and Jesus

the Mediator of that new and better covenant, which had been all his rejoicing, and all his hope.

The following letter will exhibit the fervency and zeal with which Mr. BRAINERD usually addressed his friends in his epistolary communications.

The Forks of Delaware, July 31, 1744.

CERTAINLY the greatest, the noblest pleasure of intelligent creatures must result from their acquaintance with the blessed God, and with their own rational and immortal souls. And Oh, how divinely sweet and entertaining is it, to look into our own souls, when we can find all our powers and passions united and engaged in pursuit after God, our whole souls longing and passionately breathing after a conformity to him, and the full enjoyment of him! Verily there are no hours pass away with so much divine pleasure, as those that are spent in communing with God and our own hearts. Oh, how sweet is a spirit of devotion, a spirit of seriousness and divine solemnity, a spirit of gospel simplicity, love, tenderness! Oh, how desirable, and how profitable to the christian life, is a spirit of holy watchfulness, and godly jealousy over ourselves; when our souls are afraid of nothing so much as that we shall grieve and offend the blessed God, whom at such times we apprehend, or at least hope, to be a father and a friend; whom we then love and long to please, rather than to be happy ourselves, or at least we delight to derive our happiness from pleasing and glorifying him! Surely this is a pious temper, worthy of the highest ambition and closest pursuit of intelligent creatures and holy christians. Oh, how vastly superior is the pleasure, peace, and satisfaction derived from these divine frames, to that which we (alas!) sometimes pursue in things impertinent and trifling! Our own bitter experience teaches us, that "in the midst of such laughter the heart is sorrowful," and there is no true satisfaction but in God. But, alas! how shall we obtain and retain this sweet spirit of religion and devotion! Let us follow the apostle's direction, Phil. ii. 12. and labour upon the encouragement he there mentions, ver. 13. for it is God only can afford us this favour; and he will be sought to, and it is fit we should wait upon him for so rich a mercy. Oh, may the God of all grace afford us the grace and influences of his divine Spirit; and help us that we may, from our hearts, esteem it our greatest liberty and happiness, that "*whether we live*, we may live to the Lord; or whether

we die, we may die to the Lord;" that in life and death we may be his!

I am in a very poor state of health; I think, scarce ever poorer; but, through divine goodness, I am not discontented under my weakness, and confinement to this wilderness: I bless God for this retirement: I never was more thankful for any thing, than I have been of late for the necessity I am under of self-denial in many respects: I love to be a pilgrim and stranger in this wilderness: it seems most fit for such a poor, ignorant, worthless, despised creature as I am. I would not change my present *mission* for any other business in the whole world. I may tell you freely, without vanity and ostentation, God has of late given me great freedom and fervency in prayer, when I have been so weak and feeble, that my nature seemed as if it would speedily dissolve. I feel as if my all was lost, and I was undone for this world, if the poor heathen may not be converted. I feel, in general, different from what I did when I saw you last; at least more *crucified* to all the enjoyments of life. It would be very refreshing to me, to see you here in this desert; especially in my weak disconsolate hours; but, I think, I could be content never to see you or any of my friends again in this world, if God would bless my labours to the conversion of the poor Indians.

I have much that I could willingly communicate to you, which I must omit, till Providence gives us leave to see each other. In the mean time I rest yours, &c.

DAVID BRAINERD.

RELIGIOUS AND MORAL DISCUSSIONS.

REGENERATION.

[*Concluded from page* 436.]

IT is with our mental, as with our bodily faculties; particularly in reference to the organs of sense. If the eye be distempered with jaundice, we cannot, by vision, discern the true colour of any object which may be presented to us. If the palate be disordered, we cannot, by tasting, distinguish the proper relish of any species of food. Some sensation, in both cases, we may have, either agreeable, or offensive, or perhaps wholly indifferent: but, whether the one or the other, it would not be the true sensation. And had this been the state of the palate or the eye, from our

birth, we could never have had the true knowledge and enjoyment of any objects of sight or of taste, in regard to their colour or relish respectively, unless the vitiating and impeding disease were by some means removed. It is, indeed, observable how often, in scripture, the depravity of men is represented in the light of a disease: "Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick; the whole heart is faint; from the sole of the foot even to the head, there is no soundness in it, but wounds and bruises, and putrifying sores." Isa. 1st. 5. 6. The Pharisees said on a certain occasion, "Why eateth your master with publicans and sinners? Jesus, hearing that, said: they that be whole need not a physician, but they that are sick." Matt. 9. 12. It is likewise remarkable, how often this supernatural intervention, in the cure of our spiritual maladies, is allusively specified by his miraculously curing all manner of diseases.

Agency of our own, in relation to the affair, there doubtless is. This, as hath been observed, is the wise appointment of Heaven; and, in a manner, preparatory to his own exclusive and effectual work. The work, as thus preparatory, lies, in a measure, within the sphere of our own capacity, while in our natural state. And, though the issue wholly depends on the sovereign interposition of special and superior grace, it is as incumbent on us to pursue it to the utmost of our honest and practical exertion, as it is on the husbandman "to break up his fallow ground," and sow his seed, though the growth and the increase of the crop be the result of an agency altogether foreign from any care and attention of his own.

This order of things I have often considered as beautifully exemplified in the part sometimes assigned to human agents, by whose appointed instrumentality, or in whose behalf, divine miracles were wrought: as Moses was directed to act several parts, seemingly instrumental, yet only, in certain respects, preparatory to the wonderful works of God in Egypt and in the wilderness: as Naaman was directed to wash seven times in Jordan, that his leprosy might be healed: and as the blind man in the gospel, after his eyes had been anointed, by our Saviour, with clay, made with spittle, was told to go and wash in the pool of Siloam for the recovery of his sight. Nevertheless, what God in all these cases performed, and what he performs in the renovation of the sinner, is a work entirely distinct from, wholly independent of, and infinitely superior to the efficiency of any thing which may be done by the creature.

In respect to the divine effect itself, or, more particularly, that new simple perception, as I have called it, which it involves, it is the principle and ground-work of all our true and saving knowledge of God, his laws, and his methods of grace, by Jesus Christ. It is that which gives the proper and peculiar character, form, and virtue, to all our communications, through whatever medium conveyed, of divine and spiritual objects. This is that species of intelligence, by which the things of the spirit of God, according to the apostle, as above quoted, are *spiritually discerned*, and by which, as he says in 1 Cor. 2. "He that is spiritual judgeth all things." The man, who is endowed with this perception, sees and knows, and contemplates the properties and characters of divinity in some competent measure at least, as they really are, and as, notwithstanding all his former speculations and views, he never saw them before. He is accordingly, with strict propriety, said to have been "called out of darkness into marvellous light;" as if introduced into a new world, where he finds himself surrounded with luminous wonders; a world, where all things are new, strange, and delightfully surprising; and it is no wonder, if now he should feel and act and live as a new creature.

This new perception is not, like many other modes of intelligence, merely speculative. It is a sensible, a heartfelt perception, and to this it is particularly owing that his sensibilities or affections, in reference to the things of God, are so very different from what they heretofore were. Although the glorious and amiable characters of God are alike exposed in his word and in his works, to the inspection of all, there must yet be something more, and that of high import, in the conceptions of them, than what is common to the unrenewed mind, to render them truly acceptable and pleasing. Extensive is the knowledge of God acquired by many, who have no superior delight in the proper and ultimate object of their knowledge; with the advantage of better natural abilities, of more liberal education, and other circumstances, they may be capable of making larger discoveries, and more evident deductions concerning the works and attributes of God, than some persons of very sincere and highly improved piety: yet these persons of piety know what those others do not know; they know also what is most necessary to be known; and what they do know, they know better, and with a more excellent sort of knowledge. Nor is this to be doubted or wondered at. We daily see it exemplified by similar appearances in the concerns of common life. Men may have the same representation of the same things; yet, by reason of their different tastes, and conse-

ıdes and habits of thinking, they may not embrace, in their
ıe same conceptions of the object. To these it may ap-
eauteous, or interesting and great, whilst to those others it
/ithout comeliness or form, a matter of mere indifference,
contempt. Many are the things, moreover, which, in
o some qualities of them, are incapable of description,
'hich we have, in that very particular, answerably to the
the sentient faculty, a most distinct and certain percep-
ch are those, in which consists the beauty or deformity
)jects of sight; and such are the different relishes of the
e taste. No words will express these many peculiarities.
e present case, there is certainly something belonging to
;s of God, besides the bare truth of the notions formed
:m, which is more clearly and sensibly discerned by a
enlightened soul, than by one who has not been thus fa-
To such an one they appear not only true in themselves
elation to all other materials of knowledge, but, at the
ıe, they are perceived to be supremely important, inte-
amiable, and delightful; as comprehending in their na-
peculiar qualities of divine excellence and glory. And
a height at times, in the heart of the pious, do these con-
ons arise, as to affect them with delight inexpressible,
, on some occasions, to transport and to ravish them, as
out of themselves.

:e must have been something of this kind, which occa-
he following impassioned exclamation of the Psalmist;
ng besides the mere truth of the propositions into
: may be resolved: "Who is like unto thee, O Lord,
he gods! Who is like unto thee, glorious in holiness!"
of the apostle: "Oh, the depth of the riches both of the
and knowledge of God! How unsearchable are his judg-
nd his ways past finding out!" And not only where the
/riters thus in the way of exclamation express the high-
nd holy sensibility of their hearts, but, likewise, when
:ate, as simple facts, the operations of the wisdom, the
the grace, and the love of God. Such is that interesting
·ious declaration of our Saviour to Nicodemus: "God so
e world, that he gave his only begotten Son, that whoso-
ieveth on him should not perish, but have everlasting
ıch is that also of the apostle: "This is a faithful saying,
thy of all acceptation, that Jesus Christ came into the
) save sinners, of whom I am chief;" and many others of
)ort, too numerous to be quoted.

...ions, likewise, thus divinely communicated, I ...owed to observe, are not only more clear, dis... ...pinate, than common light, or the notions which ... unrenewed state, may have respecting the same ... they are, at the same time, more powerfully con... ...ted to the means of faith, which the person inform... ...n may be supposed to have had before. they produce ...surance of the same things; such an assurance as ren... ...dicacious to proper, holy, and salutary purposes. It ... ...s with the nature and derivation of perceptions of this ... uncertain and fallacious. According to an established ... the great author of nature, they are, other things being ... the real and true representations in the mind of the objects ... occurrence is the cause or occasion of them. When, for ..., I see this paper on which I am writing, I perceive its ... to be white; my perception is true, and I cannot doubt of ... ...t. When I take sugar in my mouth, I perceive it to be ... my perception is true; and I cannot doubt of its truth. ... ...en, on reading, hearing, or contemplating the word of the ... I perceive, through the medium of its informations, the ... ...es of divine power, purity, goodness, and grace, my per... ...on is true; it is the proper and real impression or notion of ... objects presented; the impression or notion answers to the ob... ...as wax to the seal; and I cannot doubt of its truth. On our ...ceptions, indeed, of these amiable and glorious qualities of ...the objects presented to us through the medium of the truths ...the word, principally depends our certain conviction of their ... and specific divinity. Having this perception, we have a deci... evidence, that they are the very truths of God; and this, be... we see God in them; or, which amounts to the same, we see ... them the peculiar distinguishing beauty and glory of the Lord. ...ordingly, with the apostles, "we believe and are saved." No ...der that Peter should thus say of the christian converts to ...om he wrote, that, "believing, they rejoiced with joy un... ...able, and full of glory."

And as they to whom these discoveries are in some degree ...ded, perceive them to be so highly excellent and desirable, ... their continual cravings are still for more. Having tasted ...how gracious the Lord is," how precious and salutary the pro... ...es of his truth and love, "as new-born babes they desire" ...tual supplies of "the sincere milk of the word that they ...may grow thereby." They hereby come to know God *with ea...* ...s it is expressed. And they sensibly discern the difference

ween their former dry and spiritless notions of God and hea-
ly things, and the profitable and refreshing conceptions they
r enjoy. Now, in some measure, they can see and feel the
ion, why the apostle should speak in such rapture of "the
ellency of the knowledge of Christ Jesus his Lord;" and why,
a such exultation, he should give thanks for "the manifesta-
of the *savour of his knowledg*." Strange as, to some, these
ds may seem, *they* can discern good sense in them; since, in
nselves, they have so quick, so distinct, and heart-pleasing
:eptions of the fragrancy of the truth there referred to. It
) them a refreshing, vital, quickening perfume. It is "the
ur of life unto life." It is life in itself; and is life to them.
In the conclusion, I beg leave only to suggest, that, whatever
r be the ostensible objections of those who do not approve of
doctrine of regeneration (I mean in its proper scriptural
:ment) it is to be feared that, with too many, they principally
e, either from a want of relish for that spiritual knowledge,
itual experience, and spiritual service, which is implied in the
:nerated life; or from a dislike to the humiliating tendency
import of the doctrine; or, as is most probable, from both.
:h respect to the latter: While insensible of the extent of their
avity and moral insufficiency, men are as much disposed to
end, for the change in question, on their efforts of amend-
it, as, while ignorant of the worthlessness of their obedient
ls, to rest their hopes of heaven on the ground of their ima-
ary merit. In our religious aims and endeavours, of whatever
l, we have no greater foes to combat, than our natural vanity
pride. It is a truth, however, that, if we are saved at all, our
ation, according to the gospel, will be effected in such a way,
hat it shall appear to be wholly of grace; and God in Christ
have all the glory.

SELECTIONS.

racts from Mr. Ward's Journal; taken from the Periodical Accounts of the Baptist Missionary Society, No. 15.

Jan. 3*d*, 1804. Sheetaram and Koobeer returned home this day.
m actual inquiry at all the villages and towns for thirty miles
id Calcutta, it appears that no less than four hundred and
:y-eight widows have been burnt with their husbands in this
uit, during the last year.

January 9th. To-day, brother Chamberlain, Felix, Krishno, Bhoyerub, set off to Saugur-island, a place of great resort among the Hindoos at this time, till last year, (when the government very wisely interfered) *many threw their children to the monstrous crocodiles and alligators, as an act of holiness!* For a person to wade in, and drown himself here, is considered as the highest degree of holiness, and as securing immediate heaven. Ganga is the word for Ganges, and Saugur for the sea, and here the Ganges and the sea kiss each other; hence the name Ganga-Saugur. Therefore all these benefits are to be obtained by bathing at, or by drowning yourself, or your children, at this place! While I was among our Bengalee brethren yesterday, I was struck with the thought of this journey. I hope our brethren will be able to communicate the news of Christ's incarnation and death to multitudes, who will, on returning to their homes, carry it far beyond the bounds of Bengal.

January 29th. Krishno delivered his first sermon this evening at our house. It was the best gospel sermon I ever heard in Bengalee.

February 5th. Lord's day. Brother Marshman preached at home in English: I was among the brethren: Felix catechised at the Bengalee school. In the afternoon we joined three services. 1st. We had a prayer meeting on account of brother Chamberlain's journey to Dinagepore, and of his beginning a new missionary station; also on account of Krishno's going as far as Benares. 2d. Krishno and Petumber, senior, were called to the ministry, and set apart by laying on of hands. 3d. The Lord's supper was administered. In the evening, Petumber preached a good sermon to the servants. It was a happy day. We may now reckon on two Hindoos being ministers of the gospel. Mr. Edmonds preached for us at Calcutta.

February 18th. I have been ill for some days past, with an ague and fever; but it did not return to-day. One of the theses to be discussed at the college, at the next examination, is, "The natives of India will embrace the gospel, as soon as they shall be able to compare the christian precepts with those of their own books." Many of the mussulmen, mistaking this business, and being deceived by a false report, that after this examination, they were to be forced to appear at the government house, and become christians, were much alarmed. They presented petitions to some members of government, and offered money that they might not be forced to become christians.

February 28th. A byraggee, who came to see us some weeks

, stays, and gives us hopes. He is a reverend man, with a beard, something like Latimer in Fox's book of Martyrs. ame is *Bydenaut*.

arch 5th. Brother Marshman, Krishno Presaud, Bhorrut, his day set off to Ogrudeep, about three day's journey on ver. A large assembly of Hindoos is annually collected here olatrous worship. They have taken nearly eighty testaments, ven thousand tracts to give among the people. They will m Ogrudeep to Cutwa, about sixteen miles farther, to look r a spot for brother Chamberlain.

arch 14th. Brother Marshman returned three days ago, g given away all the tracts, and most of the testaments, and een also to Cutwa. Yesterday, a byraggee called, and staid hole day, having heard of the gospel at Ogrudeep. I was day informed, by a letter from a gentleman of our acquain- that a number of persons near him have begun reading the stanee tracts, and have taken them a long way, some as Patna.

arch 23d. This evening old Petumber arrived, bringing ser with him; also a man of the same cast as the former, d Hurry; and a young brahmin, named Ram Mohun, who tely lived at Dhacca. We were revived by their coming, till more so on hearing that these three looked towards t, as their only Saviour. In evening worship, immediately heir arrival, we sang, "Now shall my inward joys arise," The latter part of the forty-ninth of Isaiah was the portion ipture in course. Brethren Carey, Marshman, and I, after worship, spoke to the native brethren in turn; and we Krishno's hymn, the chorus of which is "Full salvation by ath of Christ."

arch 24th. This afternoon, Bydenaut, Koobeer, and Totaram before the church, and were approved. I wish you could *ydenaut*. He has a very large beard, a fine oval countenance, Roman nose. His account was very pleasing. The disin- ed love of Christ, in giving his soul for sinners, seemed to excited his attention to the gospel. *Koobeer* is a tall, long- man, aged about forty-four. *Totaram* is about the same nd Bydenaut may be rather younger: the latter was a kind aggee.

arch 30th. Four persons desire baptism; viz. Ram Mohun, , Roop, and Onunda.

arch 31st. This evening, *Ram Mohun* and *Hurry*, were ht before the church, and received: Onunda, and Roop are ed to another *month* at least.

April 1*st*. Lord's day. Brother Carey preached at home: I was among the brethren in the morning: in the afternoon, we partook of the Lord's supper, when three new members sat down. Totaram was gone home with Sheetaram, who could not stay. Sheetaram took twelve rupees with him, to build a native school-house. In the evening, old Petumber preached, and was very severe upon the Hindoo superstitions.

April 2. This morning, several of our chief printing servants presented a petition, desiring they might have some relief, as they were compelled, in our Bengalee worship, to hear so many blasphemies against their gods! Brother Carey and I had a strong contention with them in the printing-office, and invited them to argue the point with Petumber, as his sermon had given them offence; but they declined it; though we told them that they were ten, and he was only one; that they were brahmins, and he was only a sooder!

April 6*th*. Old Petumber and Hurry are returned to Sooksaugur. We gave Hurry five rupees, to buy and sell fish for a livelihood. Ram Mohun stops, and will work in the printing-office. We have begun the Shanscrit dictionary for the college: the college will take a hundred copies, at forty-eight rupees each. Mr. E. has lately sent a hundred rupees, as a present to the mission. Koobeer is returned: he is to begin a native school at his village, and to have five rupees a month at present.

April 12*th*. A letter from brother Fernandez mentions, that the man whom he sent with Puddo Nabhee is returned, and reports that Puddo Nabhee, on the way, returned to his old superstitions and worshipping of idols. I was always afraid that he would apostatize in returning to his own country.

April 26*th*. Three men from Jessore, having been here several days attentively inquiring, returned home this morning, giving a pleasing hope of their return. They had a paper with them, which was written by old Petumber; it had been read and read, till it was nearly worn to rags. Brother Marshman's school-room being too small, is now enlarging. We have forty boarders, and seven day-scholars, besides eight children of our own family who go to school.

May 19*th*. A letter is arrived from brother Chamberlain, informing us that he has taken a piece of ground at Cutwa, and is about to erect a bungalow upon it. We have also received a letter this week from old Petumber. Mr. G. sent two hundred rupees as a present to the mission this week.

June 3*d*. Lord's day. Brother Carey preached at home in

English and Bengalee: I was among the brethren in the morning: in the afternoon, while we were celebrating the Lord's supper, Rama Kaunt arrived, bringing with him two persons; one of them is one of the three mentioned in my journal of April 26, and the other named Ramdhon. We hear that brother Chamberlain is getting on with his bungalow at Cutwa, though he has been obliged to humour the mob, who would not let him build it on the spot which he had first taken; but he has procured another piece of ground. The enmity against the gospel and its professors is universal. One of our baptized Hindoos wanted to rent a house; after going out two or three days, and wandering all the town over, he at last persuaded a woman to let him have a house; but though she was herself a feringu, yet when she heard that he was a brahmin who had become a christian, she insulted him, and drove him away; so that we are indeed made the offscouring of all things.

June 11th. A young brahmin came a few days ago, who seems likely to continue with us: his name is *Soroop*. Several other persons have been on the inquiry lately; among the rest, two or three Ghosparrowites, who had been followers of Dulol.

June 23d. This week, the worship of Jaggernaut drew together a vast number of people to Serampore. A number of tracts have been given away; but many, out of ill-will, tore them and scattered them about the streets. This evening we consulted our brethren, respecting the state of the persons now on probation: the accounts of one or two were favourable, but others appear dubious.

June 24th. I preached twice at Calcutta, but had very few hearers, especially at night. The rains have begun about a fortnight, and we had a very wet passage down. Though we have been much discouraged at the fewness of hearers at Calcutta, yet there is reason to hope that our preaching was useful to the person who died last Lord's day, at the house where we preach; and also to the master of the house, who is become much more serious lately.

July 7th. Our native brother Totaram died on Thursday morning. He was taken ill on Tuesday night; said scarcely any thing before his death; but seemed to fear he should not recover from the first. He lately worked in the garden. All who knew him, both heathen and brethren, speak well of his walk and conversation. He was buried the same evening in our ground. Brother Chamberlain, who arrived a few days ago from Cutwa, assisted us; and each of us joined our native brethren, in carry-

ing him to the grave. Carrying the corpse of a brother on our shoulders, I suppose, would shock any European who should hear of it; but the natives said, "This was great love, and showed that we did not forsake those who joined themselves unto us, even to the last!" We sung at the grave: brother Marshman spoke to many spectators, and I prayed.

July 14th. The young man, named Soroop, made an excuse, and left us. We had some hopes of him, and regret his departure. In order to get more satisfaction respecting the conversion of this young man, and the lame brahmin, who has been here some weeks, we had put off their baptism. He was discouraged; was found crying about it, and has thus left us. Sheetaram arrived a day or two ago, bringing a man with him. His school, he says, contains nineteen scholars: the school-master is inquiring seriously, he thinks. Many people, he says, wish to see one of us over there.

August 11th. This day a letter arrived from a person of consequence with Dulol. Dulol's servant brought it. It contains six queries about the truth of the Hindoo Bades and Obatars; the origin of men's actions; the reason of sorrow; the reason why sin exists in the world of a God who could have prevented it; whether we know of any way to God without dying; and about the way of Jesus Christ. This day, Krishno Pressaud, and Ram Rotton, went to new houses, which they have built, with our assistance, upon the mission burying-ground. Nobody would let them have an inch of ground on the earth, if they could help it. We had agreed with one man for a place for Rotton; but it was no sooner known who it was for, than the man refused to ratify it. Brethren Marshman and Carey held a prayer-meeting at these new houses, early this morning. The Hindoos purify a new house by a poojah, and by daubing it with cow-dung. We dedicated the house of our friends by prayer. Oh, that God may dwell amongst them!

August 18th. This week a letter arrived, announcing that our brethren left England on the third of January last. Several other letters, by the ships just come, have been received. We are full of thought how we are to find room and food for so large a family! We are now increased to seventy; added to which, we have sometimes ten or more native brethren with us. Ten more brethren from England will make us ninety, or thereabouts. A letter informs us that Dulol's friend was arrived at Serampore, and that he would come to see us.

August 20th. This day we received a letter as long as a coun-

sellor's brief, and as puzzling too, from Dulol's friend. We have been looking at a place at the next door, which is on sale. Without a greater income, either from home, or from our own labours, we cannot go on.

August 22d. This evening I was witness to a missionary conflict, such a one as I never saw before. Soroop's father came to fetch away his son. I will try to describe this most affecting scene.

I was sitting among our native brethren, at the Bengalee school, hearing them read and explain a portion of the word in turn; when an aged grey-headed brahmin, well dressed, came in; and, standing before me, said, with joined hands, and a supplicating tone of voice, "Sahib! I am come to ask an alms." Beginning to weep, he repeated these words hastily; "I am come to ask an....an alms." He continued standing, with his hands in a supplicating posture, weeping. I desired him to say what alms; and told him, that, by his looks, it did not seem as if he wanted any relief. At length, being pressed, he asked me to give him his son, pointing with his hands into the midst of our native brethren. I asked which was his son? He pointed to a young brahmin, named Soroop; and, setting up a plaintive cry, said, that was his son. We tried to comfort him, and at last prevailed upon him to come and sit down upon the veranda. Here he began to weep again; and said that the young man's mother was dying with grief, that her time was come; and that if he could but go back and see his mother, he should, after that, return hither, or stay there, just as he pleased. I asked his name, and place of abode. He said, he lived about twenty-eight miles off, mentioning the name of the village; that he had six sons, &c. He said that Soroop had quarrelled with his brother, and in consequence had come hither. I told him, that Soroop, since his coming, had been away once, when we did not hinder him; and that now it should be as his son liked. He was overcome at these words, threw himself prostrate at my feet, and with tears thanked me for these words. I prevailed upon him to rise, and tried to assuage his grief. I told him, however, that his son had now began to think about Christ, and was learning the way to heaven; that if he took him back into Hindooism, he would be leading him down to hell; and how could he bear to think of leading his son to hell? He repeated it, that he would not compel his son to stay, if he would but go and see his mother. I then proposed, that at any rate, Soroop should stay all night, that his mind might become calm, and that he might pray for divine direction; and that then, in the morning, if he would come, and if Soroop wish-

ed to go with him, we would not hinder him. He again urged that his poor old mother was dying of grief—and if he would but go—and if he did not like to stay, he might write a deed of separation for the preservation of their cast, and that then he might do as he liked. He seemed reluctant to put it off till morning. I told him that his son was not a child, otherwise he might command him; but that he was now a man, and ought to choose his religion for himself. He acknowledged the propriety of this, and said it was not in his power to use force over him now.

Soroop is about twenty years of age. His father is what is called a Gosaic, or great Goroo, who has many followers. This man had four or five disciples with him. He wore two malas, (or necklaces), one of which had large beads, made of the wood of the sacred Toolse tree. He has a number of disciples at Serampore.

The father, at length, called the son aside, and set up a great cry, weeping over him, and supplicating him. When they returned to our company, after a good deal of argument, the old man was at length persuaded, though with much reluctance, to leave him for the night. I was much afraid that the tenderness and excessive grief of the old man would overcome Soroop; but he seemed resolved not to go; and when his father was going out, Soroop went up to Bydenaut, one of our aged brethren, and fell at his feet, and laid hold of his hands, telling him he would not go with his father; for that if he did, he should go to hell. He seemed afraid that we should send him away. Going out at the school door into the road, I found that the old man had fallen down, in an agony of grief, at the door, and that one or two of his disciples were holding him up, endeavouring to persuade him to rise and go with them. I also tried to moderate his grief, and at length he got up, and followed his disciples.

Soroop and other brethren accompanied me to our house, when he acknowledged to me, with apparent sorrow, that he had told lies in trying to conceal his family and name; but he seemed very earnest not to go back. Bydenaut told me, that, after we were gone, the father came back again to the school, full of distress, &c. Brother Marshman, after family prayer, took Soroop aside, and talked and prayed with him; he wept much, and seemed very much to dread the thought of going home. Our brethren will talk more with him, when he goes to night to the school; and thus we must leave it, and see what the morning will bring forth. How difficult, in such a case, to love Christ better than father and mother! Nothing but the idea of the apostle

could make a person, in such a distressing case, give advice not to go. "Let him know, that he who turneth a sinner from the error of his ways, saveth *a soul from* DEATH!"*

August 23*d*. I find that the old man, after leaving the school-house last night, went to our Sirkar, fell at his feet, and besought his help. This morning a number of people were assembled at the school with Soroop's father; but the son persisted that he would not go now, but said he would go soon, meaning after he should have been baptized. At length a person, who seemed to be a friend of the old man's, asked whether Soroop had eaten among our brethren? They said, Yes. Finding, therefore, that he would not go, and that he had really lost cast, they were constrained to depart. Yet the old man said that he would not return without him, but would lie down, and die at Serampore.

August 29*th*. A man, bringing a printed tract with him, arrived after a journey of four or five days, from a part of Jessore. He says, he is sent by a body of people, who are in the same way as Boodoyesah was. Their goroo is called a Lăro. All casts eat together secretly, and reject the debtahs. He says, he came once before, and could not find us; and that this time also some ill-natured person deceived him, and carried him across the water, and into the country on the other side, to prevent his coming to our house. This day week the young brahmin, named Ramdhon, ran away from us. I suppose he thought there was no hope of his baptism: we could not well encourage him.

September 1*st*. This evening Ram Kaunt, Hawnye, and Soroop came before the church, and were received. Yesterday it was resolved, that Bhoyerub must be excluded: two or three others were interdicted from the Lord's table.

September 10*th*. There has been, for this week or two, much sickness, and very many deaths, all around us. It is attributed to the sultry weather, and the want of rain: a much smaller quantity has fallen, this rainy season, than usual. Thank God, we have been preserved, though one or two of the scholars have fevers. One youth has been under much concern in his affliction. I have waited on him a good deal in his sickness. Last week he asked me to pray with him. I did so, and found a good degree of liberty. He followed, and was overwhelmed with tears, and earnest cries for divine mercy. After prayer was over, I talked to him, and opened the way of life; but he said, he was afraid he

* There was reason to believe, we doubt not, that the mother's illness was only a pretence to draw the son back to idolatry.

had sinned too much. He was a good deal struck with a private address which brother Marshman made to him a few nights ago, and with the death of Toplady, which I lately read to the boys. I suppose, however, the gradual light he has received, has contributed more to his convictions, in connexion with his sickness, than any private exercise. I read, at his request, Psalm li. and Isaiah xlix.

September 24th. This day, Nazir Mahomed, the man mentioned August 29, returned with a letter, as from the people with whom he is connected. He says, they want one of us to go and live there, and teach them. They are afraid of an open profession, without some protector among them.

October 2d. This morning, Felix, Bydenaut, &c. set off in two small boats, on a journey into Burdwan; a new route, where the gospel never went before. Nazir Mahomed this day went away, rather angrily, saying he would not come again. A man came this afternoon to be instructed; got a few pence to go and eat his dinner, and, instead of going to the school for instruction, as he professed, he went away without notice.

October 9th. The same man this day came again, with a letter from Petumber Singgu. He now applied for leave to be there a short time for instruction: we granted his request, and he returned to Sooksaugur.

October 14th. Lord's day. Last Friday afternoon I went to the house of our brother Peroo, accompanied by our native brethren, and spoke to a few Portuguese. It is not as in England, that you can speak *in* the house of a brother. Here you can only preach *at* the house; for the house is too low and confined to hold any body, except the two or three persons of the family; and the house is too sacred, being the asylum of the women, for strangers to enter indiscriminately. This morning early, Felix, Fernandez, Caleb Hirons, Krishno Presaud, Ram Rotton, Ram Mohun, Roop, and I, went down to Calcutta in the mission-boat. I spoke in the forenoon in English: in the afternoon at four, we had Bengalee preaching for the first time. First, we sung, then Ram Rotton prayed, then we sung again, then Krishno Presaud preached an excellent sermon on the way of salvation; then singing, then prayer by Ram Mohun. We had between thirty and forty Hindoos, Musselmen, and Portuguese; and two or three Europeans. A brahmin boldly preaching the gospel, on the day five years after we had landed in this country—at Calcutta, the capital of Bengal, and the seat of the government of the company—a brahmin too, avowing his own conversion, and preaching, to the

admiration of Europeans, a consistent gospel sermon, with fluent language, and in that place where two years before he was an idolator—this is the Lord's doing, and is marvellous in our eyes!

October 30th. Heard from brother Chamberlain to-day, who has been greatly disappointed by the departure of a man, respecting whom he had expressed the strongest hopes, that he was under divine awakenings. How necessary is it, that a missionary should be careful to avoid a sanguine way of writing; and that you should not print any thing of this kind too hastily, upon the testimony of a young missionary. The frequent disappointments we have encountered, makes us earnestly concerned to avoid this fault, into which we may have fallen in time past.

November 5th. This evening Ram Rotton and Chand were married at our house: we had a room full of spectators.

November 7th. We reached Sooksaugur this afternoon. Petumber's wife talks encouragingly: she conversed with me from behind the door: she is not so familiar as some of our native sisters. Indeed, I have always been for breaking in, by degrees, upon that excessive modesty of the native sisters, and not to drag them out into view in public worship, fearing that breaking up old habits of modesty should make them impudent. Oh, a missionary ought to be the most prudent and candid man in the world! One day, as brother Carey was going to the Bengalee school, two women were talking about Komul, Gokool's widow: one of them said to the other, "Phoh! what need has she of a veil, after she has shaken hands with a white man?"

November 8th. This day we got as far as Srinagur. Some of the brethren, not waiting at the place of rendezvous, walked on till night, as far as Lokphool. I rode from Sooksaugur in a palanquin: we had come by boat to Sooksaugur. I got a place to sleep at a musselman's, who is a kind of police officer. With this man and another, in the presence of several more, I had much conversation. He seemed to place a great deal of sanctity in their corporeal ablutions, and to be surprised that we did not practice the same. The other man denied that we had the true book, called "The Angel." He says, that the true book is among them, and that Eman took away all the faults, and made a perfect copy of it. So assured are the musselmen of their being in the right, that they utterly despise both christians and idolators. I have heard the like of the Turks; and see by Park's travels, that this is the very soul of musselmanism in Africa. However this man was very kind in other respects; I suppose because I

was an Englishman, of the same nation as the governor of the country. He procured me milk, &c. and wished to get me a dinner.

November 9th. This afternoon I got to Lokphool. In the way I distributed some papers, and talked; but do not find a disposition among these people to receive the gospel. They talk fairly, and call us brethren; but they do not like baptism, because in this case they would infallibly lose their cast. They say, they cannot see what good baptism does any body. Their conduct also is far from being christian: they discover a great degree of pride and quarrelsomeness, and cannot submit heartily to the self-denying commands of Christ. I talked to them as faithfully as I could, and warned them against deceit and delay. The children in the school, eight or ten in number, seemed pretty forward, and were able to repeat most of Dr. Watts's second catechisms, and some rhymes of eight pages, written by Petumber Singgo. Sitting in the school-room, when the boys had done, I talked as solemnly as I could, from the line in the hymn which they had just been singing: "Full salvation by the death of Christ." When I had done, one man cried out, "After all you have said, Sahib, my mind does not turn." I reminded him that now he was well; in a little time he would be on a sick bed; then his note would be changed.

November 11th. Lord's day. People have been coming all day long, and we talked in turns. Krishno Presaud talked well. The young man Golook, who teaches school here, is, I trust, in a hopeful way. His father is the landholder of many villages round: he came to see me, bringing his second and third sons with him. Golook's family are of the writer cast: they were rich people formerly, under the Hindoo Rajah; but he, in expensive poojahs, erecting idol temples, marrying monhies, &c. (in honour of Ram) failed in paying his revenues to the company, and they sold him up. Golook's father seemed to have a good deal of confidence in us, and was very anxious that his son might get service with us: he recommended Golook to go to Serampore with me. Golook will go; but his father is not aware that he will be baptised and lose cast. However, Golook seems to have counted the cost, and is determined, as he says, to embrace the gospel, let the consequence be what it may: he seems now not to care much for riches. If he should be baptised, and can be reconciled to his father and family, much may be expected, with the blessing of God; as all these villages are under the influence of his father. At any rate, in this case, persons will have less fear of getting a

livelihood in this quarter. The school here is reduced much: they say there are eight or ten children. Many came some time ago, but somebody told them that one of us would come and carry them all to Serampore; and on hearing this they ran away. In the evening I was a good deal moved with compassion towards the people assembled. At the close of the conversation, Hawnye prayed, and I after him; and in this way we dismissed them. Afterwards I took Golook aside, and talked with him: he declares his determination to come to Serampore next month, and be baptised.

November 13th. I have heard of a curious circumstance, which has just taken place here. Some wag (I suppose at Calcutta) has seen the goddess Kalee in a dream, who ordered him to publish, that in all places, three days after receiving notice, all people should perform her worship. He wrote letters, charging every person receiving a copy, to publish the news in his own village, before he should either bathe or eat, on pain of incurring the ire of Kalee! In this way, copies are spreading all over the country, and the women and children are hastening to the temples to worship Kalee. All the country is moved; while the arch rogue at Calcutta is laughing at the credulity of his countrymen!

November 14th. This morning early, we left Arendah for Bishoohurry, and arrived at the latter place about noon. I think I perceive, that visits of this kind, when we can stay a day or two at a place, are likely to be very useful. This evening Buxoo, a brother, who is servant with us, and Soroop, went to a market in the neighbourhood, where they were discovered to be *Yesoo Khreestare Loke*, (Jesus Christ's people). The whole market was all in a hubbub: they clapped their hands, and threw dust at them. Buxoo was changing a rupee for cowries, when the disturbance began; and in the scuffle, the man ran away with the rupee, without giving the cowries.

November 15th. This day I got to Lokphool again. Krishno Presaud and I had much close work with two or three of the heads of them. They deny eternal punishment; dislike baptism; but would like to rise up against the brahmins. They think Christ's death is true; but they say, in consequence of it, at the the day of judgment, all will be free.

November 24th. This day Hawnye and Ram Kaunt returned from their village. They relate that our brother Fotick, who lives in the same village, was lately seized by the chief Bengalee man there; dragged from his house; his face, eyes, and ears clogged with cow-dung, his hands tied; and in this state confined

several hours. They also tore to pieces all the papers, and the copy of the testament, which they found in Fotick's house. A relation of these persecutors being dead, they did not molest Hawnye and Ram Kaunt; but the townsfolk would not hear about the gospel: they only insulted them for becoming christians.

I now suspect that some whom we baptized, joined us from mercenary motives: hence their conduct is marked with irregularities. However, I trust, we have a good number who are really changed. Indeed, when one of our Hindoo friends, whose temper, &c. has given us a good deal of uneasiness, had his mind greatly alienated from us for a season, he never abandoned his belief in Christ, but kept up family prayer, &c. constantly. Old Petumber, Krishno Presaud, and Ram Rotton appear to walk most steadily; and the two former have a good knowledge of divine things. Petumber has read the testament over again and again. Krishno Presaud has read it over twice, I think, in a regular way. Next to these in rank, are Bydenaut, Rama Kaunt, Hawnye, Ramanund, Ram Mohun, Sheetaram, Koobeer, &c. Of several others we have good hopes; of some we have many fears; and others, though not yet excluded, give us much sorrow.

None of our native brethren are learned: Petumber is the best. Krishno is our Bengalee hymn-maker. Young Fernandez is the life of our Bengalee singing: the rest of us cannot sing Bengalee hymn-tunes worth a straw; and Bengalee hymns to English metres will not do; they cannot learn them well. The person who makes a Bengalee hymn, makes the tune also.

W. W.

Mr. CHAMBERLAIN TO Mr. MORRIS.

Cutwa, Octocer 13th, 1804.

This is a time of great confusion and disorder. The Hindoos are mad upon their idols, and are now worshipping the wicked Doorga. I was engaged all the afternoon of yesterday in disputation with several Hindoos, about their idols and their poojahs. After exposing the infamous character of Doorga, and Gonga, by a reference to their history, I assured an old brahmin, who waxed warm in the debate, that were such characters now living, they would certainly be hanged; yea, verily, all of them, without exception! The altercation being ended, I had much conversation with him respecting the gospel; and he said that he had never heard such things before. I gave him some tracts, and he came again yesterday. I read to him the narrative of our Lord's feeding the five thousand, and of his walking on the sea;

and the old man confessed that these were the works of God. I then rehearsed the ten commandments, which he highly approved, but objected to the killing of animals, especially the cow. The Hindoos often mention this as an instance of great cruelty, though they can speak of burning a woman alive as an act of superior holiness!

October 15th. Yesterday morning I saw a man gathering flowers for the idol; and as several brahmins were present, I said to him, Has your idol any eyes; can it see? Has it a mouth; can it eat? Why then do you bow down to it, and spread rice and flowers before it? Worship Him who made the heavens and the earth, and forsake these lying vanities. Did he not make these flowers; and can you show him one that he does not see? Reproach not your Maker with such idle vanities. The brahmins heard attentively, took some papers, and professed to believe, that there is but one God. At worship, an aged woman, with her two grandsons, came to hear the word. She paid great attention, and expressed her joy with many tears, much in the following words. "Oh what happiness to hear such good words! I gained much instruction by hearing yesterday. I am ignorant; I am wicked; I know nothing; I will stay, and hear these good words; Oh what happiness; to-morrow I will bathe in that tank, and will go to Gonga no more!"

I wish that I could inform you of the turning of many of these poor Hindoos to the true and living God; yet it affords me unspeakable satisfaction to be able to speak to them of the things which belong to their everlasting peace. I feel, however, such a want of love and compassion to the souls of men, in all I say and do, as fills me with confusion and astonishment. Alas, missionary sins are no common sins! and who can tell how awful is his doom, who, while preaching life to others, himself is lost! Pray for me, that I may find mercy of the Lord in that day! J. C.

A BRAHMIN'S REASONS FOR BECOMING A CHRISTIAN.

Taken from a small work lately issued from the missionary press, at Serampore, near Calcutta.

QUESTION AND ANSWER.

Q. Why are you become a christian?

A. To secure my salvation.

Q. Could you not be saved in the way of the Hindoos?

A. No, for I tried it, and was still the slave of sin.

Q. But why should you be afraid of sin?

A. Alas! sin is most dreadful! it is against God and man; one sin is enough to send a man to eternal hell.

Q. Sin seems to terrify you.

A. And well it may; I have seen that I am full of sin, that sin has brought me and all mankind under the curse of God; and that coming in and going out, lying down and rising up, in all he has, and in all he does, the transgressor is cursed. If I die under this curse I shall fall into eternal hell.

Q. But if you bathe in Gonga* will not your sins go away?

A. No! No! If I repeat the name of every debtah,† obey my goroo,‡ wash in Gonga, or go into the wilderness,§ still I can do nothing but sin!

Q. How then can you be saved?

A. If I believe with my heart in Christ I shall be saved.

Q. What has Christ done that you should believe in him?

A. He has obeyed God's law for sinners, suffered the pains of hell for them, and is appointed of God to be the Saviour of all them who believe.

Q. How do you know this?

A. By the holy book, which is the only true shaster.**

Q. Have you any other proof that this is the true way?

A. Yes! *in my own heart.* When I heard of Christ's love to sinners, my fear of death and hell went away, and now I hate all sin.

Q. Have you forsaken sin then? Nobody forsakes sin among the Hindoos.††

A. I hope I have forsaken all sin; I desire to do so, and to be holy like the true God!

Q. But was it not wicked to forsake your cast and your goroo?

A. No, having found water of life in the blood of Christ, I cast away Gonga water: having found freedom in Christ, I broke the chain of the cast; having found the true Goroo, who has taught me the true shaster, and who died to save me from hell, I cast away the goroo of this world, and instead of being the son of Brumah,‡‡ I am become the son of the living and true God.

* The Ganges. † A common name of Hindoo gods.

‡ A village teacher, who is always a brahmin. § A prey to tygers.

** Book of religious information.

†† Ask a Hindoo why he tells lies, he answers, *it is the custom of the country.*

‡‡ Brumah or Birmah is one of the chief gods of the Hindoos.

Q. But have you broken your Poitoo?†

A. Yes, I want it no longer. I will wear the name of Jesus Christ as a mallaǂ of sweetest flowers, or costly jewels. I would tell all the world of this dear Saviour.

FROM THE CHRISTIAN OBSERVER.

As I understand one part of your plan is the solution of difficulties, that occur to the mind of the sincere inquirer after truth, especially those that relate at all to the scriptures, or to our holy religion, I beg leave to propose, for that purpose, one with which I have sometimes been puzzled, and which I have never yet been able to get satisfactorily resolved. It respects the account of time, called Anno Domini, or the year of our Lord, which (though so called) is said not to commence till four years *after* the birth of our blessed Saviour. To this agree the dates in the margin of the Bibles, at least all such as I have examined. The birth of Christ is said to be four years before the common account. When our Lord is said to be twelve years of age, it is marked in the margin A. D. 8, when he was baptized, A. D. 27, which seems to be the time when St. Luke says, he "began to be about thirty years of age." But when he was crucified, &c. A. D. 33. This makes him thirty-six years of age at the time of his death, reckoning him to have been thirty at his baptism, or thirty-seven, supposing him to have been born (as it is said) four years before the common account; whereas I have always understood him to have been no more than thirty-three, his ministry having continued three years, or a little more.

I observe that Dr. Prideaux, the learned dean of Norwich, gives an account agreeing with the dates in the margin of our Bibles, except that he makes John begin his ministry A. D. 26, which he supposes continued three years and a half, and our Lord A. D. 29, which continued three years and a half also, making in the whole seven complete years.

Now, Mr. Editor, am I to consider these two sources of information, which I should have supposed were sufficient authorities, as erroneous; or was our Lord, both at the commencement and at the completion of his ministry, really of the age which these accounts would make him?

† The poitoo is a thread worn by the brahmans across the shoulder, and under the arm, and is the distinguishing badge of their cast.

ǂ Collection.

I was for some time at a loss for the reason why our account, called anno Domini, did not commence till four years after the birth of our Lord, and had inquired of many persons who seemed likely to inform me, without obtaining any satisfaction upon the subject. But recollecting that I had formerly seen the reason given, in some work that I had read, I at length looked again into Prideaux's Connexion of the Old and New Testament, and found in the second page of the preface the following words: "The difference that is between the true year of our Saviour's incarnation, and that of the vulgar æra of it, proceeded from hence, that it was not till the 527th year of that æra that it was first brought into use. Dionysius Exiguus, a Scythian by birth, and then a Roman abbot, was the first author of it; and Bede our countryman, taking it from him, used it in all his writings, and the recommendation which he gave it thereby hath made it of common use among christians ever since, especially in these western parts. Had all christians calculated their time by it from the beginning of the church of Christ (as it could be wished they had) there could then have been no mistake in it. But it being 527 years after Christ's incarnation before this æra of it was ever used, no wonder, that after so great a distance of time a mistake was made in the fixing of the first year of it."

Should any of your readers be in the same predicament in which the writer of this was for a time, they will not be displeased to see this reference in your useful miscellany. And if either you yourself, or any of your correspondents, will have the goodness to solve the difficulty stated above, it will much oblige

C. O. T.

AN EXTRACT

From St. Basil's Funeral Oration on the martyr Julitta, in which he takes occasion to enforce the duty of continual prayer and praise.*

When thou sittest down to table, offer up thy prayers. When thou partakest food, pour out thy thanks to him, from whom that food proceeded. If thou callest in the aid of wine, to sustain

* St. Basil, surnamed the Great, was born in Cappadocia, A. D. 329, and was made bishop of Cæsaria, in the same province, A. D. 369, and died in 379. He wrote with great elegance and purity. His style is majestic, his reasonings profound, and his erudition extensive. He is allowed to be one of the most eloquent of the primitive fathers.

thy drooping strength; oh! think on him who bade the vine to flourish, that it might cheer thy heart, and alleviate thy pains. Is the hour of refreshment past; let not the memory of thy benefactor pass with it. Dost thou put on thy garment; breathe blessings on the name of him, who gave that garment to thee. Dost thou cover thyself with thy cloak; love God with redoubled fervour, who hath bestowed upon us, raiment, adapted to the wintry blast, and summer's heat; which tendeth to preserve our being, and to conceal our shame. The day is finished. Extol the beneficence of him, who lighted up the sun, to recreate our daily toils; who hath garnished the heaven's fair canopy with resplendent orbs, to illuminate the darkness, and minister to the necessities of life. Let night afford thee fresh sources of adoration. When thou considerest the azure vault, with fascinating eyes, surveying the pure lustre of the stars; then pour out thy soul to nature's Lord, and adore the wise artificer of the universe, who, seated in peerless majesty on the throne of intellect, created all. When thou beholdest universal nature lapped in the bosom of repose, again adore that Being, who appoints the sweet interval of rest to our harassed limbs, and after a short cessation, repairs our strength, and renews our energy.

"What retribution shall we give unto the Lord, for all the gifts which he hath bestowed upon us?" From the cheerless gloom of non-existence, he waked us into being; he ennobled us with understanding; he taught us arts, to promote the means of life; he commanded the prolific earth to yield its nurture; he bade the animals to own us as their lords. For us, the rains descend; for us, the sun diffuseth his creative beams; the mountains rise, the vallies bloom; affording us a grateful habitation and a sheltering retreat. For us, the rivers flow; for us, the fountains murmur; the sea spreads wide its bosom to extend our commerce; the earth exhausts its precious stores; each new object presents a new enjoyment; all nature pouring her treasures at our feet, through the bounteous grace of him, who wills that all be ours!

But why do I descant on lesser subjects, when nobler themes should grace the preacher's tongue? For us, God dwelt with man! For sinful, perishable flesh, the word was embodied in the flesh, and abided with us; the benefactor tarried with the ungrateful; the deliverer came unto the captives; in the realms of benighted, man, arose the orb of righteousness; He, who was exempt from suffering, was stretched upon the cross; immortality was wedded to death; light descended into darkness; he rose again, for them

who had fallen; he sent forth the spirit of adoption; he diffused his celestial grace; he planted by the throne of God, that tree whence saints and martyrs gather the fruit of immortality, covered with the leaves of promise, and ripened by the sun of consummation. He accomplished all that angels can conceive, and more than man can utter!

How just, how suitable are the prophet's words! "What remuneration shall we offer to the Lord, for all the blessings which he hath conferred upon us?"

THE CREATION.

[*From the Theological and Biblical Magazine.*]

In the beginning of time, at that point in the vast and boundless circle of ages, in which Jehovah had before determined to display his almighty energy, *God created the heavens and the earth.* The rude and shapeless materials, from which a fair and beauteous fabric was shortly to spring forth, were first produced, by a divine power, *out of nothing.* Here let not reason start, and exclaim, "Impossible! absurd! it is contrary to the nature of things, and to the plainest dictates of reason." But let us rather humbly subscribe to this revealed truth: "With man it is impossible; but with God all things are possible."

Then, in six successive periods of time, which the inspired writer terms *days*, were achieved the progressive parts of this great work. Light was the first of all created things: it formed the first link in that chain of wonders which God wrought. The mass of matter was all shapeless and confused, enveloped in complete darkness; when lo! the sovereign mandate goes forth: *Let there be light, and there was light.* What can equal either the sublimity of this ancient record, or the forcible idea it conveys to the reflecting mind of his irresistible power, "who spake, and it was done; who commanded, and it stood fast." Works of art are effected with labour and difficulty. The plan must first be contrived, then it must be rudely marked out, afterwards by successive operations they are moulded and polished, till they arrive at what is considered the perfection of human skill; but the great architect of nature at once designs, resolves, and executes, without the necessity of one additional touch. *God saw the light, that it was good.* The next step of the work of creation was the separation of the water, and the spreading abroad of the firmament, or that azure curtain which overspreads the face of nature,

and in which those moving bodies of water or vapour, *the clouds*, pass along; then the separation of the elements, earth and water, took place; the one into dry land, the other into deep and almost unfathomable oceans. The next mandate which goes forth, renders the new-made earth fruitful, clothes it with verdure, decks it with beauty, and crowns it with abundance. At the same moment, Spring puts forth her buds and blossoms, and Autumn pours forth his luxuriant stores. Alas! what a veil of misery and wretchedness has man's transgression thrown, not only over the moral world, but even over the beauteous face of nature! On the fourth day, Jehovah enkindled those celestial luminaries, which serve to enlighten, invigorate and bless the world; which have afforded the food of science to the philosophic, and of devotion to the pious mind. While all still moved on toward the perfect accomplishment of the vast plan, and *God saw that it was good*. The sea and the air were next impregnated with their living myriads. All the inhabitants of the waters, from the gigantic leviathan to the minutest of the finny tribe, were at once ushered into existence. Then too, the vaulted heavens began to echo with the harmonious notes of the feathered race, who, in one chorus, warbled the praises of their Creator. On the commencement of the sixth day, the earth was stocked with an endless variety of living creatures; some of enormous bulk, and others of so minute dimensions, as to elude the keenest eye of the naturalist, and the utmost refinements of art. But the top-stone of the building was yet to be laid; that which, like an exquisitely carved corner-stone, should give unity, strength and beauty to the whole fabric. This was the creation of *man*. Before the formation of man, (with reverence be it recorded) Deity itself seemed to make a momentary pause, and to call a solemn council! In other instances, Jehovah said, "Let there be light," &c. but in this, *Let us make man!* Behold at once a body of wonderous, complex, and delicate structure is framed from the dust of the earth. Yet this is but the habitation, the clay-built palace; the immortal inhabitant had not yet entered. The breath, the spirit of the Lord, went forth and infused into this exquisitely constructed frame, an *immortal something*, called the soul; which, both on account of its immortality and purity, might with truth be said to be impressed with the image of God.

The whole plan being completed in six days, the sacred penman adds, *On the seventh day, God rested from all his works;* not on account of fatigue, the constant result of human labours, which renders the sabbath a welcome day of rest to the industri-

ous poor; but to signify that we ought, in commemoration of this great event, to dedicate to God a seventh part of our time; that it should be to us, not only a period of cessation from worldly business, but a holy rest unto the Lord. *Therefore God blessed the Sabbath-day, and hallowed it.*

It were an endless, though a delightful task, to expatiate on the rich variety, the boundless extent, the inscrutable wonders of creation. Could we extend our view, at one glance, over the face of this earth which we inhabit, and see *here*, a vast continent stretched out, covered with an infinite variety of vegetable and animal wonders; and *there*, a spacious ocean which reflects from its lucid face, the glories of its Creator; could we penetrate beneath the surface, and explore all the hidden wonders of the mineral world; could we soar above the clouds and vapours, which overhang this little spot of earth, survey the whole universe, trace the courses of the celestial bodies, move on in the orbits of the planetary systems, or visit the fixed stations of those distant sparks, the stars, which one moment faintly glimmer on the sight, and the next, seem lost in obscurity; were it possible that human imagination could grasp but half of these, oh! how great, how exalted, how wonderful must the great author of all appear! Yet these are but a portion, and how small a portion of his ways!

Often have the talents of great and good men been employed in tracing the analogy between the works of nature and those of grace. It is the less necessary to lengthen this paper by entering into this view, though it be a most important view of the subject. Suffice it to say, that the same creating energy is necessary to renew the moral world, to illuminate the dark chaos of the human heart, and to create sinners anew in Christ Jesus unto good works, as that which in the beginning created the heavens and the earth. Does the creation furnish us with exalted conceptions of God, and lead us to give honour to its divine Author? How much more may the great work of redemption inspire our songs! A work which far excels in the wisdom and grandeur of the outline, in the magnitude and importance of the object, and in its interminable duration.

The plan of creation was like that God who sketched it; but the stupendous plan of salvation was (if on a subject so awfully great, we may use so much freedom), the *chef-d'œuvre* of divine wisdom. The one was executed by the *fiat* of Jehovah; but, to accomplish the other, it behoved Christ, the son of God, to descend from heaven, to endure the death of the cross! The works

of creation even now fade and grow old; soon will they crumble into dust: but the redemption of the soul is precious, because eternal. Soon shall the visible heavens and earth pass away with a great noise, and the elements melt with fervent heat; nor shall even a wreck of the material world remain: yet then the works of grace shall shine with unsullied lustre, and unfaded pomp.

MEMORABILIA.

REMARKABLE CONVERSION.

[*Extracted from the Life of professor Gellert, of Leipsick.*]

"PROFESSOR GELLERT'S friendship was not merely the effect of natural disposition: it was produced by a sincere love for religion and virtue. He strongly felt that they alone can make any one truly amiable; that they alone constitute happiness; and when he met with persons unfortunate enough not to possess these qualities, he was touched with a most lively compassion; and neglected nothing in his power to make them better, and consequently happier. Some years after his return to Leipsick, he became acquainted with an unfortunate person of this kind. This man was like many others, who are said not to have a bad heart. The love of pleasure and libertinism led him to infidelity; and from thence he passed on to disorders, which equally destroyed his health and his fortune. Attacked by an illness equally disgraceful and painful, he wanted for every thing: he had neither tranquillity of mind, consolation, the means of procuring to himself any assistance, nor any hope of recovery; which hope can alone support the despisers of religion, and give them that degree of calmness ever necessary to their bodily cure. Despair and impatience aggravated the sufferings of this poor wretch: the most horrible oaths proceeded from his mouth every moment; there was no imprecation he did not pronounce against himself, no blasphemy he did not utter against providence! Gellert, touched with compassion by this man's dreadful sufferings, and, above all, by the deplorable state of his soul, was very desirous of relieving him. With this view he began by endeavouring to gain his confidence, to convince him of the interest he took in him, and of the tender compasion he felt for his bodily sufferings. To have begun by speaking to him of religion and of his soul, would only have terrified him. Gellert seemed, therefore, entirely taken up with his illness, and the means of procuring him some alleviation of his sufferings. He assisted him as much as

he could, and with the utmost attention and delicacy interested his friends in his behalf; and thus procured him the assistance and comforts required to calm his mind a little, and put him in a capacity of reflecting. Highly disgusting as was his illness, Gellert was continually with him, ever attentive to assist him, to amuse him, to alleviate his sufferings, and, above all, to let him see that tender sympathy so consoling to the wretched, and which Gellert's eyes so well expressed.

"By little and little the sick man's heart softened: he became less ferocious; and, from regard to so good a friend, he moderated his transports, and the violence of his impatience. This sensibility to the friendship of an amiable and benevolent man, disposed him, by degrees, to that more noble and sublime love with which Gellert sought to inspire him. The sick man began to possess himself, and soon began to reflect; from reflection he passed to repentance, and to sincere endeavours to moderate his desperation, to restrain his tongue, and to abstain from those horrible oaths which had become so habitual to him. At length he not only permitted, but requested his friend to give him notice when, from the violence of pain, he was in danger of forgetting himself. From day to day his perplexity, his anxiety concerning his future state, and his desire of still obtaining forgiveness from God, became more lively. Till then, he had ridiculed the ministers of the gospel; now, he earnestly wished to be instructed and consoled by them. He became more and more resigned to the will of God; his patience increased with his sufferings. He lived longer than was expected; and sometimes found himself so much relieved, that it seemed as if he might still indulge a hope of recovery. Gellert in the mean time had the joy of seeing the daily progress of his conversion. He only left him when his other indispensable duties obliged him to it; and applied his utmost and unceasing care to strengthen in the sick man's mind, on one side, the sense of his unworthiness and abhorrence of his passed irregularities; and, on the other, the hope of obtaining mercy and forgiveness. This penitent sinner drew near his end. One day, when Gellert was alone with him, and they were praying together, the sick man grew suddenly faint, seized the hand of his friend, blessed and thanked him, recommended his soul to God, and expired. Gellert, surprised by a death so sudden and so calm, could hardly believe what he saw; and called for help: but seeing his presence was now become useless, he withdrew, full of emotions of joy, and of gratitude for the grace of God, which he trusted, had made him instrumental to the salvation of an immortal soul."

ON THE EVIL OF VIOLATING TRUTH.

[*From the Christian Observer.*]

TRUTH and justice are duties nearly allied together, truth being in words what justice is in deeds. And the same arguments which require justice to be practised amongst mankind, require also the practice of truth. Truth is often represented in scripture as a glorious and distinguished attribute of the blessed God: and in his sight all kinds of fraud and deceit are declared to be abominable. Truth requires that every thing should appear as it really is. And of so important and extensive a nature is this virtue, so nearly allied to every thing that is great and good, that it is, on the one hand, by the propagation of truth, that the interests of holiness, and the happiness of man are promoted; while, on the other, sin and misery are propagated by fraud and deceit. The sin which first brought death and ruin into the world, was introduced by a lie. Satan deceived our original parents, by first exciting a doubt concerning God's veracity, and then by telling a direct untruth. And as it is the glory of God that he is the God of truth, so it is the characteristic of Satan that he is the father of lies. He supports his kingdom by deceit. His temptations consist in conveying false impressions; false impressions of God, as harsh, severe, tyrannical; false impressions of the service of God, as unreasonable, and attended with gloom and misery; false impressions of the nature of true happiness, which he represents to consist in things of a totally different nature from those in which it really consists; false impressions of this world, as good and desirable, while the scripture speaks of it as vain and unsatisfying; false impressions of sin, as the source of pleasure, though in truth it is ever followed by pain, and avenged by death; false impressions of the nature of religion, as consisting in foolish and unprofitable rites, absurd ceremonies, and superstitious practices. Thus the reign of sin is the reign of ignorance, and its whole empire is supported by lies and deceit. Truth, therefore, is justly represented as light; and to discern it, the understanding is enlightened by the holy spirit of God, who reveals things as they are, and manifests them in their true and proper colours, and not as they appeared to us in the ignorance and blindness of our minds. Hence the whole of religion has been represented by some writers as the discovery of truth; and the foundation of virtue has been laid in its being according to truth. Very justly also is the gospel stiled truth, because it truly reveals God to us, showing him to be a being as entirely different from what Satan and our own minds had re-

presented him to be, as it is possible to conceive; as so full of mercy and love to have sent his only begotten Son to die for sinners. Wonderful display of goodness! This one fact affords a luminous exhibition of the true character of God, which may stand in the place of the most laboured comment. It proves to us that his goodness must be infinite; that his yoke must be easy; that his commands must be light; that his care and tenderness for his creatures must be unlimited; for "he that spared not his own son, but gave him up for us all, how shall he not with him also freely give us all things?"

My reason for dwelling so long upon this part of my subject is to convey an adequate idea of the nature and value of truth. There is, perhaps, no sin which is regarded in so slight a point of view as that of *lying*. In general the evil of it is estimated entirely by its consequences. If, for instance, a person tells a lie in order to injure his neighbour, he is thought to have committed a very criminal act, because it is an act of injustice, and is attended with injurious effects. But if a person tells a lie merely to screen himself from punishment, or to advance his own interests, without any apprehension of immediate injury to others, his fault is considered as of a very venial kind. "It does no harm," it is said, "to any one." Now, in opposition to this erroneous idea, I would wish to inculcate upon the minds of my readers the evil of lying *in itself*, as a branch of that general system by which the devil maintains his empire in the world; and to lead them to consider it as a practice entirely contrary to God, to godliness, to excellence, to knowledge, to wisdom, to every thing that is great and good and useful in the world. I wish them to be thoroughly convinced that it is absolutely impossible to be renewed in the spirit of our minds, unless the foundation is laid in an inviolable regard to truth, and a sacred reverence for its authority: and that, therefore, to tell a lie, on whatever account, is a heinous sin in itself: and that a liar, so far as he is justly chargeable with this sin, is necessarily under the influence of the father of lies.

But there remains another view to be taken of the intrinsic evil of lying: I mean its being most positively and directly forbidden by God. And this it is which in any case constitutes the grand malignity of sin. It is utterly unchristian therefore to reason, as many do, only upon the injurious consequences of an action, as if in these consisted its whole guilt. It ought surely to be sufficient to satisfy the mind of a christian, that a thing is sinful, to say that it has been forbidden by God. Now God has

marked the practice of lying with peculiar reprobation. "Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land. By swearing and *lying* they break out," break out as it were in open defiance of God, "therefore shall the land mourn." "*Lying* lips are an abomination to the Lord: but they that deal truly are his delight." "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said, with our tongue will we prevail, our lips are our own; who is Lord over us?" "Lie not one to another." "ALL *liars* shall have their part in the lake which burneth with fire and brimstone."

These passages will be sufficient to impress those who value the word of God with a dread of *lying* in general. Permit me, however, to consider more particularly some of the branches of this evil.

It is a common thing for a person, when he has done wrong, to tell *lies* in order to escape the blame which he justly deserves. And this is with many a very early habit, formed even in childhood, and continued throughout the whole course of life. Now, whenever such an occasion for lying occurs, let me request the person who is tempted to it to pause for one moment, while he thus reasons with himself. "If I acknowledge my fault, I shall, it is true, be blamed; but what then? I shall have maintained my character for veracity. If I attempt to conceal my fault by telling a lie, it is probable, that I shall be suspected, and my character for truth may be lost. And what confidence can be afterwards reposed in a person who is detected in telling a lie. Besides, I shall commit probably a much greater sin by telling a lie than I have already done. I shall also violate my conscience: and surely it is better that the whole world should know that I have done wrong, than that God and my conscience should be witnesses against me that I have told a lie."

I cannot but here remark, how seldom it is that people pay much regard to conscience. If they can conceal their faults from others, they think it a small matter that these faults are known to themselves. Now, a sacred reverence for conscience is the grand characteristic of a real christian. He does not abstain from sin because his fellow-men would become acquainted with what he had done, and his character would be lost; neither does he do good in order to be seen and applauded by men: but in both cases he consults his own conscience; and it is because it is right, that he either does, or forbears to do any particular action. We should learn, therefore, to fear and reverence ourselves more than

we do any one else. How many persons do we meet with, whose consciences are perfectly at ease, although they are in the habit of lying whenever they can thereby promote their worldly interests! If an appeal were made to their consciences whether they had committed any evil action during the day, they would, perhaps, boldly answer in the negative: and if reminded that they had told a lie, they would probably reply, "Oh, that is a mere trifle, not worth mentioning." Thus do men deceive themselves, while they adopt a standard of right and wrong, wholly opposed to that which God has established in his word.

It is here important to remark, that the true excellence of christian principles is shown by our willingness to submit to loss or blame, rather than to commit sin. We are likely to be blamed for having done wrong; and this blame we may perhaps have it in our power to escape by telling a lie, which there is no chance that any one will be able to detect. Now such cases as these, occur perpetually in common life: and it is by our conduct on such occasions, that we may ascertain whether we will preserve our integrity at the expense of suffering blame or reproach: whether, in short, we are true christians: for a true christian had rather suffer the extremity of worldly evil, than incur the displeasure of his God.

If *direct lying* is thus to be avoided as highly sinful, all approaches to it ought equally to be avoided. The christian, therefore, will take care, that he does not, for instance, hastily make *promises* which he may be unable to perform. For though he may intend, at the time, to perform them; yet, if they are made rashly, and without due consideration, and especially if he is conscious that he has been in the habit of promising too readily, he exposes himself to the danger of uttering a falsehood.

The christian will also guard as sedulously against *equivocation* as against a *direct lie*. The miserable ingenuity of some persons, who think they have not been guilty of *lying*, because their words have been so managed, as to convey the false idea which they were intended to convey, while they admit of a construction consonant to truth; argues both a want of good sense, and a mean and disingenuous mind. Let such remember that God is not deceived by their sophistry. Liars they are, unquestionably, with cowardice and a mean and despicable subtlety added to their lie. Such conduct ought, therefore, to be abhorred by every upright and ingenuous character.

I conclude this paper with a caution to my readers against indulging a habit of *exaggeration* in common discourse. The

reverence due to the sacred majesty of truth cannot be too strongly enforced upon the mind: and becomes every person, therefore, to measure and guard his words habitually, that that reverence may be cherished, and may appear on all occasions. There may, indeed, be an unnecessary and ridiculous preciseness, as there is a counterfeit of every thing that is excellent; but the indispensable obligation which lies upon us to keep truth inviolate in every relation, and even in our common modes of expression, ought strenuously to be maintained. Who shall say that one slight transgression may not be a step to another: and that the want of reverence for truth, which now appears only in lesser matters, may not, when wilfully indulged, become so strengthened by habit as to discover itself on the most imporant occasions.

RURAL OBJECTS SPIRITUALLY OBSERVED.

[*From the Evanvelical Magazine.*]

I HOPE it will not be altogether unprofitable to offer a new species of pleasure to the religious world, through the medium of your Magazine. Alas! the christians' pleasures often seem restricted; and some authors write as if the middling class, who love the gospel, might not venture to sip any of those streams which the worldly are encouraged to drink in copious draughts.

I am, sir, a mechanic, in a close part of London, where I have passed my life; and through the divine blessing on my industry, can now venture to leave my shop occasionally. But as I am a constant hearer of the gospel, and I hope a partaker of divine grace, I dare not associate with those people who resort to fairs, shows, and other ordinary places, where they take their wives and children for a *treat*, as it is called. Yet I have often desired to give them a reward for their orderly conduct, industry, and obedience: and though they have not said so, I am sure their hearts have longed for a holiday too.

One Sabbath I was greatly affected by our minister's sermon, which, in a sweet manner, described the faithfulness of God to his promises, from the works of nature: he quoted many passages from the Psalms, the Gospels, and the Epistles; all which attracted my attention. Ah! thought I, how happy those are who see the fields and the gardens, which bear testimony to God's faithfulness! I eat my bread indeed, blessed be the Lord! but how it grows I know not; nor can I well imagine how the corn and

the grass, illustrate the truths of the Bible; but if I am spared, I will go and see.

Accordingly I arranged my plans for the next holiday season; and told my wife and little ones (who have all been taught to read) to search their Bibles for those passages of scripture which mention the trees, and flowers, and grass; and every evening we looked over the precious book of God to see what promises were attached to these things, what similitudes were employed, and what we could learn from them.

When the day came, with each our Bibles folded down against these passages, I hired a little chaise, and drove them into a retired part of Essex; where I asked a child, hired in those parts, to walk with us, and tell us the names of the birds and flowers which principally attracted the children's notice. The first we saw was a knot of lilies; which my eldest boy eagerly examined, and said, "Our Lord has commanded us to examine the lilies, how they grow." Oh, sir, what a fund of delight this one flower afforded the lively imaginations of my young ones! and to me and my wife, as we looked at each other, and observed their innocent expressions enlivened by the pure air, and under the broad expanse of heaven, who can tell what we felt, when, turning to St. Luke's Gospel, we pursued the passage, and read the gracious assurance that Solomon, in all his glory, was not arrayed like one of these! and that precious promise to clothe us, also, sealed, as it were, by the virgin whiteness and beauty of the flower! I will not detain you by all we saw to corroborate the truth of God's book, during this first day's pleasure; but only remark that our succeeding holidays have all been conducted upon the same plan. So much indeed was I delighted with the view of nature, prepared by the precious truths of the gospel in my mind, that I promised to devote four days in every year (God willing) to the same pursuit; and now, as we go in the various seasons of the year, we have learned the seed-time and harvest; understand how faithfully the promise made to Noah is fulfilled; and how the grass and the corn, as well as the wind and the storm, fulfil his word.

My children read the word of God with more awakened attention, as it becomes the source of their pleasure; and I often bless God that we were born in the midst of a city, that the images we find in the fields lose none of their importance from being common, for we are careful always to be prepared from the word of God for the objects we seek after; and my children naturally look for the sheep and the birds with some sacred allusion.

Forgive my fondness, sir, whilst I tell you, when, in the rcity of bread, my repining heart spoke its fears, how it was roved and relieved by a little girl, who, with the ingenuous- s of youth, called upon me to remember how the young ens, such as we found in the wood, were fed by God when y cried to him; and how, the next holiday, we saw them big- , and able to fly, and leave their parents' nest! Now, indeed, y mark their hymns whenever they mention roses and lilies, woods and streams; and ask, whether they may not look for h when they take their Bibles in the country with them next e.

Another pleasure which I derive is, that I understand our nister better, and feel great delight as I associate with his ly descriptions those days of recreation which pointed out to view the works of creation; and I hope I do not cease to bless d for permitting us sinners to see the works of his hands, so ch more curious, wonderful, and complicated than the works nan, although we execute them with labour; and, at last, are ged to confess them to be imperfect: but I shall trespass too ch; and am, sir, your constant reader.

THOMAS LOVEGOOD.

[*From the Christian Observer.*]

TO THE EDITOR.

ALLOW me to propose the following subject for discussion in ne of your future numbers:

Is it proper that a woman should mark her christian princi- s by any, and by what particularity in her dress? Is all orna- nt, or is only a profusion of it forbidden by the gospel? in at measure is it right to endeavour to be fashionable in the cle of apparel? And ought any degree of economy which is ch more than common to be observed in this respect?

Any of your correspondents who shall offer some familiar narks on this not unimportant topic, will much oblige, sir, your y obedient humble servant,

THE FATHER OF A LARGE FAMILY.

THE IRRELIGIOUS GENTLEMAN!

[*From the Evangelical Magazine.*]

——"IF he can think it possible to be a true gentleman hout any sense of true honour or religion; or if he dares call n religious, and thinks him desirous of heaven, who (though

his whole life is little enough to prepare for it) yet grudges to spend one minute of his time to gain it: if he have the charity to account him pious, who suffers his soul to starve for want of spiritual food, and yet can feast and pamper upon his lusts every hour: if he can have a true sense of honour, who can fancy himself happy in Satan's service, and oftener upon his knees to him, than to his God; who makes his soul the very drudge of his body, and his carnal appetite the mistress of his life, and every one of his members the slave of some lust or other: if that man can rationally be thought to set a just estimate upon an honest reputation, who had rather be dabbling in the dirt and wallowing in the mire of sin, than walk in the pleasant paths of holiness, and in the highway to heaven: if to behold God's own peculiar servants and ambassadors lie starving in the streets for want of some few morsels of that bread which they grudge not, by whole loaves, to throw to their dogs: if to sit still all the day idle, and laugh at those who are working in the vineyard: if such be the infallible characters whereby we may know a gentleman, then, indeed, I must of necessity confess, we have yet *more* than *enough* such gentlemen in this poor England."

ANECDOTES.

A NOTORIOUS swearer, who was a sawyer, being employed in cutting coffin boards, and finding one of the pieces of timber out of which they are cut, harder than usual, said to his companion, "This is a d—d hard piece; it will make somebody a d—d good coffin." He had no sooner uttered these words, than he fell backward, and expired immediately. It is remarkable that his own coffin was made from that very piece of wood of which he had been speaking.

Serious matters, like death, should never be spoken of in a light and jocose, much less in a profane manner.

A scoffing infidel once accosted a poor but pious woman, by saying, "So, I find you are one of those fools who believe the Bible!" "Yes," said she, "and with good reason, while so many infidels exist, to prove the truth of its testimony, that, *in every age, there will be a generation of fools, like you, to blaspheme it.*"

Should there appear to be a degree of tartness in the above reply, the reader will remember that Solomon hath said, it is sometimes necessary to *answer a fool according to his folly.*

RELIGIOUS INTELLIGENCE.

Report of the Directors to the twelfth general Meeting of the London Missionary Society. Concluded from page 448.

CEYLON.

The directors now proceed to give an account of the mission to the island of Ceylon, committed to the superintendance of their much valued brother the Rev. Mr. Vos, assisted by Mr. Ehrhardt, and Mr. and Mrs. Palm. They must also include some notice of Mr. William Read, who accompanied them from the Cape of Good Hope, with the approbation of Mr. Vos, and though not yet taken into full connexion with the society, as one of its authorised missionaries, will, they hope, conduct himself so satisfactorily as to induce them in due time to recognise his relation to them. It has been already intimated, that Mr. and Mrs. Vos, and Mr. Ehrhardt proceeded to Tranquebar in the same ship with the brethren Ringletaube, Cran, and Desgranges: from this place, Mr. Vos made an excursion to Negapatam, where he preached six times both in English and in Dutch to about a hundred people, and administered the Lord's supper to Malabar, Portuguese, and Dutch christians. He felt great pity for these people, some of whom requested him with tears to remain among them. Soon after his return, the providence of God called him to a painful act of submission to his holy and sovereign appointments, by the decease of Mrs. Vos, who died in the faith and hope of the gospel, in the hospitable house of a friend at Tranquebar. On the 23d Jan. they sailed for Ceylon, and reached Manaar on the 25th, where Mr. Vos preached in a building formerly used for divine worship, to about fifty people. At this place there are about a hundred protestants without either minister or schoolmaster, and many thousand worshippers of Buddah. On the 4th of February, they came to anchor before Columbo, and immediately waited on the honourable and Rev. Mr. Twistleton, who rejoiced at their arrival, and introduced them directly to his excellency the hon. Frederick North, the governor of the island, to whom they delivered the letters of introduction in their behalf, with which the secretary of state had kindly furnished them; and also that from the directors of this society. In this interview Mr. Vos, very properly, presented the instructions under which he was to act, to his excellency, who was pleased to express his approbation of them, and requested to take a copy thereof. The Directors have lately received a letter, which the honourable governor has done them the honour to write, addressed to their treasurer and secretary, the recital of which cannot fail to afford sincere satisfaction to the society, and to be considered as one of the most interesting parts of this report. It is as follows;

"*Gentlemen,*

"I have received your letter of the 10th Feb. 1804, from the hands of the Rev. Mr. Vos, who arrived here about two months ago, accompanied by Messrs. Ehrhardt and Read. As I had been long seriously afflicted at the gross ignorance of our holy religion, which prevails among the numerous inhabitants of this island, who profess themselves christians, I was sincerely rejoiced at the arrival of those experienced and worthy men, from whose endeavours I expect the greatest advantage. The ordination of Mr. Vos, as a presbyterian minister, has enabled me to place him at Galle, and to give him a legal pastoral authority over the extensive district dependent on that settlement. The inhabitants of the town have already expressed themselves in an address to me as highly grateful for his pious and intelligent care of their spiritual welfare. The two younger gentlemen, his companions, are likewise employed under his direction; Mr. Ehrhardt at Matura, and Mr. Read at Galle, and as they are occupied in acquiring a knowledge of the Cingalese language, I trust they will exercise their duties in a very profitable manner. I beg leave to assure you, gentlemen, that I will not fail to promote as far as I am able, the good intentions of the society, and that I remain, with high esteem, gentlemen, your most obedient humble servant,

(Signed) Frederick North."

The society will receive this communication with much satisfaction, and consider it as an intimation of the favourable designs of providence towards this distant settlement, that he has been pleased to place over it a governor, whose enlightened mind discerns so justly the beneficial influence of our holy religion, and prompts him to extend his powerful, and fostering influence, in favour of those who have devoted themselves to its interests. They will also feel suitable gratitude to the honourable and Rev. Mr. Twistleton, for the christian affection, and liberal countenance which he manifests towards our brethren, and which is of so much importance both to their comfort and success.

Not long after these brethren arrived, they were joined by the brother and sister Palm, who were received with equal kindness, and have been appointed to reside at Jaffnapatam. The liberality of government provides in part for the support of each of these missionaries, by which the funds of the society will be relieved. They are actively engaged at these various stations in acquiring the Cingalese language; in preaching to those who understand the Dutch, and in instructing their children. The importance of their labours may be inferred from the following extract from Mr. Vos's letter. "The state of the church in this island is expressed in this one word *miserable*. One hundred thousand of those who are called christians, because they are baptized, need not go back to heathenism, for they never have been any thing but worshippers of Buddah. O Lord have mercy on the poor inhabitants of this populous island! You may freely send to me two or three additional missionaries by the first opportunity, and I shall thank you very much for those who have been two full years under the Rev. Mr. Bogue's instruction."

The directors cannot entirely quit the subject of these missionary measures on the continent of India, and in the island of Ceylon, without expressing the gratitude which is due to the providence of God, for the many auspicious circumstances which have attended them, and which they humbly accept as the proof of his gracious approbation, and the pledges of his future blessing. They contemplate with mingled solemnity and satisfaction, those wise and holy appointments, by which fifty millions of heathens have been brought into a direct relation with this christian country; and considering that the universal spread of the kingdom of Christ, is the ultimate end of the divine counsels in the government of the world, and that the operations of his providence bear an immediate or remote relation to that event, it appears to them highly probable, that the chief reason on account of which these extensive acquisitions of heathen territory are permitted to be made, by a nation possessing the pure principles of christianity, is for the introduction of the gospel dispensation into them. On this ground it becomes the especial duty of missionary institutions to follow these footsteps of divine providence; and on the foundation of the British government, to endeavour to superinduce the inestimable privileges of the redeemer's kingdom. These are treasures too high and sacred to receive their destination from the plan and determination of man. They are the chief blessings which belong to the administration of our exalted Lord; and it is by attending to the great acts of his providence among the nations of the earth, that we receive the safest and most valuable intimations for the prosecution of missionary objects.

CHINA.

In their last report, the directors announced their intention of sending three or four missionaries to the Prince of Wales' island, as a measure preparatory to a mission to some part of the Chinese empire, if the providence of God should hereafter open their way thither. They stated also, their desire to connect with this great object some collateral ones, especially the circulation of religious tracts, and probably a mission to some of the Malay nations. For these purposes, two of their accepted missionaries have been selected, and for some time past have been employed in the study of the language, in which they have till lately been assisted by a native of China, now in London; and as it also appears, that an acquaintance with some branches of the mathematics, and with the medical art is likely to facilitate their introduction and settlement in that country, they are engaged in these pursuits; and the society are under great obligations to some respectable gentlemen for the advantages which they enjoy in relation to these studies. Well satisfied as the directors have reason to be with the devotedness application, and acquisitions of these brethren, yet from the respect which the Chinese nation is known to attach to age, and the contempt which they express for youth, it has appeared to them very desirable that an elder christian should accompany this mission. Feeling its transcendant importance, their attention has been naturally directed towards their highly respected and experienced missionary, the Rev. Dr. Vanderkemp. They have conceived it to be probable that the ample supply which has been sent to Africa, may render it desirable that he should remove to some new station.

This subject they have therefore recommended to his consideration, and requested him to determine thereon according to his own views of the divine will respecting him. Towards the end of the present year it is probable that those who are to proceed from England, will embark for Prince of Wales' Island, where

: is a considerable number of Chi- and where it is expected that they find an opportunity of attaining a ıetent knowledge of the Chinese lan- e, after which it is intended that shall translate the holy scriptures t.

ıe directors have contemplated this neasure of peculiar importance, and ɔcted with the highest interests of a part of the human race. They think fore, that an erroneous or imperfect lation, which might discourage the ıpt to produce a more correct one, l be attended with pernicious conse- ɔes. It has appeared to them, that ller to accomplish this work in a sa- tory manner, the translators should :ll acquainted with the Hebrew and ɛ tongues, in which the holy scrip- were principally written; as also that of the Chinese into which they ı be translated; and lastly, that they d have a judicious and comprehen- iew of those great and leading prin- , which evangelical christians have ally considered to be derived from ord of God. These are the qualifi- ıs which the directors were desi- ɔf combining in the execution of this work. It has however recently been tained, that a version of the scrip- into the Chinese language is now ıenced under the patronage of the ge of Fort William in Bengal, by ı of a native of China, who is a pro- r of the Chinese language, assisted Chinese Moonshee. He is an Arme- christian, and translates from the ınian bible. Should this be accom- d with fidelity and accuracy, it will urse render another translation su- ıous, and the directors will unite the whole christian world, in a tri- of gratitude to the conductors of astitution for rendering so eminent vice to the cause of Christ. At all s, they are entitled to great com- ation for employing the best instru- ı within their reach in so important k.

the Chinese professor is not ac- ted with the Hebrew or Greek lan- ɛs, and may not perhaps have those iews of the evangelical doctrines ı to the directors appear so desi- ; and as those who patronize the it is presumed, are unacquainted he Chinese tongue, and are there- ncompetent to judge of the fidelity ccuracy of the translation, it must n for the present doubtful, whether ork will supersede the necessity ther, to be undertaken with supe- rior advantages, and executed in a near- er conformity to the genius and spirit of the inspired writings. The brethren will rejoice in being able to assist in any de- gree in so interesting an object, and they will act agreeably to what may hereafter appear to be their duty, when they are more fully acquainted with this subject: In the mean time it is a very satisfacto- ry circumstance, that in the college of Fort William, the means of receiving re- gular instruction in the Chinese language are to be found, of which our missiona- ries will be able to avail themselves, should they be disappointed in this re- spect at Prince of Wales's island.

MISSION TO THE JEWS.

Having stated the transactions of the society in relation to the heathen world, the directors now proceed to give an ac- count of the humble attempt which they have made to introduce the christian mi- nistry among the Jews. This is a measure which was referred to in the last report, and at that time the directors expres- sed their earnest hope that its prosperi- ty and success might lie with great weight on the hearts of christians. In the month of July last, the Rev. Mr. Frey, who had been three years in the missionary semi- nary at Gosport, opened his course of lec- tures to the posterity of Abraham at Jew- ry street chapel; the Rev. Mr. Ball and congregation having very kindly accom- modated the society therewith. These lectures he proposed should consist prin- cipally of a statement of christian doc- trine; an explanation of the types and ceremonies of the Jewish dispensation; and an exposition of select portions of scripture; and to this plan he has gene- rally adhered: it has also been his cus- tom on these occasions, to read a part of the Old Testament in the Hebrew lan- guage, and then pronounce the transla- tion of it in English, sentence by sen- tence, accompanying the whole with suit- able remarks. These lectures have been well attended, and particularly by chris- tians. For a few weeks after their com- mencement, a considerable number of the house of Israel were present. This number afterwards decreased, as might have been expected, from various causes. Some of them had not courage enough to stand against the insults, mocking, and imprecations, to which they were ex- posed from their brethren who crowded the street; and many were prevented from attending by their superiors and relations. Notwithstanding these discouragements, some few have been always perceived lis- tening to the word of truth, whilst

doubt, others came privately, desirous, like Nicodemus, to avoid public notice.

Besides these lectures, Mr. Frey has been frequently engaged in preaching, both on the Lord's day, and in the week, to large and attentive auditories in various places of worship; and on these occasions also some of his brethren have usually attended. He holds every Friday evening in his own apartment, a meeting of prayer for the conversion of the Jews, which has been attended with the presence and blessing of the God of Abraham.

Although his ministry was more immediately directed to his own nation, yet, through the sovereign blessing of God, it has apparently been useful to others. There is ground to believe that several sinners from among the Gentiles have been converted, and others established in the truth as it is in Jesus, who were before wavering, and on the borders of infidelity; whilst true believers in Christ have been edified and strengthened in the faith and hope of the gospel. It has been attended also with a beneficial effect on some of the children of Israel: it is ascertained that it has excited a spirit of inquiry among them, and produced in many, a doubt, whether Jesus may not really be the Messiah promised to their fathers. Several are become inquirers after the truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ the Lord.

These circumstances the directors consider as intimations of the divine approbation, and are encouraged thereby to proceed in this work. Many and great are the difficulties which oppose its success, and they feel their need of the assistance of divine wisdom at every step. It is their design to employ every suitable means within their reach to attract the attention, and promote the instruction of this people; and judging that it may be of great use to the Jews, not only in this kingdom, but on the continent also, that a series of essays should be circulated among them, tending to establish the authority and excellency of the christian dispensation as the consummation and perfection of the Jewish, they have unanimously requested the performance of this great service from the Rev. Greville Ewing, of Glasgow, and have the pleasure to announce that he has kindly consented to undertake it. Whenever the spirit of prayer shall be poured out on the christian church in behalf of the Jews, in a much more eminent degree than it has hitherto been, the directors will hail it as a happy signal that the day of grace is beginning to dawn on this people, and that any success which may already have attended the ministry of Mr. Frey, will prove to be like the first drops which bring on the abundant shower: they would have now urged, especially upon the ministers of the gospel who are present at this anniversary, this great and important duty, had they not the opportunity, which they embrace with far greater pleasure, of referring them to the public address which will shortly be delivered on this subject, by one of their highly respected brethren.

The directors have now presented to the society a general statement of its concerns. The benevolent heart will contemplate with gratitude and satisfaction, that by the blessing of God in its humble exertions, the dark and awful aspect of the heathen world has been already in some small degree brightened: here and there a few missionary stations are established, from which the waters of life are beginning to flow for the healing of the nations; but their salutary streams have as yet reached a very little way. Waste places, vast and immeasurable, surround them, in which the seed of the gospel has never yet been sown, nor have they been penetrated by the fertilizing beams of the sun of righteousness. Alas, how little has been done for the advancement of our Redeemer's kingdom, and how immense the empire over which his great adversary still holds an undisturbed possession!

Regretting the languor of their zeal, and the feebleness of their past exertions, and relying on superior influences, the directors will now look to the means by which they hope to be enabled to carry on this spiritual warfare with more energy and effect into the dominions of the enemy.

It affords them much satisfaction to state, that an increasing disposition to engage in the labours of a missionary, has been manifested since the last anniversary, which they consider as an intimation of the gracious designs of God to render this institution more extensively useful. In the seminary at Gosport there are now fourteen students, some of whom are likely to strengthen the stations already formed, some will be qualified to preach the gospel in the French language, and some among those nations on the continent in which its light has been obscured for ages; and there are besides some within their reach, who appear likely to be suitable for extending the work of God among the Jews. There seems

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ay, 1806.

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cal Accounts of the Bap-
mary Society."
of the Committee

In August, 1805, Captain Wickes being in London, the committee sent by him to the care of Robert Ralston, esq. Philadelphia, a thousand guineas, to be remitted from thence in dollars to the brethren in India. On the captain's arrival in America, he not only transacted the business with Mr. Ralston, but endeavoured by public advertisements to promote a collection among the churches in that country, in order to augment the sum. This object was liberally taken up by many of the ministers in the United States, and collections were made in their congregations. We do not yet know the exact amount of them; but whatever it may be, the generous conduct of our venerable friend, and of his countrymen, deserves our warmest acknowledgments.*

In November last, the secretary received a letter from Mr. Ralston informing him that the dollars would be sent to India in the spring; that captain Wickes would shortly sail in a vessel of his for Holland; after which he would touch at England, in his way to Bengal, and that if we had any persons or goods to send by him, he would take them free of charge to the society as to passage or freightage. The society having two young men on probation, Mr. Chater, and Mr. Robinson, the committee thought it right to avail themselves of so favourable an opportunity of sending them out. Mr. *Chater* is a member of the baptist church at Middleton-Cheney, and of late a student at Bristol academy. He has for some time had his heart set upon this work. Mr. *Robinson* is a member of the baptist church at Olney, and was for some time under the tuition of Mr. Sutcliff, but of late has been at Bristol at the expense of the society.

On Saturday, March 8, Capt. Wickes, arrived in the Thames, in the ship Ben-

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* The amount collected, principally in Philadelphia, and remitted by Mr. Ralston, was near 5000 dolls. Since this remittance was made Mr. Ralston has received a letter from the Rev. J. Eckley of Boston, (which we cannot insert for the want of room) stating that further and very liberal encouragement has been received for this object in Boston. Two thousand dollars are actually received, and it is stated as altogether probable that another 2000 will be contributed. Among the contributors we notice the very uncommon liberality of Mr. Salesbury and Mr. Phillips. The first gave 200 dollars, the latter 500 dollars. Many will admire these examples of liberality, but how many will follow them?

jamin Franklin. On Wednesday, the 12th, a public meeting was held at Mr. Hinton's place of worship at Oxford, for the solemn designation of our young friends to the work.

At this meeting it was unanimously resolved,

1. That the thanks of the society be presented to Robert Ralston, of Philadelphia, esq. for his friendly attention to its interests, especially for his generous offer in the present instance, of taking out the missionaries & goods free of expense.

2. That the thanks of the society be presented also to Capt. Wickes, for his kind and numerous services in promoting its designs.

Extract from a letter from the Rev. A. Fuller, to a gentleman in this city.

Kettering, 3d of June, 1806.

Dear Sir,

I this day received your kind favour of April 26. What can I say, my dear sir, respecting the very liberal and brotherly exertions of yourself and friends on your side the Atlantic? To express our grateful acknowledgements seems too little; yet what more can I add, save that like David and the elders of Israel, I rejoice with you and bless the Lord that you have offered willingly, and with a perfect heart. I trust what has been so offered is acceptable to God as well as to your brethren in Europe and Asia, and will turn to your account, and that of all those dear christian ministers and people who have helped forward the good work.

What happiness does christianity produce; and what a tendency is there in every christian duty to unite the friends of Jesus! We should not have known nor loved one another as we do, but for these exertions for his name. Our last intelligence from India comes down as late as October 20, 1805, and you will find it in print, in No. xv. p. 113—123. The Lord is more and more opening the hearts of his people in Britain to contribute. We make an annual collection in London. I have several times made it, but never till this spring collected above 400 pounds. This time the collection amounted to upwards of 800 pounds. Of all the nations upon earth, I think it is the great duty of Britain and North America to disseminate the gospel. We have more commerce with mankind, more gospel knowledge, more liberty, and more wealth, than perhaps any other nations; and while we are thus employed, or rather while there is amongst us a body of christians thus employed, I have little or no apprehension of our falling a prey to the destroyer.

In the tract which good Mr. Cu[rwen] lished prior to his engaging in [the mis]sion, I remember he introduced [Isa.] lx. 9. in proof that navigation [and] merce should become subservi[ent to] ligion. Truly we have seen [the] plishment of this already in a [great] degree.

I know not in what way to e[xpress] gratitude of the Baptist missiona[ry] ty, to the numerous friends who [have] sisted it in America. The Lo[rd] them, and think upon them for [good].

Capt. Wickes was well and [very] py in seeing his old friends in L[ondon] we were in seeing him. We [have] good portrait of him. He took [with] sides our four young people, [and] woman from the London missi[onary] ciety, who is gone to be a co[mpanion] a Mr. Loveless, one of their mi[ssion]s in the east. Grace and peace be [with] my dear sir, and with your [whole] affectionate friend.

Andrew Fu[ller]

Letter from the Rev. Gideon [Blackburn] Maryville, June 9th,

Rev. Sir,

A few days ago I visited [the] establishment in the Cherokee [nation]. The institution promises fair for [usefulness]. It is now under the patronage [of a] very respectable man of the half-breed [tribe] is much interested in its success, [and will] use every possible exertion for its [advan]tage. The small-pox has taken its [course] through the most of the scholars [forty]-seven are returned, and I appr[ehend] the school will shortly amount to [forty] five. The plan of boarding is a little [dif]ferent from the other school. The [children] of the children are placed in the [houses] of this half-breed, and two Indian [families] lies in the neighbourhood of the [school], and quite convenient. They have [the] advantage of table ceremony, but are [con]ducted religiously in school.

Inclosed is a statement of the [names] of the children as taken from the [mas]ter's day book.* Some very serious [im]pressions are making on the half-[breed] and his family, some full blooded Indians and a negro or two in the neighbourhood. All these are important, especially [in the] place they live. In the time of a dinner I delivered in the school house, [a lecture] pointing out the checks of consanguinity and the miseries attendant on a [mixed] course, the half-breed became so affected that he was obliged to withdraw a few minutes to refrain his tears sufficiently to be in company. As soon

* See the Fac simile.

se was ended, he carefully inter- to the Indians the leading ideas of ole sermon. (He has a remarkably us memory.) You will be able to idea of the state of his mind by owing circumstance.

w days before I visited the school, breed by the name of *Vann*, had relation, I think a cousin, of this who of course was called to sit in on the case, as it is a law among for the nearest of kin to be the r of blood, and it was thought he have been obliged to have taken isfaction.

ing my conversation with him I re- l on the existence of an overruling nce, that we were constantly un- immediate notice and subject to trol. Said he, "I am now clearly ced of this, for two or three mi- efore I left the council, it was un- whether I should not have been l to do an act, which, according to sent convictions, might have caus- future uneasiness, but it was ise decided; and, on my return, g you at my house, with the vari- ircumstances which have taken all put together, convince me that s a God, and that he overrules our ; and, from this peculiar case, I am trongly convinced of it, than I have een in all my life." All this was rith such fixed attention and so- y as marked the feelings of a mind penetrated by the truth.

after the close of divine service erved above) a principal man, a oded Indian, named *Cheuhequa*, un- conviction of duty, requested to be rly married. Through the inter- , I explained the nature and obliga- the rite, and solemnized it in a and expressive way: perhaps few f the kind have occurred in Ame- here there were greater marks of nity than on this occasion.

ave evidence to believe that this e first marriage of a full blooded which has ever been celebrated in tion. Some others are seriously re- g on the subject.

uld marriage become general, it have a good tendency to reform vage habits and customs of the as well as to increase and establish families, and very much promote y and virtue.

small pox has been pretty fatal, e introduction of vaccination has d its career so far as it has been ed. Oh, that the *divine* Redeem- uld make *his precious blood* as ef- fectual to the checking of moral disorder in our guilty world.

With the highest esteem, I am, dear sir, your's in the gospel of God's dear Son.

GIDEON BLACKBURN.

Rev. Ashbel Green, D. D.

Extract of a letter from the county of Oneida in the state of New-York, dated Sept. 10th 1806.

On the 4th inst. the presbytery of Oneida ordained Mr. GEORGE HALL of East-Haddam, Connecticut, to the work of the gospel ministry, and installed him in the pastoral charge of the congregation of Cherry-Valley. The Rev. James Southworth, of Bridgewater, made the introductory prayer, and gave the right hand of fellowship; the Rev. Samuel F. Snowden, of New-Hartford, delivered the sermon; the Rev. James Carnahan of Whitesborough, made the ordaining prayer; the Rev. Joshua Knight, of Sherburne presided, and gave the charges to the minister and to the people; and the Rev. Andrew Oliver, late of Pelham, in Massachusetts, made the concluding prayer.

It was observed by several persons present, that the transaction was one of the most impressive and affecting which they had ever witnessed: the circumstances which contributed to render it such deserve notice. This congregation, tho' one of the oldest west of Albany, had enjoyed, but in a partial degree, the labours of a minister of the gospel, and had been for some time destitute: many unpromising circumstances had discouraged, and almost destroyed the hopes of the friends of religion in it. The prospect of having the gospel speedily and permanently established among them became daily more gloomy. The hand of Providence seemed evidently to direct Mr. Hall to this place, and in a surprising manner to concentre and increase the strength of the congregation, and happily to unite them in him. The recollection of these particulars, with the sufferings endured by this settlement in its infant state, during the war, which were seasonably brought into view in the course of the exercises of the day, produced strong and tender emotions. This was fully manifested, when the members of the congregation came forward, after the exercises were concluded, to give their minister the right hand in token of fellowship and affection. Aged men, the fathers of the settlement, whose hair was gray with years, and in whose remembrance were revived afresh, the difficul-

ties, sufferings, and toils, which they had undergone, but on whose minds an era of union, peace, and prosperity appeared now to dawn, were unable to contain the feelings with which their hearts were full. This scene drew tears from the eyes of the spectators, as well as from those of both the ministers and people: even the most collected could scarcely refrain.

This ordination is the fourth which has occurred within the space of four months, in the presbyterian and congregational churches in this part of the country. In June, the Rev. Mr. Clark was ordained and installed in the town of Milton, a few months previous to which the Rev. Mr. Shadwick was installed in another congregation in the same town. In July the Rev. Mr. Rich was ordained and installed at Sangersfield. In August the Rev. Mr. Adams was ordained and installed in a congregation in Sherburne.

It is a subject of pleasing contemplation, and cause of lively gratitude to God, that congregations are now formed, and supplied with pastors, in places which but a few years since were a wilderness.

The ordinations above mentioned are confined to churches which from their agreement in doctrine and conformity in worship, and spirit of discipline, may be considered as forming one denomination. Baptist churches likewise increase in numbers; and an episcopal church which has a settled pastor, was consecrated on the 7th inst. at Utica.

On Tuesday the 23d of September last, the presbytery of Oneida ordained Mr. William Neill, a licenciate late of the presbytery of New Brunswick, to the work of the gospel ministry, and installed him pastor of the congregation of Cooperstown. The exercises were performed in the following order, and by the following persons: The Rev. Andrew Oliver made the introductory prayer; the Rev. James Carnahan delivered the sermon, from Luke ii. 34; the Rev. Joshua Knight presided and made the ordaining prayer; the Rev. George Hall gave the right-hand of fellowship; and the Rev. Samuel F. Snowden delivered the charges to the minister and people, and made the concluding prayer.

POETRY.

The following occasional hymn is extracted from a small volume of Poems by Mr. James Montgomery, a work recently published in London. Of Mr. Montgomery's life and present situation very little appears to be known. The English critics have spoken in very high terms of his talents as a poet. They also remark that "if he is fascinated by the graces of poetry he is also fortified by the consolations of christianity."

RELIGION.

AN OCCASIONAL HYMN.

Through shades and solitudes profound,
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray:

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night!

Thus mortals, blind and weak, below
Pursue the phantom, bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
RELIGION's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach the grave appears
The gate of paradise restor'd;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptis'd with the renewing fire,
May we the crown of glory gain:
Rise when the host of heaven expire,
And reign with God, for ever reign.

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. NOVEMBER, 1806. No. XI.

BIOGRAPHY.

ANDREW RIVET, D. D.

THE Rev. Andrew Rivet, D. D. was a very eminent and learned French protestant divine, who flourished in the United Netherlands, from near the beginning till the middle of the seventeenth century. After a long life of distinguished usefulness, both as a writer and a preacher of the gospel, he died at Breda, of one of the most painful and fearful maladies which can attack the human frame. It continued for twelve days, during which time this wonderful man exhibited a fortitude of mind, and superiority to distress and approaching dissolution, such as have seldom been witnessed. The following account of him is somewhat abridged from that given in Middleton's Biographia Evangelica.

IT will be but necessary, before we enter upon the relation of other things, briefly to mention something concerning the temper and disposition of this holy person, and his circumstances before his last sickness, that the grace of God towards his servant may appear the more illustrious; when we see with what care and providence he disposed his affairs in the whole course of his life, but especially in this last act thereof.

Besides those excellent gifts, wherewith he was adorned (which cannot here be reckoned up particularly) through the goodness of God he had been favoured with the enjoyment of a sound mind in a sound and healthy body; he was of a cheerful and sedate spirit, holding on in an even course of life, neither lifted up with prosperity, nor cast down by adversity. So that by the habit of a comely and moderate deliberation, he was ever blessed with

an inward joy, and possessed all things with delight and gratitude, being ready to part with them without regret and trouble, pursuing his own profit and advantage in a serious contemplation of the vanity of all worldly things; often repeating that of the apostle: *The things which are seen are temporal, but the things which are not seen are eternal.* 2 Cor. iv. 18. He was never moved with sorrowful events that fell out suddenly, whether in public, or in his private concerns, as a man surprised by an unexpected evil; neither was the tranquillity of his mind shaken by them: he was wont to say; "Nothing is imposible; I wonder at nothing." Neither, on the contrary, did he at any time break forth into a loose and immoderate joy; as being one set in a higher place, and looking down upon all things here below as uncertain and perishing. He never found himself, on any other account under such perturbation, nor showed the like, as upon the decease of the young prince of Orange, who from a child had been committed to his instruction and tuition; and whose death (as he often affirmed) he bewailed out of pure charity, and not for any private loss that himself might sustain thereby: because the confidence he had of his excellent disposition, and expectation of his longer life, had raised him to the hope that he would prove a useful instrument for the good both of the state and the church. From that time he seemed to be more than ever drawn off from worldy things, and used to speak of them with a certain loathing and disdain. The frame of his mind was also discovered, by a frequent interrupting of his accustomed course of reading the scriptures in order in his family, and turning to some select chapters, such as Job xiv. Eccles. iii. and iv. Psalm xlix. and cxliv. From whence he took the occasion of such discourses, as showed what meditations he was customarily taken up with.

In the last week wherein he lived in health, being in his garden accompanied by a friend, and walking up and down therein, as he was wont, with great pleasure, he gave order what he would have done in the dressing of some trees, and then added: "If I live till the spring time, they will afford me a pleasant sight; but if not I shall be in a garden far more pleasant." When his friend interposed and said, "There was no cause why he should presage such a thing to himself, seeing he was sound and lively;" he received a rebuke from Dr. Rivet to this purpose: "The time is now come that I am to be treated after another manner; my age is so far declined and hasting to an end, as plainly to declare that death (which none can be exempted from) stands at my door: and truly death is the principal matter that I meditate on; God

is my witness, that I desire not its delay, but am ready, with a cheerful mind to embrace it, yea even this day, if the will of God were so."

On the same day he was entreated by Mr. Hulsius, the pastor of the French church in Breda, that on the next day, being December 25, he would preach a thanksgiving sermon after the celebration of the Lord's supper; which he consenting to do, chose for his text Psalm cxliv. 3, 4. *Lord, what is man, that thou takest knowledge of him, or the son of man, that thou makest account of him? Man is like to vanity; his days are as a shadow that passeth away.*

When the sermon was finished, he returned home as lively and well as he had been seen for some years past; nor did he the next day feel any decay of his former strength. But on Thursday, which was the twenty-seventh of December, 1650, he began to complain of a pain below his navel, which proved to be the commencement of a constipation of the bowels. There were no proper means unattempted, nor any kind of help by clysters, fomentations, or baths, but which were made trial of, until by the stubborn disease that resisted all remedy, he was brought unto death, the twelfth day of his sickness; the history of which we shall now prosecute more at large.

On the second day after his disease had seized him, he, well understanding the nature of it, declared what the event would be; "Not (saith he) that I would neglect remedies; that I may please my friends I will do whatsoever is thought meet to be done, being secure as to the issue, which I commit to the providence of God:" Then he asked his niece, Mrs. Mary Moline, what she conceived of his disease, which he thought would prove mortal: she answered, that her opinion was the same; yet that he had no reason to fear any thing, having been long prepared to follow God when he should call; that the time of his life hitherto had been long, if it were crowned with a happy and glorious end.

"Thou speakest right (saith he) and I pray thee always address thyself to me with like speeches; and while my sickness continues, depart not from me day nor night: Promise me now that thou wilt keep a cheerful countenance, and that thou wilt speak nothing to me but what may administer joy and support to me; although I fear not death, yet I fear the trial of those pains which I have always had a very sharp feeling of."

Then suddenly turning his speech unto God, he said: "Great God! thou art my Father, thou hast given me both life,

and a new life, thou hast taught me from my youth, and I have declared thy wonderful works, forsake me not now in my old age. Hitherto, through thy peculiar favour, thou has preserved me sound in my body; and my faculties and the functions of my mind have not been impaired; so that a little before I was oppressed by this disease, I found myself as apt and ready for the exercise of my vocation, as in my flourishing youth: O Lord God! if it be thy will that I should longer attend upon thy service, thou canst assuage my disease in one moment: But if thou hast decreed otherwise, lo here is thy servant; *thy will be done.* This one thing I beg, with the most inward affection, that thou wilt make me conformable to thy good will: let not thy good spirit depart from me, that in this conflict thy strength may make me a conqueror. Accomplish this, O Lord, for thine own sake: and seeing thou hast employed me in thy work, grant that I may die an honourable death, and such as may be an example unto others: that I may stand fast in that sound doctrine which I have taught, and may make a good confession thereof before witnesses, that thereby thy church may be both instructed and edified. Let me apply to myself by a lively faith all the promises of the gospel, and let them put forth their efficacy in me, unto my joy and eternal consolation, that nothing in the world, neither affliction nor distress, may separate me from thee, or cause me to doubt of thy love and favour. Thou knowest my weaknesses and infirmities; permit not the grievousness of my pain to cast me into impatience or murmuring: Either make my pains tolerable, or furnish me with fortitude and constancy sufficient to bear them: That I may not offend with my tongue, keep thou the door of my lips."

The remainder of the day was taken up with pains, the use of remedies, and the visits of friends: When the night came on, he earnestly intreated Mrs. Rivet, his wife, that she would retire into the next chamber; not only because she was afflicted with a vehement cough, but also that he might remove her from the grievous sight of himself when tormented with his pains; and because he found his tender affections more moved at the sight of her, than any other person. So none remained with him but his niece, Mrs. Mary Moline, and two of the household servants. But who can particularly relate the speeches which he uttered, and in a manner poured forth that night and the day following; (which was Thursday, December 29th,) with an affection and ardour inexpressible, breathing from his heart nothing but repentance, faith, charity, and holy zeal! In a word, he im-

plored the mercy of God, with the greatest self-denial, and abasement of soul, confessing himself to be a miserable sinner, and casting away all confidence in any good thing which he had done in his life; yea speaking of that with very great contempt, he accused his own defects, and ascribed unto God the glory of his good works; often repeating such expressions as these:

"It is God that hath wrought the work for me: Shall I allege or plead my own righteousness before him? Far be that from me: If I should justify myself, my own mouth would condemn me; I will rather open my sin before him, in a most humble confession of it, and pray that he will increase in me the grace of true repentance; yea let him wear out this body with sorrow, it matters not; so he give to me a broken and a contrite heart, which is a sacrifice acceptable to himself; as for my part, I do most willingly offer up myself. Accept, O Lord, this imperfect sacrifice, and supply the defects thereof by the perfect righteousness of that great high priest, who through the eternal Spirit offered himself unto God without spot. Let me be accepted as a living sacrifice, holy, and well-pleasing unto God, which is our reasonable service. Crucify, O Lord, this old man, that the body of sin may be utterly destroyed, and I may rise again unto a new life: *The wages of sin is death, but the gift of God is eternal life by Jesus Christ our Lord.*" Rom. vi. ult.

Then repeating the word *gift*, he added: "It is mere grace; not of works, but of him that calleth; *Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*" Rom. viii. 33.

Then after a little interruption of his discourse, by a short sleep, he thus proceeded:

"I am God's, and he will save me; he hath honoured me with a holy calling; and hath not suffered his gift to be altogether useless in me, as to the edification of his church. As to myself, I can most truly affirm, that I have not served him for filthy lucre, but with a sincere heart; and that I was myself first persuaded of the truth of the gospel, and experienced the efficacy thereof, before I preached it to others.

"I tasted the good word of God, which by its power pierceth even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Thou hast known my heart; O eternal God! thou knowest that I am not ashamed of the gospel of Christ, but have esteemed it my only honour to

serve thee; and that I have delighted myself in the pleasure of obeying thy will! Such was thy goodness unto me! I truly and humbly acknowledge, that whatsoever good was in me, flowed from thy grace; but my defects ought to be ascribed to my inbred corruption: Alas! I acknowledge this with humble and serious repentance; how often have I sinned in so holy a charge, not only by omitting many things which I ought to have done, but also by doing many things amiss! How often have I offended through negligence, and slackness! Long since had I been cast off, were it not that I had to do with so good a Lord, who hath borne with me, and hath been so gracious to me as not to exact a severe account of my words and works! Alas! O Lord my God! Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Let me be found not having mine own righteousness, but the righteousness of thy Son, for the sake of whom, I beg thy favour. Pardon, O my God, pardon the iniquity of thy servant, who is devoted to thy fear: I refuse not thy discipline, I know it is necessary: only this I earnestly beg, that it may turn to my salvation. Chasten me, O Lord, but in measure, lest thou bring me to nothing. Let not my trial exceed my strength, lest I sin through impatience, and become a scandal to those I should edify. O let me never break out into a murmuring complaint; O how light is this chastisement, if compared with my fault! What are these temporal pains, in comparison with those eternal torments from which I am redeemed by him, that poured out his soul upon the cross for me! For me! This is the language of faith, which makes a particular application of general promises. *This is a faithful saying, and worthy of all acceptation; That Jesus Christ came into the world to save sinners, of whom I am chief.* 1 Tim. i. 15. Lord, I believe, help thou mine unbelief: Turn thou me, and I shall be turned indeed: Seal all thy promises in my soul: Cause in the inmost of my heart a lively perception of those sweet words, *My son, be of good comfort, thy sins are forgiven thee.*" With such holy meditations and speeches as these, was the Thursday night passed over.

On Friday morning, Mrs. Rivet his wife, put him in mind of sending one to the Hague for his son; "By all means (said he) that ought to have been done sooner;" and then gave orders himself concerning it. About nine o'clock he was visited by Renessius, a doctor of divinity, and pastor of a Dutch church; who in the Latin tongue saluted him after the following manner: Most excellent man, how do you do? To whom he answered in the same language: "I am yet strong, neither doth my speech fail me; but that passage in my bowels is not yet opened, and

unless that be opened, I see I must make my passage another way, even that which the eternal God hath set before me from my infancy. I should be the most ungrateful of men, if I should not acknowledge the mercy of God towards me, who hath so wonderfully preserved me even from my cradle:" Then rehearsing his deliverance from a very dangerous* accident that befel him in his infancy, through the negligence of the maid; he added,

"From that time my mother consecrated me unto God, and he abundantly blessed me all my life time, and the whole family: And therefore I place all my hope in the goodness of God, being ready either to live or to die. I have always thought, that either this disease would be my death, or else the stone, for I have scarce ever been afflicted with any other distemper. I pray you to testify unto all men, that I die in that faith and doctrine, which I have always delivered both in preaching and writing: And if perhaps in some things I have erred, I pray God that he will make perfect all my imperfections."

The rest of the day was filled up with the visits of friends; for he would have none hindered from coming to him.

"Let all that will (saith he) have access to visit me; I ought to give an example of dying to other men."

With such sayings as these, he filled the by-standers both with consolation and with wonder; while he thus proceeded: "Come, see a man, who is an example of the great mercy of God: What shall I render unto him? All his benefits overwhelm me: He hath so disposed my life, that in my whole course, I have had an healthful body; he hath heaped upon me both temporal and spiritual blessings: And now before I am rendered feeble or morose through old age, he comes unto me, and prevents me; he both calleth me, and causeth me willingly to follow him at his call: And now the end of my life is within my view, he still affords me the perfect use of my reason, that I may praise the holy name of God in the land of the living, and instruct my neighbours by my example. Pray for me, my friends, that this grace may be continued unto me till I draw my last breath; that he will strengthen my faith, confirm my patience, and raise my hope; he hath already captivated all my affections to his will; I have cast the care of me, of mine, of life, and all my affairs upon him; let him do with my body as it pleaseth him, so it may but be well with my soul. There is no going hence

* A fall whereby his life was in great hazard.

MORAL DISCUSSIONS.

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e candidates for the gospel ministry,
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CHARGE.

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gospel, have just been invested;

hence without pains; this flesh must suffer and fall: It matters not, provided the soul obtains new strength, and I arrive at a better mansion than that made with hands; it is that I aspire to, I lament not the world. I have lived long enough, and have had leisure to make trial of all things, and to know that they are *vanity and vexation of spirit*. One thing is necessary; to fear God and keep his commandments, for that is the whole duty of man. And now there is nothing that I am concerned about, neither is my life dear unto me, so that I may finish my course with joy, and fulfil the ministry which I have received of the Lord; which is best done at the last. This is the end, and this the mark, which a christian ought to aim at: The end of this frail life is the beginning of eternal life: O happy change! Truly I fear nothing; Christ is gain both in life and death; he forsakes me not: If he make heavy my bodily pains, yet he increaseth the joy of my soul. Come, and I will tell you what he hath done for my soul; I called upon him, and he inclined his ear and heard me; he hath blotted out my sins as a cloud; *and as a father pitieth his children, so the Lord pitieth them that fear him.*"

His manner was to let no minister part from him, before he had prayed with him; "Pray unto God (would he say) now is the acceptable time."

Towards evening, when his wife could not be prevailed upon to withdraw, and betake herself to some rest; "It troubles me (said he) to see so dear a person, and one that I honour so much, so far in years, and of so weak a body, to wear out herself at this rate:" But then giving way to her desire, "Seeing thou wilt have it so (said he) tarry; it is a pleasure to me to see thee. The Lord strengthen thee."

The night before Saturday was spent in grievous pains, and in most ardent prayers for the church of God.

When the night was spent, he was exceedingly wearied and tired out, both with overmuch speaking, and especially by means of abstinence from drink, with which he was wont to be refreshed: For when through the extremity of his thirst he was forced to take down a little, immediately his stomach cast it back again, being like a vessel filled to the top, that could receive no more. The physicians afflicted his body with the use of various remedies, but he bore all with an even temper of mind; often saying, "I have told you before, that the use of these things will be to no purpose: But it is no matter, I must comply with you; do what you please, for your own satisfaction."

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

In the summer of the year 1799, the presbytery of Philadelphia ordained, at one time, five candidates for the gospel ministry, viz. John B. Linn, (since dead) Jacob J. Janeway, William Latta, Thomas Picton, and Buckley Carl. They had all received and accepted calls to settlement, as pastors of particular churches, and representatives from these churches were present at their ordination. But, for the accommodation of the presbytery, they were set apart to their office in a single service, which was celebrated in the Second Presbyterian church; and in which the Rev. Dr. Blair presided, the Rev. Mr. Irvin preached, and the Rev. Dr. Green gave the charge. The whole that was delivered on the occasion was, at the time, prepared for the press; but the occurrence of the yellow fever delayed the printing for several months, and then it was agreed to omit it altogether. The charge is now offered to the public as an article in the Magazine; and it is only necessary to remark farther, that the author was senior pastor of the church where it was delivered, and that one of the brethren ordained was installed as his colleague.

THE CHARGE.

It may be generally affirmed of the time and country in which we live, as it was of the day and place in which our Lord fulfilled his ministry on earth, that "the harvest truly is great, and the labourers are few." There is a much greater demand and necessity for the faithful preaching of the gospel, than can be answered or supplied by those who are engaged in the work. Affected by this consideration, many who love the Redeemer's cause, have, I trust, been praying for some time past, with unusual earnestness, and in obedience to their Saviour's command, that "the Lord of the harvest would send forth labourers into his harvest." And have we not at this hour a proof that their prayer hath been heard, and that God hath begun to answer it? When did we see such a band of labourers, as this before us, entering together into the vineyard of the Lord? The ordination, in one service, of five ministers of Christ, is to us a spectacle equally novel, solemn, and animating. Let our hearts be enlarged with gratitude to God, and let our faith and hope in his promises be strengthened and enlivened.

To me it has been committed to delineate and inculcate the duties of the office and character with which you, my young brethren in the *ministry of* the gospel, have just been invested;

and to explain to you, the people of their future charge, the correspondent duties which you owe to them. Expect me then, both pastors and people, to speak with that plainness and explicitness which so sacred a trust, and so solemn an occasion, indispensably require.

The duties of ministers and people, as just intimated, are correlative; that is, the sacred obligations which bind a minister, imply that correspondent obligations are binding on his people. I will endeavour to specify these in their order, to show their connexion, and to urge their importance.

In making a statement of what is incumbent on you, my brethren, who have just been admitted to take part of this ministry with us, I shall speak I. Of your personal piety; II. Of your duties as preachers and pastors; III. Of your general character and deportment as ministers of Christ.

I. I am to speak of your personal piety. "Take heed unto thyself," is the leading injunction of the word of life, addressed to every one who has the charge of souls. Believing, as we profess to do, that no man ought to seek the office of a gospel minister, who has not some comfortable hope, derived from a close examination of himself by the tests of unerring truth, that he has been "renewed in the spirit of his mind;" believing, also, that no man ought to be admitted to this office who does not give to those whose business it is to inquire, the proper evidence that he has been the subject of a work of grace; we could never, with a good conscience, have laid our hands on you in the solemn act of ordination just performed, if we had not obtained satisfaction in this momentous concern. But let me remind you, that your having satisfied us, should be no reason why you should not renewedly and closely question yourselves. Nay, the approbation which you have received from others, should increase your desire not to deceive yourselves. A mind rightly disposed will be quickened in its inquiries, by the consideration that a mistaken estimation of character is easily and often made; and that, at the day of final retribution, it will be awful beyond description, to be detected and exposed as an enemy of God, after having always possessed, in the eyes of men, the character of a friend. Look, then, frequently into your hearts, with a view to ascertain whether you have really been changed from a state of nature to a state of grace; whether you have truly embraced Christ Jesus, as the only hope of your souls; whether you have been delivered from the reigning power of sin; and have your supreme delight in those exercises and habits, which are the

genuine "fruits of the Spirit." If the holy apostle, notwithstanding all his high views and attainments, could express himself with solicitude, lest, "after preaching to others," he might be "a cast-away" himself, how great should be the anxiety of every inferior minister of Christ, lest this should be his fearful destiny? It has been justly remarked, that we are exposed to danger in this concern, from the very nature of our office. Our familiarity with sacred subjects, may lead us to mistake professional duty for personal religion; the exertion of our intellectual powers on theological investigations, and the employment of our time in religious offices, for a cordial attachment to the truth and service of God. To prevent this, we ought to make it our special employment, at stated seasons, carefully and frequently to try ourselves by the discriminating marks of inspiration, whether we truly belong to the number of those whom the Saviour will acknowledge as his real disciples.

But I have it here in view, not only to recommend an inquiry in regard to the *reality* of your religion, but to enjoin the importance of striving to be *eminent* in religion. The remark made by a distinguished critic* is certainly just, that the reason why pulpit discourses are not more uniformly excellent is, that it is extremely difficult for a minister of the gospel to keep up in his own mind, habitually, that lively and fervid sense of the truth and importance of divine things, which is necessary to furnish him with the most suitable thoughts, and to enable him to express those thoughts with the greatest propriety, strength and animation. Believe it, my young friends, that, after the mind is well furnished with knowledge, the very best help in preparing your public addresses, will be found in a heart glowing with love to God and the Saviour, and breaking with compassion and solicitude for immortal souls. In this state of mind you will want neither ideas nor expressions: all that you say will be pertinent; and, coming warm from your own hearts, will be best calculated to reach the hearts of others—All that you say will have about it an unction of piety, which can be derived from no other source.

Eminent piety, also, naturally gives to the deportment of its possessor that gravity mingled with cheerfulness, that dignity united with condescension, that just accommodation to the tempers and circumstances of others, without countenancing what is sinful or yielding to what is wrong, which are peculiarly ornamental and useful to the minister of Christ. Over his whole de-

* *Dr. Blair, Lectures* on Rhetoric, &c. Lect. 29.

meanour it sheds a kind of mild and heavenly radiance, which, like the face of Moses when he descended from the mount of God, bears visible testimony of his sacred converse, and gives him an authority and influence hardly to be resisted.

Such are the advantages of eminent piety to a gospel minister in his public services. The benefits which must result from it to himself are too obvious to need explanation. Seek it, therefore, as your first and most important qualification for the sacred office.

II. Your duties as preachers and pastors are next to be considered.

In order to preach with propriety, and with lasting acceptance to your people, remember that it is of essential importance that your own minds be extensively and richly furnished with knowledge. Be careful not to lose, as is too often the case, that measure of improvement in the liberal arts, which you acquired in your academical course. Endeavour, on the contrary, to be constantly adding something to this stock by farther acquisitions. In an age when vice and infidelity are abetted and propagated by learned and subtle advocates, the ministers of religion have a peculiar call to be well furnished for their work from the stores of literature. The gradual improvement of our country, also, in taste and information, renders more of this necessary now, than was formerly demanded. Far be it, indeed, from me to recommend, that you consume the greater part of your time, or make it the principal object of your ambition and pursuit, to attain distinction merely as scholars. The minister of Christ, who does this, betrays his trust as really, though he may not do it so grossly, as if he should devote himself to the acquiring and hoarding of pelf. Always consider literature, then, as a *handmaid* to religion, but in this character do not neglect her.

But remember that the knowledge which is to be directly serviceable to you, and which, therefore, you should be most of all engaged to acquire, is the knowledge of the word of God. The preachers of the present day may, perhaps, be allowed generally, to exceed those of the last generation in attention to method, style, and elocution; but it is, I fear, more than equally clear, that our fathers exceeded us in a familiar acquaintance with the holy scriptures: and, alas! what is this but saying that we are more attentive to the circumstantials, while they were more distinguished for the substance of religion. No other attainment can possibly be a substitute for an accurate and intimate

knowledge of the bible. The minister of the gospel, who is destitute of this, wants "the sword of the spirit," and is like a soldier going to combat, without his most essential weapon. Endeavour, therefore, to be "mighty in the scriptures." Read them with unwearied assiduity. Read them as critics; read them as christians; read them in their original languages; read them abundantly in your mother tongue.

With theology, as a science and system, you are already acquainted; but let me remark, that, in qualifying yourselves more perfectly for pulpit service, you will find it extremely useful to be very conversant with a number of the best practical writers on religion. There is, perhaps, nothing superior to this for enabling a minister to speak in public with ease, readiness, application, and variety. It is, I apprehend, one of the most useful directions that can be given to a young clergyman, to have some book of the description I have mentioned constantly in perusal. It will quicken him in duty; it will improve his views of evangelical truth; and it will be the means of enriching the discourses which he delivers to others.

Here, likewise, I must exhort and charge you to study and well digest the addresses which you make in public. Whatever esteem some may profess for extemporaneous effusions and harangues, or however they may actually contribute to give a man popularity for a time, I have never known an instance in which a minister, who constantly preached in this way, and was confined in his stated addresses to the same congregation, did not at length sink into uselessness or insignificance. For myself, I must express it as my opinion, that whoever, in early life, habitually enters the sacred desk, without carefully preparing for it, is an idler in the house of the Lord, handles the word of God unfaithfully, and trifles with the souls of his people. Therefore obey the apostolic direction to Timothy on this very point: "Give attendance to reading, to exhortation, to doctrine; meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine, continue in them; for, in doing this, thou shalt both save thyself and them that hear thee."

You will not, however, consider any thing I have said as recommending a refined or abstract system of preaching. This is even a worse extreme than the other. It is absolutely to speak in "an unknown tongue" to far the larger part of every popular audience. While, therefore, you avoid carelessness, crudities, and vulgarity, on the one hand, be equally careful, on the other, not

to adopt a method of discourse, or to use a manner of expression, which is above the understanding of unlettered christians. By a perspicuous and natural arrangement of ideas, and by plainness, simplicity, and purity of language in expressing them, you will support the true dignity of the pulpit, and "commend yourselves to every man's conscience in the sight of God."

The substance of your preaching is to be "Christ crucified." You know that for this, the resolution of the great apostle of the gentiles, in regard to himself, is the high example and authority. And woe to that minister of the gospel who refuses to adopt the apostle's plan! Woe to that minister of the gospel, who substitutes the speculations of philosophy, or the glitter of rhetoric, for the simple, energetic doctrines of the cross! Woe to that minister, who is fearful that his discourses should savour too much of an evangelical spirit! Nay, woe to that minister who can even preach gospel doctrines merely in a *doctrinal form*, without addressing them to the feelings, urging them on the consciences, and applying them to the hearts of his hearers.

The doctrine of a crucified Saviour necessarily supposes, or rather is altogether founded upon, the totally ruined state of the human race; and their utter inability to recover themselves, or by any exertions of their own to escape the eternal wrath of God. It essentially consists in representing the righteousness of Christ, constituted by his perfect obedience to the divine law, and his complete atonement for the sins of the believer which have been a violation of it, as the whole meritorious cause of justification and acceptance with God, and the only ground of hope to the real penitent.

From the work accomplished on the cross results "the gift of the Holy Ghost, the Comforter," who makes application of Christ's redemption, by convincing guilty men of their need of it; by showing them their vileness and their danger; by working that faith in their souls, whereby they appropriate the Saviour, with all his benefits, to themselves:—Thus renewing them from the love of sin to the love of holiness; disposing them truly to repent of all their transgressions, and to abhor them from a view of their infinite malignity as opposed to a God of boundless goodness and purity; directing them to the Redeemer's fulness, as the inexhaustible fountain of every supply they can need; quickening and upholding them in a life of practical godliness; enabling them to adorn the doctrine of their Saviour in all things; and crowning them, finally, with eternal life, as the glorious purchase of his death and the free gift of his grace. These are the doctrines of

Christ crucified; and on these, as you would deliver your own souls, and be instrumental in saving the souls of others, you are constantly to insist. It is an experimental truth, that without the publication of these doctrines; without making them the basis and burden of our preaching; we shall neither convert the ungodly, nor edify the faithful. You will not, however, understand this assertion as implying, that the great principles and duties of the moral law are never to be mentioned, or that they may not be particularly and profitably inculcated. No, "the whole counsel of God" is to be fully declared. Every duty of the moral law is to be distinctly enjoined, and an impartial regard to it represented as the certain effect, and the essential evidence, of true religion. But, in doing this, the law itself is to be enforced, and as it were reflected from the cross. Acceptable obedience is to be represented as springing from a new nature, and the motives to it must be shown to exist in the inherent and unchangeable excellence of the law itself, and in the constraining influence of the love of Christ; not in any expectation that it will justify us before God, or recommend us to his favour. The law is, also, to be exhibited as a school master, disciplining those who are under it into a sense of their necessity of Christ. And thus all is still made to draw and tend to the cross, as to the centre of the system.

I could not forbear to be particular on the topic that has just been discussed: and the time consumed, is the less to be regretted, because it supersedes the necessity of dwelling on a number of subordinate points. He whose strain of preaching is such as has been described, will of necessity preach experimentally; that is, with a direct reference to the state of mind and various exercises of the several classes of his hearers. He will endeavour to alarm the secure, to reprove the disobedient, to detect the hypocritical, to direct the inquiring, to animate the lukewarm, to comfort the dejected, to encourage the feeble minded, and to edify the faithful. And I close this part of the subject with observing that direct addresses to these several classes or descriptions of persons, is of the highest importance, in order to success in your ministerial testimonies.

[*To be continued.*]

TRUE RELIGION SPIRITUAL AND SUPERNATURAL.

It is much to be regretted that with all the other evil habits of the depraved human mind, there should appear so great a contrariety to those properties of true religion which are most expres-

sive of its genuine nature and origin. The properties, I have in view are those which are designated by the epithets, *spiritual and supernatural*. To the consideration of these I have been led by some observations in your last number on regeneration. The observations, in my opinion, are just and scriptural. I believe, as my bible has taught me, that there is no religion acceptable to the Deity, which is devoid of these peculiarities: that is, I believe, that the religion of the gospel of Jesus Christ is a spiritual and supernatural religion.

By these epithets I do not intend what is meant by them, when applied to the gift of miracles; nor, particularly by spiritual, do I intend only what is meant by it, when it is used to distinguish, as it sometimes is, immaterial from material substances. What I have principally in view is the sense in which they are in the holy scriptures applied, either to the truths and precepts of the word of God, or to the special influences and impressions of that word, by his Spirit, on the minds and hearts of men. I have said, *special* influences and impressions, because, as stated in the aforementioned discussion, there are operations of the Spirit on the minds of most men who are favored with the common informations of the gospel, which are merely subsidiary to such considerations and exercises on the subjects of religion as they may be prompted to, while in their natural unrenewed state. These influences and impressions, how highly soever augmented, cannot through their exclusive efficiency, issue in that renovation which is necessarily supposed where true religion, with its specific powers and tendencies, has taken place. Dispensed, as they usually are, only in aid of and in co-operation with our natural principles and faculties, they are considered as common and natural; and that, with the like propriety as the invisible interpositions of divine agency in bringing forward the vegetable productions of the field are so called. But these, which I have in view, imply a mode or species of operation, both as to its nature and effects, distinct from, and superior to all which are thus common and natural; and they are always, of course, productive of a special and supernatural effect; that is, of a real change of heart, and of a life corresponding with the spirit and truths of the gospel.

Hence it is, that the subjects also of these operations are called spiritual: as in 1 Cor. ii. 15, "He that is spiritual judgeth "all things:" that is, is apt to discern the difference between doctrines which are really divine, and those which, by their semblance, are illusory and seductive. And in Gal. vi. and 1st. the apostle, speaking of some who may be "overtaken in a fault,"

directs them " which are spiritual to restore such an one." I may also add, that the powers of the mind, as exercised under this influence, are called spiritual. So the apostle prays, that the Colossians, chap. i 19, may be " filled with all spiritual understand-" ing," and in 8th Rom. which is tantamount, he says, that " to be spiritually minded is life and peace." All these applications of the epithet refer to some peculiar property of religion; to that property in the nature of divine things, by which they are essentially distinguished; by which, they are known to be of God; and which, so perceived, produce a corresponding effect on the heart; forming it into the image of God; or, in other words, transforming the man into a " new creature."

What those properties of divine objects are, as they are in the objects themselves, separate from the perceptions we may have of them, and from their several effects on our minds, we freely own, it is not in our power to ascertain, or to define. We know not, nor can we know the intimate nature and constitution of material substances, distinct from our perception of their extension, solidity and other sensible qualities: Nor can we know what that is in fire, which occasions in us the sensation of heat, or in honey, which excites in us the taste of sweetness. Much rather may we suppose that the intimate nature of the attributes of God is inscrutable, and inconceivable by mortal sense. Nevertheless, from what is discernible of him, we may certainly know that there are in him, or in his attributes, certain peculiar constituent excellencies which are answerable to, and which are the ground and primary essential cause of, the perceptions referred to: excellencies, which infinitely distinguish him from, and render him infinitely more worthy and amiable than, any other possible object.* It is likewise impossible for us to describe those pro-

* " The intendment of all gospel revelation," says Doctor Owen, an eminent Divine of the 16th century, " is not to unveil God's essential glory, so that we might see Him as He is, but merely to bring into our view so much of Him, as He knows sufficient to be a ground of our faith, love, obedience, and coming to him; that is, of the faith which He here expects of us; such love and services as beseem poor creatures in the midst of temptations: But when he shall call us to eternal admiration and contemplation, unobstructed as at present, He will make a new manner of discovery of himself; and the whole shape of things, as it now lies before us, will depart as a shadow."

Possibly, in his infinite wisdom and goodness, it may please the Almighty either to endow the glorified soul with other faculties, than those which it now possesses, or to bring forth into competent activity some

perties of divine objects, as spiritually perceived, otherwise than by their sensible effects. Nor, when thus described, can they be properly apprehended by any other than those, whose minds, by the grace of Heaven, have been accommodated to the reception of their peculiar impress.

The writer of the afore-mentioned observations has, accordingly, I conceive, justly represented that kind of knowledge, where it has obtained, as a *new simple perception*. A perception, in the order of nature, unattainable by the simple energies of any powers (though originally competent) of those whose minds have been vitiated and diseased, in the common corruption of lapsed humanity. By means of this corruption, we have become incapable of discerning spiritual things, which, as the apostle informs us, 1 Cor. ii. 14, are not to be otherwise than "spiritually discerned."

It is not, however, to be supposed, that such description can be of no use to men, who are yet in their unregenerate state. Were there no other advantage to be derived from it, it must surely be of no small importance to persons in that predicament to be informed, and to be convinced, that there is something, in the true knowledge of God and divine things, necessary to the renovation of their hearts and the thorough reformation of their lives, which they have not attained to; which they cannot attain to by any efforts exclusively their own, but to the attainment of which, a superior supernatural illumination and influence is absolutely requisite.

Of this illumination and influence, the Holy Spirit, whose office it is, in the divine economy of redemption, "to take of the things of Christ and show them unto us," is the sole efficient author. On this account, no doubt it is, that true Religion, in reference to its principle and exercise in the heart, and likewise in reference to the gospel itself, is so often denominated *Spirit*. In regard to the latter, our Saviour, in 6th of John, asserts, that the "words which he spoke, were spirit and life." And the word of the gospel in 2 Cor. 3. is denominated spirit, in contra-distinction from the letter: "the letter killeth, but the spirit giveth life." The letter, meaning the law, moral or ceremonial, simply considered, or the gospel understood in that legal sense in which the natural mind is presumptuously led to construe it, is that which killeth;

latent principles of its constitution, of which it may now be unknowingly possessed: such as may enable it to penetrate deeper into the essential properties of God than, in the present state, would be any way advantageous or convenient.

because, thus construed, it disposes them, contrary to the design, Spirit and true sense of the gospel, to act upon it in a way suited to their self-sufficient and self-righteous inclinations; which, if persisted in, must terminate in their utter ruin: Whereas the Spirit, or the perception and impression of the spiritual things of the word by his special agency communicated, hath the contrary effect, and terminateth in life eternal. Accordingly the ministers of the christian religion are said, 2 Cor. iii. 8. to be "ministers not of the letter, but of the Spirit;" because it is their official duty to explain the gospel, and to inculcate it according to the true meaning and intention of the Spirit, who disposeth us to relinquish our legal and carnal conceptions and to rest all our dependence on the free mercy and grace of God through our Lord Jesus Christ. And, in regard to the former, our Saviour tells us in his discourse with Nicodemus that, "that which is born of the Spirit, is spirit," referring to the principle of divine life imparted in regeneration. The same likewise, which is intended by the "good things" promised in Matt. vii. in answer of prayer, is in the 11th of Luke, called "the Holy Spirit;" doubtless implying, that all the good things of grace which he gives to his people, are dispensed to them by the agency of the promised Spirit. The Spirit in short, is the sum and comprehension of all true christian religion in the hearts of men. Every emotion, tendency and act of it, is a fruit and effect of his special influence, and an expression of divine and spiritual life, by Him most graciously communicated.

Thus, in the holy scriptures, we have a plain and distinguishing line marked out between real religion, and every form and appearance which is devoid of its essential nature. Whatever partakes of this nature is the special work of the Holy Spirit, and it is *spiritual*, implying an operation of grace on the mind and heart, superior to and distinct from any which may take place in the way of co-operation with our natural powers in their unregenerate state; and implying such apprehensions of God and Christ and divine things as are productive of supreme love to and confidence in Him, and a commanding habitual desire of conformity to Him, and of the enjoyment of his favour and friendship, as our highest and only portion.

I have said that true religion is supernatural, as well as spiritual. But with respect to this, I need add but very little more. Though the epithets be not strictly synonymous, yet, as the case is, and in the sense in which the word spiritual is here used, they are always to be considered as inseparable. Whatever in the conceptions, emotions, or exercises of the human mind or heart is, in

this sense, properly spiritual, is likewise supernatural. For it we are indebted to the special illumination and influence of the Holy Spirit imparted, not in mere co-operation, as has been observed, or accordance, with the proper efficiency of our natural unrenewed powers, but, independently of all their possible exertions; and productive of effects superior to, and more truly divine, heavenly and salutary than any, to which they are competent.

Such being the case, it ought to be attentively considered, that it is not in regeneration only, that this special interposition of the spirit of grace, that these spiritual and supernatural perceptions of divine objects, and these spiritual tendencies towards them, are necessary. In regeneration, the divine and spiritual life commences. The same life which, in that first instance, actuates the soul, is carried out and evolves its powers, throughout all the stages and progressions of sanctification. Throughout all, it indispensably requires the same spiritual illumination and influence, the same spiritual perceptions, communicated by the same divine Spirit, and that, through the same divine word, which is "spirit and life." The deprivation, or temporary deficiency, of these, or any of them, would, for the time at least, be proportionably the death of that life. In this case the mind, as carnal, would be left to its own proper habitude and natural inclinations; the result of which, according to the word, and if continued, is death." Surely we cannot doubt the effect, so expressly asserted by Him, whose knowledge of the human heart, and of the tendency of its principles, is complete and unerring.

With the like attention it should also be considered, that every particular act of the soul which had been the subject of regenerating grace, and every duty to which it may be called, does alike require the same spiritual communication, to render it genuine and acceptable as an act of religion. If it be not spiritually performed, it is not truly religious; nor can it be attended with, or productive of that life and peace, which is connected with spiritual mindedness. Hence arises the necessity of maintaining a frame and temper of mind continually and uniformly spiritual; and the necessity, in order hereto, of a life "while we live in the flesh," of continual "faith in the Son of God," by whose mediation have been procured, and through whose intercession are vouchsafed, all those spiritual informations and aids of grace, which are needful for our direction, encouragement, support and animation while here, and to qualify us for the final enjoyment of "an inheritance with the saints in light."

These remarks, which, I presume, will not be unacceptable to the serious reader, I have made, because I am aware of the inclination of the human mind, even after it has experienced the powers of regenerating grace, to rely on its own natural principles for the performance of duty, for the acts of self-denial, for the conflicts with temptation, which may occur; and for the recovery of that peace, which, at any time, it may loose, on occasion of relapses or any sinful indulgence. The principles of degenerate nature cannot perfect, or in any measure support, or advance, the work which they are wholly unable to begin. Those principles, after regeneration, still remain as incompetent to combat the wiles of Satan and the energies of in-dwelling corruption, as before. That divine power only "which began the good work, is able to perform it until the day of Jesus Christ." The spiritual understanding therefore, and the spiritual frame and tendencies of the soul, must be preserved, if we would prosper in the way of peace and holiness unto the end.

I am sensible, that the subject of this discussion is by no means grateful to the bulk of mankind. Spirituality in religion is with them an object of contempt, and the butt of their most poignant sarcasm and ridicule. But, blessed be God! his testimony is stedfast; it cannot be shaken. Their hatred and severest obloquy, instead of being an argument against, is a proof in point, of the necessity and truth of our doctrine. Men may try to deceive themselves and others: they may even affect to frame into the semblance of a system, a religion better suited to their taste and high conceit of their natural powers; but what will it avail in the end against the truth of Him, who is the only true "light of the world." Poor and worthless must all that peace and confidence be, which, for a while, may be rashly assumed from sentiments and conduct so fatally deceptive.

OF ENOCH.

No. I.

Men of inventive minds or undaunted courage, acquired, no doubt, a *name* in the antediluvian world, and rose above the common level, but the most of their names and particular distinctions have been swept away by the flood; yet the name acquired through piety, and the *distinction* to which it advances its possessor, are permanent. The pious are held in everlasting remembrance. Of Enoch's contemporaries, many of whom were celebrated in their day, we know little more than that they once existed; but Enoch's reputation still lives, his example was useful

to the inhabitants of the world during his own life, it has been useful in every age until the present, it is useful now, and shall continue to be useful whilst time itself remains.

"Enoch *walked with God.*"

This supposes an agreement in *nature*, and in *character*.

Creation had gone on for five succeeding days, before Adam was produced. His production was reserved for the sixth. He was produced in manhood, capable of the perfect and vigorous exercise of every power, both of body and of mind. His eye surveyed the heavens and earth, the sea and dry land: the survey was mortifying, as it discovered his solitary state. Made for society, he found no society for his *mind;* there was none to whom he could communicate his ideas, and, by a reciprocal communication, increase his knowledge and happiness. He was permitted to feel the want, that he might more gratefully prize the supply. It was not good that he should be alone, and he was not left alone. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this *is* now bone of my bone, and flesh of my flesh: she shall be called Woman; because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." During this bodily sleep the spirit, probably was awake, enjoying communion with God, who informed him what he had done, and for what purpose. Adam's body was formed of dust, Eve's of a rib taken from Adam's side. This is mentioned as what was peculiar in her formation. It had been promised, "I will make him *an help meet for him,*" and the historian expressly declares, "God created man in *his own image,—male* and *female* created he them." Both were distinguished for a spiritual nature, bearing the impression of the divine image; but the body of the one was formed from a substance taken from the body of the other, that they might be considered as *one* in affection and good offices, who claimed the same origin, and were equally distinguished as immortal beings.

The order and welfare of society required a *precedence* somewhere. Without supposing the highest degree of wisdom and excellence in those who preside, nay, though a higher degree of both should be found in others, yet without subordination, even in such circumstances, society could not exist. Adam claimed this precedence from seniority and otherwise. The fall has con-

firmed this claim, and enlarged its sphere. In the sentence passed upon Eve, after her transgression, it was declared, "thy desire shall be to thy husband, and he shall rule over thee."

Some truths, from the propensity in human nature to oppose the divine institutions, however important in themselves, are treated with contempt; and none more so in our day than that subordination which prevails in all the works of God. Who is independent but God? Has he not fixed all the relations in which we stand to one another? What so pernicious in its tendency, or a more evident proof of a mind hostile to his government, than to dispute any of his appointments? The scripture, notwithstanding the scorn of rebellious creatures, asserts the wisdom and necessity of the order of things which God has established. The apostle Paul, writing to the Corinthians, takes occasion to inform them, "I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." Eve yielded Adam the precedence, as a debt due to good order, and essential, in the present state, to the welfare of society, and in this will be followed by all her daughters who feel the force of genuine christian principles.

A capacity for understanding the various relations and order of things is the consequence of that spiritual nature by which men are distinguished. "The spirit," separated from what is material and mortal, "returns to God." Thus a new order of things shall take place. *Then* spirits made perfect, neither marry nor are given in marriage; they lead the lives of angels and shall die no more. A spiritual and immortal nature was the glory of the human pair, it was necessary for their being happy in one another, and necessary also (to use a phraseology frequent in scripture,) that they might "walk with God."

Walking with God, supposes an agreement in *character* as well as in *nature*.

I have already said that a spiritual and immortal nature is necessary that we may walk with God; but it is not the *only* necessary thing, for such a nature may be greatly depraved. There are *apostate* as well as *holy* angels, *reprobate* as well as *elect* men. The apostate and reprobate have no communion with the holy and elect. The apostle Jude introduces Michael, the arch-angel, contending with the devil about the body of Moses, in which the mild dignity of the one obtains a complete triumph over the outrageous blasphemy of the other. The seed of the woman and the

seed of the serpent are at constant variance; which began when Cain slew his brother Abel, and has raged ever since with a violence, which, unrestrained by that power which brings good out of evil, had long before now depopulated our world.

There is something congenial between the holy and elect, the apostate and reprobate. On this account, the devil is called the father of the wicked; and the righteous are represented as connected with holy angels, as guarded and ministered to by them, and ultimately as coming to mount Zion, and to an innumerable company of angels. The fallen angels have a rooted and an universal aversion at every chosen holy spirit, wherever found; taking every measure within their reach to extirpate religion and to dishonour God. On the contrary, attachments as naturally arise among holy spirits in heaven, as they do on earth—in one part of the universe, as in another. Angels and the spirits of just men made perfect, the church triumphant and church militant, are members of one family; in affection they tend to one another, and are bound by ties which neither distance of place nor length of time can dissolve.

As the hearts of angels and of holy men are united, and this union proceeds from God, in whom all their hearts centre, they love their God; they do his will, and keep his commandments; they worship him in spirit and in truth: Such love, such obedience, such worship. is the detestation of the wicked in every part of God's vast dominion. All men naturally are on the side of the wicked. The carnal mind is enmity to God; it is not subject to his law, neither indeed can it be. The whole world lieth in wickedness. There is none righteous; no, not one. The same power, which at first impressed the divine image upon the soul, alone can renew that image, when defaced. Assurances of this kind are frequent in scripture. Such is that promise in one of the prophets, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*." God was under no necessity to give man such promises, and he acts in the most sovereign manner in the accomplishment: he takes one of a city, and two of a family, and brings them to Zion. His gracious purposes are generally effected by the gospel, upon which he puts distinguished honour, displaying therein his wisdom and power for the salvation of men.

Walking with God, supposes that change in the character

which corrects the evil tendencies of our nature. Enoch was thus changed. For purity of heart and life he was exemplary. Ordinary attainments did not satisfy him; he aspired to the greatest eminence. Walking expresses progress; one act of faith followed another; one duty introduced another; found in wisdom's way this day, he was found therein also the next. He did not wander from the path. The tree having been made good, the fruit also was good and abundant.

PHILOLOGOS.

[*To be continued.*]

SUCCESS NOT THE SUBJECT OF REWARD.

[*Continued from page* 440 *of our Magazine for September.*]

3. We are to consult the direct testimony of scripture on this subject. But what shall we call direct testimony? I am not acquainted with any passage of scripture which says, in so many words, that success shall, or shall not, be considered in the reward which we are to receive from God. If such a passage could be produced, it would, at once, decide the present question; for I doubt not that my opponent is sincerely disposed, as well as myself, to bow implicitly to the decisions of holy writ. Still I think that something which may not improperly be called direct testimony, in regard to the point under discussion, may be found in the sacred volume. Wherever *a principle* is explicitly and formally settled, every thing that is clearly and unequivocally embraced by that principle, is also thus settled. Now it seems to me that we have, from our Saviour himself, a decision, in regard to a principle which clearly and unequivocally embraces the subject in controversy. I refer to what he says on the case of the poor woman who cast her two mites into the treasury. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." Mark, xii. 41, 42, 43, 44. That this passage teaches *several* important truths is readily admitted; but I think it will not be easy to deny that the drift and scope of it was intended to decide and fix this principle,—that it is the heart *only* that God regards,

separately from all external influence that our actions may have on others. Accordingly I find that Poole, in his Synopsis, gives this as the sense of the best commentators on the forty-third verse. His words are, "Seorsim hoc illis dixit, quia nihil attinebat aut viduam hoc audire, aut cæteros: sed discipulos docere voluit quæ vera esset liberalitatis æstimatio apud Deum et Dei imitatores—*In qua cenendum nil nisi donis amor.*" He said this to them [the disciples] apart, because it was not proper that either the widow or others should hear it: but he was desirous to teach his disciples what is the true estimate of liberality with God and those who imitate him—*In which estimate nothing is to be considered except the love of the donor.* If this was really the great lesson which our Saviour intended to teach his disciples, and, through them, to teach the world; and if it be admitted, as it certainly must be, that God will reward only that which he approves in those who serve him, then Jesus Christ has fixed his seal on this principle,—that in those who perform good actions God will not only estimate and reward the inward temper of the heart, but he will reward *nothing else*. Wherever this inward temper is really good, it will in all cases—and let it be well remembered—manifest itself by outward correspondent actions; but still it is the *disposition, the inherent personal grace alone*, that will be the subject of reward. Some may have ability and opportunity to do much, and others little; some may be successful, and others not; but the criterion of God's approbation and remuneration will be, *the quantity of love to himself* which there was in the heart. When Dr. Nott preached his missionary sermon, there were probably some actually present who contributed as much in ten cents, as others did in ten dollars. Admit that in one case, the ten cents were the same expression of love to God and the souls of men, as the ten dollars were in the other. I believe—and think the Saviour has so decided—that both these classes of persons will receive exactly the same reward, for what they did on that occasion. Yet ten dollars will go a thousand times as far as ten cents in supporting missionaries, by whose instrumentality the gospel is to be preached and souls converted to the Redeemer.

There are several other passages of scripture which I think might be shown to bear on the point before us, by considering the principle which they establish. But as I wish to make this discussion as short as possible, I shall refer only to one text more, as speaking doctrinally on the point. "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain;

yet surely my judgment *is* with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Isaiah, xlix. 4, 5. Though it is not here said in terms, that the apparently unsuccessful and complaining servant of Jehovah should have as large a reward as if acknowledged success had attended his labours, yet that this is really implied, and is indeed the sense intended to be conveyed, seems plain from considering what is the design of the sacred penman in the passage. There appear to have been in view two circumstances, which are represented as having a depressing influence on the mind of him who complains that he has laboured in vain. The first is, the disappointment and distress arising from the want of success itself—The second, the construction that might be put on this circumstance by enemies; namely, that it was occasioned by the want of fidelity in him who had been employed in the work. To comfort the mind of the faithful servant of God, in the view of both these circumstances, it is said v. 4. " Yet surely my judgment is with the Lord, and my work with my God;" and v. 5. " Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." That is, though men may condemn me for the want of fidelity, God will acquit me; and though success has not attended my labours, yet, by his judgment, I shall receive the same reward as if my work had been as prosperous as I have endeavoured to render it. Let it be remarked, that without this last idea, the complainant is not fully comforted. If fidelity, unsuccessful as it had been, was not to be rewarded so much as if success had been granted, the consolation imparted remained very incomplete. But it appears to be the very design of the passage to state, that a faithful, unsuccessful servant of God, should have *all the consolation* that can possibly arise, from the consideration that his future justification and reward should suffer *no diminution at all* from the want of success. And if this be really its design, it is a direct decision, in my favour, of the question discussed.

But it is to be remembered that scripture teaches, not only by doctrine and precept, but by example, and that it is peculiarly by considering scripture examples, that we learn the decisions of God in regard to human character, conduct and actions. Let us try our question then by this test. Enoch and Elijah alone of all the human race, have been " translated that they should not

see death." This was certainly intended by God as a high honour, and a very considerable reward. That they stand in the first rank of glorified spirits, we have more than conjectural evidence. And such evidence we have, too, that though, probably, both were concerned in most laboriously endeavouring to reform the age in which they lived—Elijah certainly was—yet they were both remarkable for the want of success. The old world was destroyed for its wickedness, and the kingdoms of Judah and Israel were bettered but little by the warnings of Elijah. In these two instances, then, a remarkable want of success did not prevent the highest rewards. Nor are these by any means singular instances. Noah, Isaiah, Jeremiah, and several others, might be added to the number, from the Old Testament; and the martyr Stephen is a striking example of it, in the New. These are represented in scripture as among the most eminent saints; represented in such a way as to leave no doubt that they will appear as stars of the very first magnitude in the Heaven of eternal glory. Yet none of these were distinguished for success in turning others to righteousness, but rather for the want of it. And the very same may be said of many martyrs, in later ages of the church. The truth is, that to preserve one's own integrity untainted and unshaken, in a degenerate age, and to go on, labouring steadily to do good to others, with little encouragement from success, requires a higher degree of grace, and evinces a more firm and heroic virtue, than can be required or exhibited where numbers are in favour of religion, and where every effort to do good is seen to be effectual. We find, accordingly, that in scripture story, the former are represented as being most peculiarly the objects of the divine approbation and favour.

But a greater than patriarchs, prophets, and martyrs, is here. The divine Redeemer himself, saw little of the fruit of his labours on earth. Yet God hath "highly exalted him, and given him a name that is above every name." To him the passage from Isaiah, already quoted, no doubt principally referred; though, as an excellent commentator has remarked, it was clearly intended to speak of the members with the head, and to comfort the ministers of Jesus with the truth that comforted their master. It is not out of the view of the writer that though the Saviour had little success in his teachings and labours on earth, yet the work which he accomplished is the foundation of all the success of the gospel that has ever been witnessed—the meritorious cause of acceptance with God to all the redeemed of the Lord. This is an indubitable and a glorious

truth. But who will undertake to say, that every faithful, but apparently unsuccessful minister of Christ, shall not, in his measure, resemble his Lord, even in this particular. Merit, indeed, neither the successful, nor unsuccessful disciple of Jesus, can ever claim. But who will say, that the desires, the prayers, and the efforts of him, who sees, during his life time, but little fruit of his labours, shall not, in the judgment of the great day, be found to have done as much toward the propagation of the gospel, as those of him to whom the success appeared, to human eyes, to be immediately attached? It is in answer to prayer that God converts sinners from the error of their ways; and no good effort is ever lost: It may produce a train of the happiest consequences, when its author shall long have been sleeping in the dust. For aught we know, the same degrees of zeal and fidelity shall be found, *in all instances*, eventually productive of the same degrees of success; that is, so far as they ever can be properly said to be productive of it. I would much rather embrace and undertake to defend this sentiment, than the one which I oppose.

A PARENT'S REFLECTIONS.

Every thing that God does must be important. With a word, he creates a universe; and with his breath, millions of immortal souls! "Who is a god like unto our God? Glorious in holiness, fearful in praises, continually doing wonders!" Creation attests his power; but man displays his image and his grace: Creation is the scaffolding; but man the "habitation of God, through the Spirit." Hence the little infant becomes an object of importance, not only as it is "fearfully and wonderfully made," but as it is the depository of a jewel more valuable than "the whole world!"

"Helpless immortal! insect infinite!"

More feeble than the brutes which perish, and yet destined to survive the wreck of worlds! Born to behold the stars fall from their orbits, the sun become extinct, and Time itself expire! I look at thee while slumbering on thy mother's lap, and my heart glows with love: a thousand tender feelings rush into my mind, and hopes and fears alternate possess my spirits. Here lies, methinks, in *embryo*, an heir of glory; perhaps a son of perdition; a Josias; perhaps an Absalom; a John; perhaps a Judas; a Whitfield; perhaps a Hume. I have been the instrument of giving birth to a being who will never cease to be; whose existence will be a blessing or a curse to itself for ever and ever! Solemn

thought! and still more solemn, when I consider that, by nature, all are "dead in trespasses and sins:" that such is the dreadful apostacy of the human race, that they "go astray from the womb, speaking lies:" that "there is none that doeth good, no not one:" and that a wonder, far greater than that which was displayed at its birth, must be effected, if it ever becomes "an heir of God," and "a joint heir with Christ." Am I a christian parent, and can I be insensible to the importance and responsibility of such a character? Does not God say to me as Pharaoh's daughter did to the mother of Moses, "Take this child, and nurse it for me?" Do I know the value of my own soul, and can I forget my Ishmael, when I approach a throne of grace? Born into such a world, and with such a nature, shall I be careful to provide for its temporal support, and yet be negligent of its eternal welfare! What line of conduct do I henceforth mean to pursue? Briefly, to set "no evil thing before its eyes;" and to enforce the instructions I give it by my own example. Alas! who is sufficient for these things? What prayer, what watchfulness, what circumspection is necessary! Where shall I find encouragement, but in the promise, "My grace is sufficient for thee." But it may be, after all my efforts, nature may break through every restraint of parental indulgence or discipline, and I may be called to the painful, yet not uncommon lot, of having the child I nourished in my bosom, become a worm in the gourd of my every temporal enjoyment: a serpent to sting perhaps my very vitals. Let me not then fix my love too much upon it, since disease may destroy it, and disappointment may blast my fondest hopes respecting it. May I have all with that God who "performeth all things for me," and attend to the counsel of his word, which, for my happiness, directs me to give him my heart, to "set my affections upon things which are above," and which asks of me and of every christian parent, the soul-searching and seasonable question, "What agreement hath the temple of God with idols?"

Evan. Mag.

We wish there was not even a greater reason in this country than in England to listen to such a petition as the following.

To the truly serious christians of all denominations.

THE HUMBLE PETITION OF SABBATH-DAY,

Showeth,

THAT your petitioner is of very ancient and honourable extraction, being created directly after the world and man were

formed; and that your petitioner, immediately after his formation, was blessed and sanctified by his Creator.*

That your petioner was highly honoured many thousand years after his creation, insomuch that a man who presumed to degrade your petitioner by gathering a few sticks, was put to death without mercy.†

That a blessing was promised to all who gave due honour to your petitioner.‡

That your petitioner continued to be honoured and esteemed till within a few hundred years ago.

That since that period your petitioner has been gradually deprived of the honour due unto him, notwithstanding the promises and threatenings held out to those who should honour or dishonour your petitioner.

That your petitioner is now held in so little estimation, that he is obliged by the rich to serve them for routs, concerts, and other fashionable amusements; by some he is used for working a windmill; by some for printing newspapers and selling them; by some for keeping open shop, and selling shoes and other things; by some for corn-porters to work on; by some for driving cattle to market; by some for digging up gardens; by some for driving stage coaches; by some for watermen to ply on; by butchers for selling meat; by a vast number for administering to their pleasures, and many other degrading employments, which your petitioner was by no means created for.

That for those things great wrath and judgments may be expected; and that by dishonouring your petitioner many persons have come to an untimely end.

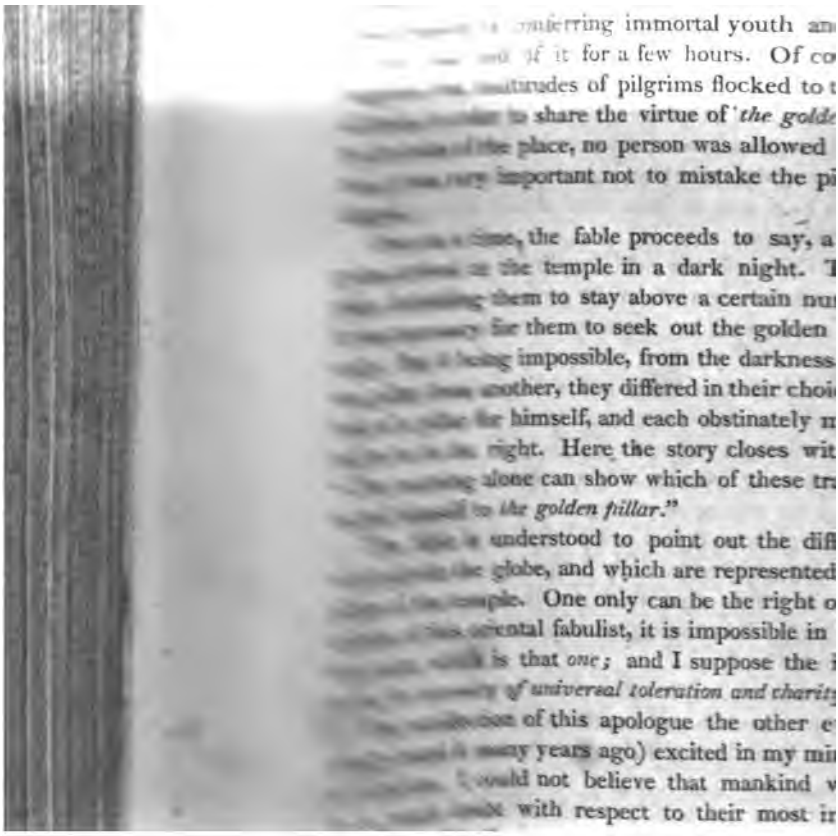
That your petitioner is grieved to the heart to see such vast numbers of people obnoxious to the divine wrath and displeasure of an omnipotent God, by the dishonour they cast on your petitioner.

That, a short time ago, a society was formed to endeavour to restore your petitioner the honour he has been deprived of; but that no visible effect has appeared from their exertions.

Therefore, your petitioner humbly prays you will take his case into your *most serious* consideration, and that you will use your *utmost* endeavours to restore to your petitioner that honour he has been so unjustly deprived of, and thereby avert the divine displeasure, which now hangs over the nation for these things.

And your petitioner, &c. &c.

* Gen. ii. 3. † Num. xv. 36. ‡ . lviii. 13.



...conferring immortal youth an... ...of it for a few hours. Of co... ...multitudes of pilgrims flocked to t... ...to share the virtue of '*the golde*... ...of the place, no person was allowed ... ...important not to mistake the pi...

...time, the fable proceeds to say, a... ...the temple in a dark night. T... ...them to stay above a certain nu... ...for them to seek out the golden ... ...impossible, from the darkness ... ...another, they differed in their choi... ...for himself, and each obstinately n... ...right. Here the story closes wit... ...alone can show which of these tr... ...*the golden pillar*."

...understood to point out the diff... ...globe, and which are represented ...ple. One only can be the right o... ...ental fabulist, it is impossible in ... ...is that *one;* and I suppose the i... ...*of universal toleration and charity*... ...of this apologue the other e... ...years ago) excited in my mi... ...would not believe that mankind v... ...with respect to their most ir...

gious controversies shake even this island to its centre! How many and what different assertions about the primitive doctrines! With what confidence every body claims the *golden pillar* to himself! Surely the twilight about us is bright enough to show us the object of our wishes, if we did not darken our own sight with the scales of passion, prejudice, and perverseness. Here also we enjoy this vast advantage over the heathen idolater, that in the scriptures we have an exact *model*, as it were, of the *golden pillar:* we carry the model in our own hands, and an attentive observation will enable us to compare it, obscure as the night may be, with the pillar to which we stand nearest; nor is there any thing to prevent our pursuing the comparison till we are successful. The want of sunshine, instead of rendering us indifferent, should only serve to quicken our attention.

These thoughts hovered about my mind all the evening, till at last, having fairly watched me asleep, they would not even then betake themselves to rest, but assumed the shape of the following *dream.*

Methought I saw an edifice like that which the fable describes; it was a vast roof raised on innumerable pillars, and I understood it to be called THE PROTESTANT CHURCH. I saw also a great number of travellers, who had just arrived at this building, and whom I imagined to be in search of *the golden pillar.* It was a somewhat dark and cloudy night; occasionally, however, the clouds broke a little, and gave way to a faint moonlight; nor was the gloom on the whole so thick and intense, as to render the eyes of the travellers useless, or their search entirely hopeless. They could easily see both one another, and the general form and appearance of the pillars of the building.

Each of the pillars bore a title in illuminated characters, which, however, rather dazzled than assisted the sight; but methought, the pilgrims were particularly warned not to pay an implicit attention to these titles: they were desired to rely solely on a close examination of the pillars themselves; and to help them in this task, I perceived that each of them was furnished with a small *model* of the golden pillar. These models, I thought, were made of such materials as would not hastily decay of themselves, but yet frail and apt to be injured when treated with neglect.

I now felt extremely anxious to learn how these pilgrims fared, and I resolved to watch the progress of their search with care. But how great was my surprise on perceiving the greater *number of them paying no* attention to the object of their jour-

ney, and hardly even looking at any of the pillars! To this groupe I advanced nearer, and observed that they were formed in different sets or parties, and that, quite forgetting the golden pillar, they were mostly employed in amusing themselves and each other with mixed conversation on various subjects. They joked, they laughed, they sung; and perhaps they went so far as to remark on the huge size of the temple, or the cloudiness of the night. As I seemed to myself to be a spectator of this scene, methought I approached one of these merry triflers, and begged to remind him of his business in that place. He replied with easy politeness, that "he had only just arrived, and that it wanted many hours of the time when he should be obliged to quit the temple." I rejoined, that time passed very quickly away when persons were agreeably employed, and that even the morning (which was understood to be the utmost limit of their time) might surprise him before he was aware. He answered, rather tartly, that he "intended to begin his search *almost directly:*" and then resumed his jovial occupations.

I thought I might perhaps expostulate more successfully with another person whom I perceived sitting alone at a short distance, apparently in a thoughtful, if not a sullen mood; but I had hardly begun to question him, when he cut me short, by complaining in a grumbling tone of the darkness of the night: "It was impossible (he said) to do any thing to any purpose in such a night, and he was determined not to wear his eyes out in seeking what he knew could never be found." I begged him to reflect on the importance of the object, and at least to use all the means in his power; but he preserved a sulky silence, and I retired.

I next accosted a man apparently sedate and grave, and yet, as far as the night allowed me to observe, of a cheerful countenance; who was walking backwards and forwards, and occasionally resting against any pillar that happened to be next to him. "Sir, (said he) I have just now satisfied myself, after much thought, of the folly of expecting from this golden pillar all the benefits that it is said to confer. What is gold but matter? And who does not know that matter has none of these wonderful properties?" I observed, that he had the best authority for believing what he had heard of the golden pillar; and that, where nothing contradictory was affirmed, I thought he was bound to believe what was said on credible evidence. The philosopher put me by, exclaiming in a contemptuous tone, "Sir, Sir, talk to old women, of these marvels!"

I cannot now distinctly remember all the scenes of this kind to which I was witness. I only remember that some of the pilgrims were quietly sleeping, others feasting, and others quarrelling. Most of all, however, I was surprised to see a small party sitting together, and most diligently admiring the model of the golden pillar, remarking its symmetry and measuring its proportions; while they seemed totally to forget that they were come there to find the golden pillar itself.

But though the majority were so negligent, yet a very considerable number had actually taken possession of the various pillars of the edifice. I now approached some of these; and first, some who had attached themselves to the very outermost of the pillars, and indeed to pillars which seemed to me hardly to belong to the same building as the rest, nor did I think they were really connected with the roof. But the most amazing circumstance was, that the shapes of these pillars were, in every respect, totally unlike that of the model, nor could I conceive how, in the darkest night, any one of them could be mistaken for the golden pillar. I therefore set myself with eagerness to learn the cause of this phenomenon.

A young man near me had planted himself by a pillar, which was inscribed with the words, *universal charity*. It was an irregular spiral, and on placing my eye near it, there was light enough plainly to perceive, that so far from being gold, it was an ill-cemented composition of a variety of base materials. I was astonished at the apparent contentment of the youth, notwithstanding the vast difference between his pillar and his model; but, on looking nearer, I perceived that he had almost broken his model to pieces, in attempting to twist it into the shape of the pillar. The morning discovered this to be *the pillar of* LATITUDINARIANISM.

Close to this were two pillars; the one, inscribed *unitarianism*; the other, *rational christianity*; which were in the morning found to be respectively *the pillars of* SOCINIANISM *and* ARIANISM. These also were strikingly unlike the model: that of *socinianism*, in particular, reminded me of a *Mahomedan minaret*, while the other seemed a vamped-up fragment of some old *Athenian* column. But it soon appeared that the models in the hands of the persons who had taken their stand by these pillars, were perpetually becoming more and more like the pillars; for both the Arian and the Socinian champions were bitterly complaining of the "spurious additions" that had been patched on the model, and using every endeavour to file these supposed additions away, till at last they left hardly any thing behind.

After this, I could not greatly wonder at seeing a man, who had entrenched himself by the *pillar of* DEISM, dash his model to pieces, declaring that "he had found the right pillar, and that therefore the model must be wrong;" although I could not help thinking his conduct a little preposterous.

By this time, however, I had got plainly out of the pale of the temple; and I therefore returned into the interior. Here I was much interested by discerning, with tolerable clearness five or six pillars close together, all of which, by so dim a light, seemed extremely to resemble the model. Among these pillars were a few pilgrims, who appeared to feel a real anxiety lest they should be guilty of a wrong choice; and I watched them with not a little curiosity.

I soon found that they could not altogether agree on the golden pillar, though all were convinced that among these five or six it was to be found. Orthopus was attracted by a pillar, which bore the inscription *scriptural truth*. Remembering, however, that the inscriptions were not to be implicitly trusted, he closely examined the base and lower parts of the pillar, and after some time clearly made out that they were of gold and extremely solid. Here he fixed his choice. His friend Ethicus begged him to observe, that the rest of the pillar did not appear to correspond, either in strength or in materials, to the base; but Orthopus was confident of his good fortune, declaring that "a good foundation was every thing, and that the superstructure might take care of itself." He forgot that, though a good foundation is indispensable, yet its only use is, to support a good superstructure. The morning proved his pillar to be that of ANTINOMIANISM.

Ethicus made choice of another, entitled *practical religion*. In spite of the gloom, he could easily perceive that its materials were extremely bright, and its shape beautiful. Orthopus called out to him, as he gently struck it, that it was certainly hollow, by the sound it returned; but Ethicus would not listen; nor did he discover, what a little attention would have shown him, that his pillar was beautiful only when seen from one side, that in other views it plainly seemed crooked, and that it was altogether hollow, and made of some base metal gilded. Ethicus would have perhaps started, had he suspected that he was clinging to *the pillar of* PELAGIANISM.

A pillar entitled *the good old cause* mightily pleased Docilis. He was charmed with some old characters, resembling hieroglyphics, which, on a close inspection, it could be perceived to bear

in relief. Eusebes and Biblicus, who assisted in the inspection, assured him that, though these old characters were of gold, yet the substance of the pillar was nothing but cypress-wood, stuffed with some old parchments, which were here and there discernible through large cracks in the wood. Docilis was blind to all this, while he expatiated on the antiquity of these mystic inscriptions, and the wisdom they probably contained. The pillar was afterwards found to be that of TRADITIONAL FAITH.

Eusebes and Biblicus passed on to another, the apparent richness of which, when they advanced very near it, arrested them both. But Eusebes could not help suspecting this glitter, and, on gently rubbing it, found he displaced a quantity of *gold dust*, which flew into his eyes and blinded him for some seconds. He was then convinced that the pillar was built of some base materials, to which the gold dust had been made to adhere, and determined to quit it. All this, however, had a contrary effect on Biblicus. The dust so filled his eyes, that he could no longer distinctly see either the pillar or his model; and he, therefore, remained satisfied that his search had been crowned with success, no means being left to him of detecting his error. This pillar bore the title of *the good fight of faith*, but the day light proved Biblicus to have chosen *the pillar of* POLEMICAL RELIGION.

Eusebes now betook himself to a pillar entitled *Christianity*, which both he and his friends had already passed by, partly on account of its dark and unpromising appearance, and partly perhaps, because it bore so *general* a title; but it now occurred to Eusebes that this title was in fact a very comprehensive one, and that, after all, the title was of little consequence. He approached therefore this pillar, and examined it very narrowly. He was roused on observing, that wherever he brushed away the dust upon it, gold made its appearance, as he could plainly discern. He therefore inspected it on all sides, and compared it again and again with the model, and at last could not forbear hoping that he had found the invaluable *golden pillar*.

I own that, even without paying any particular attention to the pillar which Eusebes had chosen, I was much inclined to think that he had chosen aright; and that for the following reasons:

1. He was the only one of the pilgrims, who was not content with examining his pillar only *once*, but even after he had taken his stand, most carefully *repeated* the examination from time to time. None of the pilgrims could help being occasionally troubled with *the apprehension* of having made a wrong choice; but the

rest seemed always to quiet their fears with recollecting the care they had taken in choosing at first: they even seemed afraid of examining again, lest they should discover some flaw, and unsettle their opinions. Eusebes alone, whenever he was perplexed with doubts, always began the examination afresh, and still more minutely than before; and I could remark that the result of this plan was a growing acquiescence in his original choice.

2. Eusebes not only examined repeatedly, but also much more *minutely* and *impartially* than his brother-pilgrims. Each of *them* appeared willing to dwell on some *particular* excellence in his favourite pillar, and to console himself with the possession of this for the want of the rest. If Docilis was told that his pillar, though it very accurately agreed with the model in its shape, was yet manifestly full of cracks and flaws, he would immediately answer that "it was a great thing to have the shape so exactly." If Orthopus was desired to observe that the upper part of his pillar had no symmetry or even shape, he would instantly begin to boast of the solidity of its foundation. If you hinted to Ethicus that, in many points of view, his pillar did not appear to be properly poised on its base, he would stop you short with exclaiming, "These minutiæ are of no consequence; you must attend only to the *general effect*." But Eusebes, whenever any apparent imperfection was pointed out to him, lost not a moment in setting himself to examine the matter with seriousness.

3. Eusebes diligently availed himself of *occasional circumstances* to try the soundness of his choice. Whenever a gust of wind swept through the temple, or the passing of a cloud left the heavens brighter for a few moments, he would seize the opportunity, either of observing the strength, or of examining the shape of his pillar. It was otherwise with his companions. If (for example) their pillars were shaken by the wind, (and this, I observed, they all were, except that of Eusebes) they would say, "No wonder;—such a storm as this would shake a rock of adamant;"—and this spirit they always evinced, though in various forms.

4. The spirit in which Eusebes made these various examinations, and which uniformly distinguished him, was materially different from the spirit discovered by the rest of the pilgrims. He was always humble and self-diffident: they were positive and self-satisfied. He alone gave advice with kindness, and received it without impatience. He appeared by far the most earnest in warning his friends of the error of their choice, and in inviting them to try their fortune at the same pillar with himself. In the

others I discovered an uneasiness, and methought a growing uneasiness, at receiving any caution or admonition from their neighbours. If their choice was blamed, they were fond of recriminating; and, if invited to alter their stand, they would decline it with haughtiness. If this asperity of manner discovered itself more in any of them than in the rest, it was in Orthopus and Biblicus. In all of them, however, there seemed a lurking consciousness, that *every thing was not right*.

For these and some other similar reasons, I could not help thinking that Eusebes had been successful in his choice. Methought I perceived that he himself being, as I have already said, more and more convinced of it, perpetually renewed his remonstrances with his friends. They heard him with the same ill humour as before, till at last one of them (I did not observe which) disdainfully exclaimed, "Pray, Eusebes, keep your good advice to yourself: I really long to be delivered from your importunity; and I therefore wish you joy of your choice *till the morning*."

At the mention of the word *morning*, my mind, with the inconsistency peculiar to dreams, ran in a moment through all the remaining stages of the night; and suddenly, methought, I was witness to the breaking of the brightest day that I had ever beheld. The "sun, shining in his strength," had just surmounted the horizon; a stream of effulgence shot from his orb; and all nature seemed to lie naked and open to his beams. A loud cry directed my attention to the temple. The counterfeits of the night stood all exposed at once: but what language can describe the confusion and despair of those numerous persons who now perceived, when it was too late, the error of their choice, and the folly of their conduct! One only pillar could I discover of "gold tried in the fire," glittering with the glory of day-light, and reflecting the sunbeams in every direction. But the blaze was too powerful for my sight, and I had only just time to observe that it was the pillar of Eusebes, when I started from my sleep.

Thou, whose eye is now perusing these lines, remember that thou thyself art at this moment in the TEMPLE; that there is but ONE GOLDEN PILLAR; and, that *the morning is at hand!*

[*Christian Observer.*]

ANECDOTES.

AUGUSTINE, in the 3d book of his Confessions, as given us by Mr. Milner, in his History of the Church of Christ, vol. ii. p. 342, mentions the following anecdote of his mother Monica, which may be considered, especially when we connect it with the future

conversion of her son, as a remarkable encouragement to the prayers of parents for their children.

"I remember also," they are the words of Austin, "that she intreated a certain bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. 'But your son,' says he, 'is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments; as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error. I myself, perverted by my mother, was once a Manichee, and read almost all their books, and yet at length was convinced of my error, without the help of any disputant.' All this satisfied not my anxious parent; with floods of tears she persisted in her request, when at last he, a little out of temper on account of her importunity, said, 'Be gone, good woman; it is not possible that a child of such tears should perish.' She has often told me since, that this answer impressed her mind like a voice from heaven."

INFIDELITY AND CREDULITY.

THE following extract from Thiebault's original Anecdotes of Frederic II. of Prussia, affords a strong proof of what has been more than once affirmed, respecting the perfect consistency of infidelity with superstitious terrors.

"On the same canvas with this philosophical king, Frederic, we view a Le Metherie, the apostle of universal materialism, making the sign of the cross if it does but thunder. Maupertuis, who does not believe in God, says his prayers every evening on his knees. D'Argens, a still firmer infidel, shudders if he counts the number *thirteen* round a table. The princess Amelia, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year."

RELIGIOUS INTELLIGENCE.

We think it of moment to preserve in our magazine an account of all important exertions to propagate the gospel. And as none can be more important than those which relate to the furnishing of the church with able pastors, we propose to pay a particular attention hereafter to this object; and regret that we have not done it more systematically heretofore. In the magazine for June last, we noticed the proceedings of the *General Synod of the Associated Reformed Church in North America*, relative to the establishment of a theological seminary; and we propose to insert such accounts of farther measures relating to that institution as may be made public. So long ago as January last, we also gave a place, in the magazine, to an *Address of the Presbytery of New-York* to the congregations under their care, on the subject of educating pious youth for the gospel ministry. But though that address was made in consequence of an overture sent down to the presbyteries by the General Assembly in May 1805, the overture itself has never yet appeared in this work. We now give it a place, and intend to connect with it a statement of *all* the proceedings of the judicatories of our church, grounded upon it, which may come to our knowledge. And we shall take it as a favour, if the members of presbyteries will forward, for insertion in the magazine, an account of what may be done by their presbyteries severally in this interesting business.

The following overture was brought in by the committee of bills and overtures, viz.

"It is a melancholy fact, which requires no confirmation with those who are acquainted with the state of our church, that not only her welfare in particular, but the general and substantial interests of vital godliness, and of the Redeemer's kingdom, are suffering for the want of a greater number of able and faithful ministers of the gospel, of our denomination. "Give us ministers," is the cry of the missionary regions: "Give us ministers," is the importunate entreaty of our numerous and encreasing vacancies: "Give us ministers," is the demand of many large and important congregations, in our most populous cities and towns. It has been suggested by some, and perhaps not without reason, that if the number of our clergy were doubled, it would not exceed the demand which exists for their labours, provided they should be well furnished for their work. But to be well furnished is absolutely essential, to their affording any material relief to the exigencies which are felt and the complaints which are uttered. Numbers of weak or illiterate ministers, however pious, would bring little aid to a church, now found in circumstances in which the possession of vigorous and improved intellect is, in most cases, indispensable to the acceptance, the influence, and the success, of her public teachers. On the other hand, numbers of powerful and learned ministers, without a correspondent portion of genuine and fervent piety, would only serve to banish true godliness from our church, and render her very existence an offence both to God and his people. Talents and piety must be united in the pastoral office, at least in a considerable number of individuals, or the multiplication of those who hold that office, will be rather an incumbrance than an aid; will rather hinder than help the progress of true religion.

If, then, it be asked—What can be done more than we are now doing? It is answered, that there are two points to which it is believed that sufficient attention has not hitherto been given. The first is, to endeavour to remove those discouragements of a temporal kind, which exist in our church, and which are one cause why the ministerial office is not oftener sought by some of those who would be best qualified to fill it. In common with other denominations in this country, our people have too often manifested a degree of backwardness to provide an adequate support for the ministers of religion. This has lately been greatly increased in various parts of our country, by certain persons appearing as preachers of the gospel, and declaiming vehemently against a learned ministry and the support of the clergy;—declamations evidently proceeding from a desire in their authors, to render all the ministers of religion as ignorant and poor as themselves, that thus they may be delivered from their present painful sense of inferiority. Yet these clamours have had great effect in various portions of our country, especially in some places to the west and south; so that those who there look forward to the pastoral office, have need of an uncommon measure of self denial, as

they have nothing to expect but extreme and perpetual poverty, unless they provide for themselves. It is respectfully suggested, that perhaps these misrepresentations and errors might be counteracted and removed, by the General Assembly addressing a pastoral letter to their people, drawn up in that prudent and guarded manner which the delicacy of the subject demands:—Representing, that the Assembly have no desire to see the clergy become a wealthy body—that they would deprecate such an event, as much as the people themselves—that it is, however, a gospel ordinance and the appointment of GOD, that "they who preach the gospel should live of the gospel"—that many of our clergy cannot possibly live on what is now allowed them—that it is not less the interest of the people than of the ministers themselves, that they should be able to devote themselves wholly to their work—that it is highly disagreeable to the Assembly, so much as to touch this subject, in which it may be supposed, suspected, and insinuated by some, that the members have a personal concern—that the Assembly, however, are constrained to this address by an overruling sense of duty; because their people are now suffering, and must shortly suffer in a much greater degree, under the operation of this evil, if its progress be not arrested—that when GOD has work for his ministers to do, among these who, by their utter ignorance of the gospel, may subject his ambassadors to peculiar hardships, and even to martyrdom itself, he will not fail, in all such cases, to raise up men to whom he will grant the necessary qualifications, but that he does not bestow extraordinary endowments for ordinary occasions; and therefore where a people are acquainted with the gospel, and know it to be their duty to support it's ministers, he is likely to leave them to want the gospel, if they do not use their endeavours to maintain the ministry in circumstances of comfort and respect.

The second point to which it is supposed that the Assembly might with advantage turn their attention is, to recommend it earnestly to the presbyteries—perhaps to enjoin it on them—to look out among themselves, pious youth of promising talents, and endeavour to educate and bring them forward into the ministry. The idea here is, that what is recommended or enjoined should be made *a presbyterial business;* so that each presbytery shall select the youth, which, by its own separate exertions, it shall patronize and educate. Such exertions, it is believed, are likely to be made with far greater ease, cheerfulness and spirit, by each presbytery within its own bounds, and in behalf of youth selected by its own acts, than if the proposition were that each presbytery should contribute something to a general fund, and for the general purpose of educating men for the gospel ministry. The youths selected, being commonly within the bounds of each presbytery concerned, will be well known to a number of the members: will have their characters favourably represented even to many of the individuals of the several congregations; and will usually have some particular friends who will afford them special aid in defraying the expense which will be incurred in the prosecution of their studies. In a word, it is probable they will be regarded with much interest, both by the presbytery and by many other pious and public spirited members of our church.

It is also believed that the plan here proposed, is calculated to have a very happy influence, both on the presbyteries and the youth, who may be concerned in it. The presbyteries may be expected to be careful in the choice of those whom they determine to patronize: because their own prudence and reputation will in some measure, be staked on the good conduct and character of those who shall appear as ministers of the gospel, by their voluntary election and designation, from the very commencement of their preparatory studies. This, perhaps, will afford the best security that the nature of the case admits, that none but youth of capacity, as well as piety, shall be brought forward. And on the youth themselves, the influence of the circumstances in which they will be placed by this plan promises to be extremely beneficial. These youth will constantly realize, that the eye of the presbytery is on them: that the public expectation is to be gratified or disappointed by them: and they can scarcely fail to exert all their powers to arrive at distinction in every laudable attainment.—Some presbyteries may be able to keep two or three such youths constantly in training. Other presbyteries may not be able to support more than one. Some of the youth may partly, and almost wholly maintain themselves on their own funds, or by the aid of their particular friends and relations, while they are prosecuting their studies; and may only need to be applied to and urged to come forward, under the countenance of the presbytery. In other cases, the

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In May last (1806) the General Assembly made the following act relative to this subject.

"The last Assembly, having required the presbyteries under their care, to instruct their commissioners to this Assembly, on the subject of an overture, respecting the education of pious youth for the gospel ministry, &c. the Assembly called on their members to report the measures taken by the presbyteries which they represented, on this subject.

The Assembly, finding that there was a general coincidence of sentiment on this subject,

Resolved, that the Moderator, Dr. Green, Dr. Nott, Mr. Arthur, and Mr. Carrick, be a committee, to take this subject into consideration, to draught and lay before the house, a minute proper to be adopted and published by the Assembly, and calculated to carry the design into compleat effect.

The minute reported by this committee, after amendment, was adopted by the Assembly, and is as follows:

The commissioners from all the presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective presbyteries, on this subject, it appeared, that the overture had been seriously considered and highly approved, by the most of them: that some presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the overture under consideration.

After maturely deliberating, the Assembly determined, that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is indeed, an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the presbyterian church, at present, is greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of

ministers, much greater than the existing state of things is likely to produce. The Assembly were, indeed, deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But, as the presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconveniences of both. With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling; to make vigorous exertions to raise funds to assist all the youth who may need assistance; to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety;* to inspect the education of these youth during the course both of their academical and theological studies, choosing for them such schools, seminaries, and teachers, as each presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry, well furnished for their work; and the Assembly do hereby order, that every presbytery under their care, make annually, a report to the Assembly, stating particularly, what they have done in this concern, or why (if the case so shall be) they have done nothing in it; and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

The Moravians, or Unitas Fratrum, have a missionary establishment at Baviaanskloof in South Africa, not a great distance from the Cape of Good Hope. The object of this establishment is the conversion of the Hottentots, in which there has been considerable success. We give the journal of this missionary establishment for the year 1804; not only because we think it interesting and instructive in itself, but because we wish to exhibit to our readers a specimen of the conduct of the Moravian missionaries; whose prudence and simple christian piety render them the object of friendly regard to almost every description of people among whom they live. The Cape of Good Hope has past from the English to the Dutch, and from the Dutch to the English again, but whoever governs, they all esteem and love the Moravians.

JANUARY 1804.

Our church was so much crowded on New Year's Day, that as there were not benches sufficient to hold the congregation, many were obliged to sit on the floor. After the service was over, several strangers called upon us in our dwelling, to bid us farewell, and declared how glad they were to have been present on this occasion, commending themselves, with tears, to our prayers. Some, who were truly desirous to be converted to the Lord, afforded us an opportunity of speaking to them of the love of Jesus to all repenting sinners. Many christian visitors were here for the first time, some of them from a distance of three or four days' ride. They said, they came to see and hear with their own eyes and ears, and to take a view of our establishment, having heard so much, both good and evil report, concerning this place and our peculiar regulations. Among the strangers were also many black slaves, who, when here, never fail to come and express their gratitude for having heard the word of God. We have great reason to be thankful, that, among such a crowd of people, of such various description and rank, the most perfect order and silence prevailed: nor did the least interruption occur. Many christian people get lodgings with the Hottentots, and are glad to put up with any accommodation. Some sleep in their waggons, which fill the space before our dwelling; others in tents; so that now we are no more subject to any inconvenience in providing lodgings for those who come to spend the festivals here, as we were formerly.

On the 6th, we celebrated Epiphany with our Hottentots. It was a day of joy and thanksgiving. Many tears were shed during the contemplation of the great love of our Saviour to the lost human race, in calling, not a small tribe or nation only, but the heathen also, and sinners of every description, to repentance and life. The Lord was truly present with us, and the eager attention and devotion of our people proved, that He revealed Himself to them also on this day, as the light and consolation of the Gentiles. On such occasions, we feel great comfort in knowing, that we, with this dear flock, gathered from among the heathen, are the particular objects of the remembrance and best wishes of our congregations in Europe; and we called to mind, with gratitude, that many fervent prayers would ascend up to the throne of grace in our behalf on this day. Upon us also, the spirit of prayer and supplication was poured out in a remarkable manner, and we commended, with great fervency and joyful confidence, all the missionary establishments of our church everywhere, and the whole Unity of the Brethren, together with all those, who with us are engaged in making known the gospel of our crucified Saviour, to His support and blessing.

After the 11th of January, the meetings and schools were again regulated in their usual order, the harvest being over.

On the 19th, a Hottentot woman, lately baptized, departed this life. She was one of the first who moved hither, on the arrival of the Missionaries, to hear the word of God. But she soon went away again, before the precious seed had taken root in her heart. It was, however, evident, that Jesus, as the good Shepherd, followed her in the wilderness, and His spirit did not suffer her to rest in unbelief. She returned at times to Baviaanskloof, and at length was here seized with a paralytic affection, which lamed her in every limb, and prevented her quitting the settlement. We visited her, and found her in great dread of death, but encouraged her now to turn, with her whole heart, to the Lord for help and salvation. It was some time, however, before she gave ear to the voice of His spirit, and was made savingly acquainted with the word of life. At length, being truly convinced of sin, and of her lost and undone state, she began to cry for mercy unto Him, who died to save her. He heard her prayers, and she now testified with joy of the confidence she felt, that He had *forgiven her* all her *sins. Of her own accord*, she made a full *confession of her past sinful life*, and earnestly begged to have a seal of the cleansing of her soul from sin, by the washing of regeneration, in holy baptism. Having obtained this favour, she expressed, in very moving terms, the happiness of her soul, and described the difference between the state of her mind before and after conversion, in the most lively colours. "When," said she, "my heart condemned me, and my sins, like the waves of the sea, went over my head, I forgot all pain of my body for very distress of soul. I was filled with such anguish, that I wrung my hands, and had no rest on my bed, day nor night. But when I was made able to believe, that the blood of Jesus my Redeemer cried for mercy, even for me, all my fear of death and damnation fled. I now know, that the death of my body will be great gain unto me, and I rejoice that I have hopes to see my Saviour face to face." In this disposition of mind she spent the remaining days of her life, edifying all who visited her by her conversation.

Among other friends, who visited us about this time, we were particularly glad to see Mr. Desch, from Stellenbosch, one of the directors of the South-African Society, who likewise showed great kindness to our Brethren during the first troublesome times of this Mission. To promote the cause of God in this country is the principal wish of his heart. A neighbouring farmer, who was at our church for the first time on New-Year's Eve, has since frequently attended our public service, and seems under conviction.

Many of our Hottentots were engaged, during this month, in hunting jackalls. These creatures have lately appeared in great numbers hereabouts, and devoured one of our sheep. Though many were killed (one of them in our garden), we were yet obliged to keep constant watch at night, on account of the damage they do to our vineyard.

We felt great sorrow at the sudden loss of one of our baptized, who, by his quiet and christian conduct, had gained the favour of both Hottentots and white people. He was bitten by a very venomous serpent, and died in a few hours after.

February 18th, we received a letter from Brother Satterup at Copenhagen, together with a parcel of letters from Germany, and the text-books for 1804. We were thankful to receive the latter, by which we may again have our daily meditations upon the same portion of the word of God, with the rest of our Brethren, in other parts of the world; a favour which, to our sorrow, we had missed for some

time. It appears to us, as if an immediate spiritual intercourse were thereby maintained among all the members of our church, however scattered. By the want of text-books, we are also left in the same uncertainty respecting the precise time of Easter, in which all our African neighbors are.

In March, a slave, called Comaar, by birth a Malabar, came to stay some time with us, by express permission of his master, who places great confidence in him. In one of our meetings, in which the subject of discourse was, the incarnation, life, sufferings, and death of our Saviour, he was so much affected, that he could not forget it. He said, that he had heard this great word for the first time in his life, and his whole conversation was about Jesus, and what he had done to save the lost human race. With the greatest satisfaction we could converse with him, for hours together, upon this subject. His expressions frequently filled us with joy and astonishment, and were a new proof, that the word of the cross is the power of God unto salvation, to all them that believe. April 12th, he left us, glad and thankful for all the good he had enjoyed in this place.

We received, about this time, a friendly letter from the Rev. Mr. Schreyvogel, a Missionary from Halle in Saxony, who is going to the East Indies, and likewise, some time after, one from Dr. Van der Kemp. We value these proofs of that spirit of brotherly love, by which the servants of God, in all denominations, are united under the same gracious Master.

March 17th, a baptized Hottentot departed this life. In her healthful days, she was of a very quiet deportment and few words, but in her last illness, her love to and trust in our Saviour and His merits was made manifest to all who visited her. She constantly expressed her joy in the Lord, and that, though an unworthy and sinful creature by nature, she had found grace, and now expected the hour of her dissolution with that firm hope, that she should see her Saviour face to face in glory.

April 1st, an extraordinary number of hearers crowded our church early in the morning, and afterwards walked, in the greatest order and silence, to the burying-ground, where we prayed the Easter-morning liturgy. Though the ground is large, the company filled all the walks between the compartments.

On the 2d, six adults received holy baptism. The gracious presence of our Lord was most sensibly felt by all present during this transaction, and many tears were shed by the congregation.

During the last days of this month, the Rev. Mr. Voss and his family, from Cape-town, paid us an agreeable visit. He has been a director of the S. African Missionary Society. He expressed great satisfaction on observing the silent devotion of the Hottentots, and their harmonious singing at church. Some time after, we had a visit from Mr. Dankelman, who, by commission of Government, is travelling through the mountainous parts of the country, to examine into its minerals.

May 2d, Brother Marsveld was attacked by an inflammatory fever, the violence of which made his recovery doubtful. We were under the greater concern about it, as Brother Rose and his wife, with Brother Kuehnel, had set out for Cape-town on the preceding day. But it pleased the Lord to bless the means applied by Dr. Temple, and the disorder was soon subdued.

During the week before Whitsunday, many Hottentots came of their own accord to speak with us concerning the state of their souls, which they did in the most confidential manner. Some declared, with humble gratitude, that the Lord had had mercy upon them and forgiven their sins.

The Whitsun-holydays were days of blessing to us and our people, and the few strangers present declared, that they should not forget what they heard and felt on this occasion.

May 25th, Brother Rose and his company returned safe to us from Cape-town. He gave the following account of their proceedings:

"Immediately on our arrival at Cape-town, we waited upon Mr. Von Mist and Governor Jansen, by whom we were received with great politeness. They enquired minutely into the progress of the Mission, and the well-being of our fellow-labourers, with whom they are now personally acquainted. In a second audience, they desired us to pay a visit to the Hottentot camp, which we readily complied with, as we wished to see those of our Hottentots who are engaged in military service. We had likewise received a friendly invitation from Captain Lesueur, who commands the whole Hottentot corps. Brother Kuehnel, therefore, went with me to the camp, where Captain Lesueur treated us with great hospitality. The camp looks like a regular village, and consists of twenty-two well-built cottages. Captain Lesueur first showed us every part of it, and then most of the Hottentots from Bavianskloof met us

the Captain's house; some being absent on duty. We addressed them in a short discourse, reminding them of what they had heard and learnt at Baviansklоof, and what the Lord had done for them. They expressed their joy and thankfulness for our visit, with tears of gratitude. Captain Lesueur gave them a good testimony and said, that, while others employed their leisure in idleness, and folly, our Hottentots came together to speak of spiritual things, and to sing hymns. He added, that they were once desired by their officers to declare, whether they were satisfied with their treatment. They answered in the affirmative, and observed, that there was only one thing they found hard to bear, which was, their being obliged to hear the continual swearing and cursing of the soldiers, which they had never been accustomed to before. This answer did not displease the officers, and was reported to their honor in Cape-town

"One chief aim of our journey was, to endeavour to obtain some relief for sister Rose, who suffered from an excrescence on her head. When Governor Jansen passed through Baviansklоof, his surgeon, Mr. Passet, being consulted, advised an operation, to which she now submitted. By God's blessing, the excrescence was removed with safety, and she recovered in a few days. We were the more thankful for the success of the operation, as, in a short time, it would have been attended with great danger, from its position near the skull.

"We now prepared to return home, when we received, by a messenger from Government, an invitation to a conference with Governor Jansen and Mr. Von Mist. As we had but just taken leave of them, we were at a loss to guess what could be the object of it, but waited upon them immediately. They informed us, that, as they had raised a corps of Hottentots, consisting at present of 400 men, but which they meant to increase to 1000, they wished much, that one of the Missionaries from Baviansklоof would accept the office of chaplain to that corps, live in the camp, and instruct the Hottentots in the christian religion: that he should have a dwelling, and a proper salary, provided by Government: that in due time a church should be built, for it was their intention, even in the event of peace, to retain this body of Hottentots. They added, that they conceived such a proposal could not but be agreeable to our wishes, as we thereby should gain an opportunity of preaching the gospel to a consi*derable number of heathen*, which *was the aim of our residence* in this country. They likewise expressed their apprehensions, lest, by the long absence of our Hottentots, now in camp, they might by degrees forget the good precepts they had received at Baviansklоof, and the weeds choke the good seed sown in their hearts. Our Hottentots had also frequently declared to their officers, that they could not live without hearing the word of God."

Brother Rose writes: "I confess I could not hide the embarrassment into which this unexpected proposal threw me. In answer, I first expressed my thanks for the many favours received from Government, and especially for the confidence placed in us and our missionary labours. I granted, that the whole aim of our living in this country, was the instruction of the Hottentots in the knowledge of their Creator and Redeemer, and in the way of salvation; that therefore, in this respect, the proposal just now made, was quite consistent with our calling. But I represented, that the age and infirmity of the Missionaries at Baviansklоof (each of whom has full employ in that settlement), would make the execution of the plan very difficult: besides which, we could not well undertake any thing new, without a direction from the Bishops and Elders of our Church in Europe. I therefore begged them to have patience with us, till we could write home, and obtain such advice and assistance as might enable us to comply with their wishes. Upon this, the Commissary-general, taking me by the hand, said: 'My dear father Rose, all you say is true; but if even your letters reach your friends soon, and they immediately find the man you wish; yet a year and more will elapse, before the assistance you speak of can arrive; and we are very intent upon immediately making such regulations, that the Hottentots be instructed in the word of God, and become partakers of the blessings of civilization, which cannot be obtained but by their becoming christians in truth; as is sufficiently exemplified at Baviansklоof. And as this plan is meant for the benefit of this whole colony, and of vast importance to the state, I have acquainted all the gentlemen in Government with it, and it has received their most cordial approbation. We therefore wish, that you would help us to execute it, by immediately consulting with your Brethren at Baviansklоof.' We promised to do so, and were dismissed with expressions of much friendship."

Thus far Brother Rose's report.

(To be continued.)

POETRY.

The following beautiful little poem is from the pen of Mr. Montgomery, of whom we gave some information in our last number, page 496.

THE GRAVE.

THERE is a calm for those who weep,
A rest for weary Pilgrims found,
They softly lie and sweetly sleep
Low in the ground.
The storm that wrecks the winter sky
No more disturbs their deep repose,
Than summer evening's latest sigh
That shuts the rose.
I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.
For Misery stole me at my birth,
And cast me helpless on the wild:
I perish;——O my Mother Earth!
Take home thy Child!
On thy dear lap these limbs reclined,
Shall gently moulder into thee;
Nor leave one wretched trace behind
Resembling me.
Hark!—a strange sound affrights mine ear;
My pulse,—my brain runs wild,—I rave:
—Ah! who art thou whose voice I hear?
——"I am THE GRAVE!
"The GRAVE, that never spake before,
Hath found a length a tongue to chide:
O listen!—I will speak no more:
Be silent, Pride!
"Art thou a WRETCH, of hope forlorn,
The victim of consuming care?
Is thy distracted conscience torn
By fell despair?
"Do foul misdeeds of former times
Wring with remorse thy guilty breast?
And ghosts of unforgiven crimes
Murder thy rest?
"Lash'd by the furies of the mind,
From wrath and vengeance wouldst thou flee?
Ah! think not, hope not, Fool! to find
A friend in me.
"By all the terrors of the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and Hell!
"I charge thee LIVE!—repent and pray;
In dust thine infamy deplore;
There yet is mercy;—go thy way,
And sin no more.
"Art thou a MOURNER?—Hast thou known
The joy of innocent delights?
Endearing days for ever flown,
And tranquil nights?
"O LIVE!——and deeply cherish still
The sweet remembrance of the past:
Rely on Heaven's unchanging will
For peace at last.
"Art thou a WANDERER?—Hast thou seen
O'erwhelming tempests drown thy bark?
A shipwreck'd sufferer, hast thou been
Misfortune's mark?
"Though long of winds and waves the sport,
Condemn'd in wretchedness to roam,
LIVE!—thou shalt reach a sheltering port,
A quiet home.
"To FRIENDSHIP didst thou trust thy fame,
And was thy Friend a deadly foe,
Who stole into thy breast, to aim
A surer blow?
"LIVE!—and repine not o'er his loss,
A loss unworthy to be told:
Thou hast mistaken sordid dross
For Friendship's gold.
"Go seek that treasure, seldom found,
Of power the fiercest griefs to calm,
And soothe the bosom's deepest wound
With heavenly balm.
"In WOMAN hast thou placed thy bliss
And did the Fair One faithless prove?
Hath she betray'd thee with a kiss,
And sold thy love?
"LIVE!—'twas a false bewildering fire
Too often Love's insidious dart
Thrills the fond soul with sweet desire,
But kills the heart
A nobler flame shall warm thy breast,
A brighter Maiden's virtuous charms:
Blest shalt thou be, supremely blest,
In Beauty's arms.
"——Whate'er thy lot,—Whoe'er thou be,—
Confess thy folly,—kiss the rod,
And in thy chastening sorrows see
The hand of GOD.
"A bruised reed he will not break.
Afflictions all his children feel;
He wounds them for his mercy's sake,
He wounds to heal!
"Humbled beneath his mighty hand,
Prostrate his Providence adore:
'Tis done!—Arise! HE bids thee stand,
To fall no more.
"Now, Traveller in the vale of tears!
To realms of everlasting light,
Through Time's dark wilderness of years
Pursue thy flight.
"There IS a calm for those who weep,
A rest for weary Pilgrims found:
And while the mouldering ashes sleep
Low in the ground.
"The Soul, of origin divine,
GOD'S glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day!
"The SUN is but a spark of fire,
A transient meteor in the sky;
The SOUL, immortal as its Sire,
SHALL NEVER DIE."

THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. DECEMBER, 1806. No. XII.

BIOGRAPHY.

ANDREW RIVET, D. D.

[*Concluded from page* 504.]

THAT Saturday, December 31, he was mightily enfeebled, and sometimes very drowsy: he spake but little that forenoon. After noon when divers friends visited him, and were discoursing among themselves of the nature of his disease, he heard all that passed between them in the chamber (for he was very quick of hearing) and gathered both from their discourses, and also from his own knowledge of the disease he laboured under, that his distemper was that which physicians call *miserere mei*, which he was not likely to pass through without very grievous symptoms: such as, a burning fever, delirium, and vomiting of his excrements: and thereupon he began to be afflicted with much solicitude, while his mind was intent upon the thoughts of the grievousness of these symptoms: and in frequent ejaculations he sent up short and ardent prayers to God about it.

"My God (said he) have mercy upon me; deliver me from the opprobrium which I fear; for thou art gracious: but thanks be to my God, that he hath afflicted me in this more ignoble part; my heart in the mean time remaining strong, and my brain free and clear, so that I might have liberty to meditate upon thy power and goodness. This favour, O Lord God, (which is invaluable) reserve for me, that my mouth may utter nothing but what breathes forth charity, praises, and thanksgivings: O that it may not be defiled with this filthiness: (namely, the casting up of excrements.) Let this building be brought down where its ruin

began, which let me behold as one set on high with a constant and peaceful mind, even a mind elevated to spiritual things, which with all earnestness I follow after; knowing that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption."

And in the ensuing night he did often inculcate, "who is mortal man, that thou shouldst so magnify him, and think upon him! he is like to vanity: flesh, and a wind that passeth away. With how small a thing are the strongest among men cast down? by a vile excrement, by a little obstruction, which no remedies can open! Thou hast done this, O thou eternal One; thus it pleaseth thee; and I would have it so too: let it be done to me according to thy word: I am in thy fatherly and gracious hands, I fear nothing; thou art my safeguard, and my exceeding great reward. Then he repeated in the Hebrew tongue that sentence out of Lament. iii. 24. *Thou art my portion, saith my soul.*

And seeing those, that stood by him, were always speaking to him of good things, "Well done, (said he) cease not to strengthen me; unto that end God will supply you with matter for discourse, for he is not only present with the sick himself for his aid, but also with them that are called to succour him; for he is nigh unto all that call upon him in truth."

Then he again poured forth his prayers for the church of God, saying, "O Lord, it is thy possession, which thou hast purchased with thine own blood: forsake not thine own work; let a holy jealousy be kindled in thee, lift up on high the arm of thy power, and bring down the audacious ones, which tyrannize over thy flock; rebuke thou the negligent, that heal her wounds slightly: reduce into the way those that wander; and strengthen that which is ready to fall, through division. Gather both the one and the other to thyself into one body, building them upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord." And then making a little pause, he added, "I have been one of those builders; I have brought what I received from the Lord, that I might put to my helping hand with others towards the building of this temple; and I myself shall be a living stone in this spiritual house."

On the next day, which was the first of the year 1651, and the Lord's-day, when he first beheld the light, he said, "O Lord, thou hast granted unto me to see the beginning of the year: thou hast measured out my time unto the middle of this age:" then he asked what hour of the day it was, and what weather? when it

was answered, that the weather was very sharp and severe, he was afraid it might hinder his son's journey to him: whereupon he addressed himself to God after this manner.

"O my God, bring my son unto me, that I may see him, embrace him, and bless him before I die." Then turning to his wife, he said; "Dost thou think this earnest desire to see him proceeds from some carnal affection? nothing less! truly I love no man any more according to the flesh: I earnestly desire his eternal salvation; and I hope to have those discourses with him, which may increase his zeal in adorning his spiritual vocation (his son was a minister): I have yet spirit, and utterance sufficient for that work. Let none be hindered from coming to me: it is usual for a man in my station, by admonishing others, publicly to make confession of his own faith. Not for the sake of a little vain glory, O Lord, thou knowest: for it little concerns me to be approved unto men, provided I may approve myself unto God: but I desire the salvation of many, and to give testimony to the truth of those things which I have publicly taught."

This day also was taken up with the visits of friends; and amongst others that came, there was colonel Verneuil, and some more officers in the garrison, of which two or three were of Poictou; unto whom he said, "I rejoice that I have opportunity to make a confession of my faith before you that are my countrymen; and I pray you to keep it in memory, and give testimony of it where it shall be necessary: for you see before your eyes a man (weak indeed, but) without guile, who solemnly protesteth, that he hath never published in his writings, nor taught with his lips, any thing that did not agree with the sense of his heart, and the doctrine which hath been delivered to us by the prophets and apostles; which is the same with that which is found in the confession of faith of our churches, in which I have lived, and in which I purpose to die. The Lord God Almighty confirm you in that faith, so that nothing move you from it: *for what will it profit a man, if he gain the whole world, and lose his own soul? seek ye first the kingdom of God, and the righteousness thereof, and* then *all other things shall be added to you.* Learn to number your days: and get a wise heart. Look upon me, and let me be an example unto you: it is but eight days since I preached to you of man's frailty, being myself in health, and lively at that time, and now you see the truth of what I said, in myself: certainly what is visible to us, and set before our eyes, hath a more persuasive power, than words which only beat the ears." And then taking his leave of them, he added, "The Lord deliver you from the *allurements of the* world, and give you an increase of his fear.

and of all spiritual and temporal gifts." Awhile after there came to him the worthy Snellen, burgomaster of Breda, unto whom he cheerfully gave an account of the nature of his disease, with the causes and consequence thereof; and then said, "Praise be to God who hath given me to know the end of my life: I should be the most ungrateful of all men, if I were not contented with that measure and term of life, which he hath afforded me; and if I should not acknowledge his great goodness, and provident care of me in the whole course of my life. Especially I give him thanks for laying out this place for me to pass my old age in, amongst good men, with whose kindness I have been refreshed, and to whom, for their multiplied favours towards me, I can never make a sufficient return of thanks. Of your sincere affection (most worthy sir) in a special manner I have had experience, for which I give you my hearty thanks, and in your person to your whole corporation, which I beseech you to signify to them; and to intreat for me, that they will give me a place of burial large enough for me, and my wife who will quickly follow me." When he had thus expressed himself, he dismissed him with prayers for the welfare of him and his family.

Afterwards as one in a rapture, he said, "My God! thou hast drawn me, and I was drawn! thou hast known me from my mother's womb, with a merciful and efficacious knowledge: thou hast called me by name: thou hast bored mine ears, and I was attentive: I have declared thy message in the congregation, and thy word was sweeter than honey in my mouth. Who am I! O God, but dust and ashes, an earthen and a frail vessel, into which notwithstanding thou hast been pleased to pour a holy liquor, and seed of immortality. Thou livest, and thou makest me to live; I shall not die, but live for ever, with that *life which is hid with Christ in God. Blessed and holy is he which hath a part in the first resurrection: over him the second death shall have no power.* Behold I am dead; and also raised from the dead: I live not in myself, but in the life of the Son of God, who loved me, and gave himself for me. What should I mention more? I can make no return of thy faithfulness to me, or of the benefits thou hast bestowed on me. Thou hadst chosen me, before thou gavest me a being; and it pleased thee that I should be born of believing parents, and especially of a mother eminent in holiness, who dedicated me to thy service from my tender years. With how many prayers did she stir me up to that holy purpose! with what care and affection did she instil the seeds of piety into me! and the almighty God, who worketh all in all, gave his blessing to this diligent nurture, and heard her ardent prayers; and my minister

hath been accepted of him. I am thy servant, O my God, thou hast taught me from my youth; and I have taught thy wonderful works, and thy grace unto this day; for thy gifts have not been without fruit in me. Thou usest weak instruments for the accomplishing of thy work: thou hast pardoned, thou hast helped me; thou hast accepted the truth and sincerity of my heart: and now, O my God, seeing it is evident thou wilt have me retire from this valley of miseries, do not thou forsake me in this last and important act. If it be thy will, that I die; that is also my will: I am ready, my heart is prepared: I give thee my heart, for that is it which thou requirest; let this gift be approved by thee; receive this gift, which is thine own, from him to whom thou hast given all things, who gives himself to thee. O Lord, I give thee thanks; thou instructest me, thou enlightenest me, thou talkest with my soul: O Lord, thou embracest me in the arms of thy mercy! grant also that I may embrace thee by a lively faith, and that I may apply unto myself the promises of the gospel, which I have proposed unto others. Let them be effectual in me, that by them I may be supported against all pains, yea death itself."

Then turning his speech to his niece, he said: "That I may not tire thee with long discourses, admire thou the grace of God towards me, and bless him who fortifies me with patience. Observe my words unto my last breath, and commit them to writing as fully as thou canst, that thereby my dearest brother, with others of my near kindred and affinity, as also of my friends, may be comforted and refreshed:" to which when she returned answer; that she was unable to retain, and commit to writing, such an abundance of holy speeches as flowed from him, he replied; "Fear not; only do thine endeavour, and God will help thee. If God give me strength, I will write a short epistle, which shall be for a testimony that credit is to be given to thy relation." (And he was always wont upon the mention of any thing of this nature, to add,) "Not that I would hereby procure praise to myself; but I would have it known unto all, that the religion which I have professed, and taught in the name of God, is the true religion, and that alone which leads men unto salvation: and particularly, I would have my brother informed of that inestimable grace which I have received of God, that he may be abundantly comforted and strengthened in his expectation of a better life, which I already enjoy. O with how great love have I loved him, and esteemed him! yea I have loved the gifts of God in him, and shall love them to the last. I pray God who is the giver of every good gift, that he will fulfil, strengthen, and make perfect his

own work in him; that he will guide him with his counsel, and and at length save and receive him to his rest. The same prayers I make for my nephew his son Stephen, that he may be a useful instrument for the promoting of God's glory, a diligent workman that needs not to be ashamed, rightly dividing the word of truth. O Lord my God, I pray not only for my brother, but for all those in France, to whom thou hast committed the conduct and rule of the churches: bless their persons; pardon their defects: sanctify their gifts: grant unto them, that they may seriously return unto the simplicity which is in Christ; and that they detract not from the glory of God, to ascribe unto man what belongs to his salvation; he is strong and jealous.

" If in my writings, I have seemed to deal a little warmly with some of my brethren about their new notions, I protest before God, I was never moved by envy or wrath against any one in particular, but on the contrary always accounted the men that favoured those novelties, among my friends; and the more I loved both their persons and gifts, the more it grieved me that I could not reconcile their maxims with the word of God. I do most earnestly beseech God, that he will give them the spirit of peace, that they may be of the same judgment, and speak the same things; and that the love of God may constrain them, and gather them into one in Christ; till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that following the truth in love, we may grow up into him, in all things, who is the head, even Christ.

" I would have thee without delay write unto thy father; he is my brother in a double bond, I have always esteemed, and loved him; he hath been a useful instrument for the glory of God, and I doubt not but he will thoroughly accomplish his work in him, to the glory of his own name, and his eternal salvation. I go before him, in a little time he will follow after me: he is almost come to the end of his course, and there remains but a little time, before God will crown his labours with an eternal reward."

And here again in an extraordinary transport he brake out into these expressions: " O great and immense mercy! who can but be rapt into admiration! he gives both being, and well-being; he bestows his gifts, he supporteth, he pardoneth, he worketh in us both to *will* and to *do* according to his good pleasure: and when himself hath given and wrought all this, yet he gives to us an eternal reward! amen, amen. Be it unto me ac-

cording to thy word, even according to the faithfulness and stability of thy promises.

Then turning his discourse to his niece again; "Write also (said he) to thy brethren, that I love them, and that I pray for their salvation. And thou, my dear niece! I love thee, not because of that near affinity which thou hast to me, but rather because we both have one God, and one hope. Thou knowest the love and affection which I have had for thee, which hath been a paternal love indeed, for a token of which, take thou the Bible which thou shalt find in my study. In special, I recommend to thee my wife, thy very good aunt: to thy power comfort and assist her: be unto her instead of a daughter, and help her to digest the sorrow she will have for my absence."

On Monday morning, January 2, he desired to arise out of his bed, that he might write those letters which he had made mention of in the night: and also that he might add something to the codicil, which was annexed to his will the evening before.

His strength was sufficient to admit the putting on of his clothes, and also his walking into his study; where he took the Bible designed for his neice, and gave it to her himself: and to Mr. Dauber, who was then with him, he gave an Arabic New-Testament, and laid by another book for Mr. Hulsius, and one for his brother Rivet, to be immediately sent unto him to Champuernon in France; unto whom (being returned into his chamber) he wrote this letter.

"My dear Brother!

"I now write my last to you, with a trembling and dying hand. After the preaching of a sermon on Christmas day in perfect health: it is now eight days since I have been afflicted with a stubborn constipation; and the expulsive faculty is wholly extinct in me. Wherefore I am determined by the grace of God to die with courage and constancy: by the obstinate continuance, and pains of my distemper, I am quite worn out; and the day of my dissolution draws near. My niece Mary Moulin shall write unto you an account of my last hours, and of that tranquillity of mind which God affords to me. I expect the coming of my son, to whom I may commit my nephews and affairs; he shall give you an account of all. Farewel my dearest brother! but keep me in remembrance the residue of thy life, who have loved thee and thine with a great charity; love mine again, as thou doest: I pray God to bless thee, and all thine. Once again farewel!"

"Dated at Breda, Jan. 2, 1651."

He wrote also to Mr. Moulin, his brother by affinity, in these words:

" My dearest Brother,

" It so pleaseth God, that you should remain alive after me: I now write, being upon the borders between life and death, after a sermon preached on Christmas day, which was followed with a pertinacious retention *fœcium in alvo induratarum*, and of the retaining of that load, the dissolution of the body with grievous pains is the necessary consequent. Your daughter, which ministereth to me in this agony, hath undertaken to write to you of my constancy, and the grace which God affordeth to me. Live unto the glory of his name, remembering me, and mine, who die, " Your most affectionate, &c."

When he had written these letters, he found himself exceedingly wearied, and desired to be had to bed again. All this day was spent in receiving his friends, especially the pastors who were of divers nations; unto whom he discoursed largely of surrendering up himself into the hands of God, and recited to them a confession of his faith, and exhorted them to proceed cheerfully in that work which the Lord had committed to them. He gladly received those consolations whereby they endeavoured to assuage his pains, and heard their prayers for him with like joy, always adding, that he was much refreshed by them. All this day the time seemed very long to him, while he expected the coming of his son.

" How afraid am I (said he) that I shall not see my son! it is the only thing I desire in this life."

When he was wholly given up by the physicians, and now for many days had neither received nor voided any thing, a little after noon, a good man, that was touched with our affliction, said unto us, that it seemed a very wonderful and strange thing to him, that we would suffer a man of so great merit, who was yet strong and hearty, to go out of the world without trying of any remedies: adding, that he knew a person that was held with the same disease, that was helped by baths prescribed by a surgeon in the city, who was indeed very skilful in his art. This person therefore was immediately sent for, who when he came, finding the sick man strong enough to abide the use of that remedy, without delay prepared a bath, by which he found himself much eased, and his pains assuaged; and that Monday night, he had a better night of it than ordinary.

The next day in the morning they repeated the bath, after which a clyster was injected, which seemed to have begun its work: all that were about the sick man rejoiced, and bade him be of good courage, promising his recovery from his distemper; and, to say the truth, himself began, if not to hope, yet at least to think, it might be so. In the following evening the bath was repeated again, after which being had to bed, he began to sleep sweetly: but had scarcely rested half an hour, before he was awakened by the pain of his side, and a greater tension of his belly than before, and the access of a fever. Nothing was left unattempted for his relief, by fomentations and unctions; but all was to no purpose: the complaint of the sick man was increased, and he was tired out and afflicted with extraordinary restlessness. And then his niece perceived that there was something else troubled him more than the pain of his body; for he, remaining silent, groaned forth most bitter sighs, whereas before, the more he was tormented with pain, the more ardently did he use to pour out his prayers to God. It was supper time when she was left with him alone, and then with a mournful voice he asked, "Who is there, is any stranger present?" and when his niece had told him, no: she asked him, 'Whence doth this unusual disquietude proceed? you seem to me to suffer something extraordinary; what is become of that cheerfulness through which you were wont to pass through your pains with the greatest joy?'

"Alas! (said he) he is departed from me that made glad my heart: I have grieved that holy Spirit the Comforter, who had filled my soul with peace and joy; I have been so wretched and unhappy as to give ear to those who spake unto me of my returning into this world: I have been tickled with the desire of living: and how could such a thing possibly be, after the fruits of the heavenly Canaan had been tasted by me, and I had by faith taken hold of supernatural good things? what is now necessary to be done? whither shall I go? if I speak, he answers not; yea he hath taken from me the power of speaking: ah, sad change. An holy fire had kindled my meditation, but now vain thoughts hurry me: I cannot get out of my mind an old satire, and such like trifles. Thus while I am at death's door, I go backwards."

And here casting his arms about her neck, he thus proceeded: "My dear niece, help me, continue to discourse of good things with me: call upon the Comforter to return, and renew that excellent work which he had advanced in me. O return! return! confirm me with thy strength, before I go hence, and be seen no more."

Then she suggested to him those places of scripture, which by the divine aid were brought to her mind; in answer to which, every moment he interposed such words, as made it evident that his soul which before was sinking under its burden, began to gather strength and comfort again. He had scarce been a quarter of an hour in that conflict, before he fell into a swoon, which occasioned the hasty calling in of his son, who was come to him but that morning; and when this sinking fit was over, there appeared in him again the same tranquillity and cheerfulness of countenance as formerly: and seeing those of his own household, with some friends that used to assist him, and watch with him by turns, in the next room, he attentively fixed his eyes upon each of them; and first addressing himself to his wife:

"Farewel (said he) my dearest yoke-fellow! we have lived together in peace for thirty years; and I thank thee for thy help, which hath been a great comfort unto me; for I did cast all domestic cares unto thee: continue I beseech thee to* love me my children with that pious affection, which hitherto thou hast had for them."

Then turning his speech to his son, he said, "And thou my son! love and honour this dearest companion of my life, the partner of all my joys and sorrows, which hath done the duty of a mother towards thee; this I desire of thee, and this I command thee, as thou expectest a blessing from God upon what I have gotten by my labour; divide it between you without quarrelling or contention, according to what is just and right; manage all thy affairs with all lenity and christian prudence; especially pursue peace, O Frederick! (for that was his son's name, to which he alluded) be rich in peace."

Then taking hold of both their hands, and joining them together: "Promise me, (said he) that you will maintain a holy and mutual friendship with each other." Which when they had both most solemnly promised to do, "I believe you (said he) for I have not cause to doubt of your sincerity; I know that you fear God, and that my last commands will be of great weight with you; even as I pray God that he will make my blessing effectual upon you."

Then turning to his wife, he said: "The Lord bless thee, my dear love, and strengthen thee; he is a husband to the widow, and a father of the fatherless."

And to his son, "The Almighty Father bless thee, my son, guide thee in all thy ways, enrich thee with all christian virtues,

* They were his children by a former wife, for he had none by her.

and plentifully make thee to abound in all spiritual and temporal blessings; regard not the world nor its deceitful hopes; for the world passeth away, and the lust thereof; place all thy felicity in the blessing of God: be strong in faith, and prepared unto every good work. Let the peace of God dwell in thee, and make thee peaceable and kind. Those infants, which I commend unto thee, and commit to thy trust, will be proper subjects for thee to exercise thy charity upon. I appoint and set thee over not only that little portion which I leave them, but especially their persons, that thou mayest take care of their instruction and education in piety and virtue; that they may be fitted for that service of God, which their nature and genius renders them capable of, and especially may apply themselves to the worship of God."

And then taking hold of the hand of the eldest of the children, he said, "Farewel dear child, the Lord make thee a good and a pious man, that thou mayest fill up the place of thy father and grandfather: and bless thee abundantly, and make thy studies prosperous unto his glory; which he will do if thou diligently call upon him, and if thou study to be diligent, sober, modest, and humbly obedient unto God and thy superiors, thy uncle in particular, who will be instead of a father to thee. Give due obedience and honour unto thy mother; love thy brother and sister, and withdraw thyself from the company of young persons who would entice thee unto vice."

And unto his niece he thus spake: "Farewel my dear niece, the Lord bless thee! we have a kindred in the heavens which will endure for ever."

[This eminently holy man survived several days after the period to which the preceding account extends; and during the whole time his spiritual comfort and support remained without abatement. The narrative, however, which is given of his exercises is so similar to what has already been exhibited that we shall not insert it, except so far as relates to the close of the whole, which is as follows.]

About three o'clock in the morning of Saturday, January 7, his wife came near to him, and beholding in his countenance the image of death, she cheerfully said: 'Farewell, my dear! go rejoicing into eternal life.'

About half an hour after eight the colour of his face was wholly changed, and convulsive motions came on: then his niece asked him, if he yet had his understanding. "Alas (said he) speak:" (as complaining of their silence:) then said she, 'I pray you do

you still feel the sense of inward joy?' to which he replied intelligibly enough, "Yea: my confidence is firm in me." Then making a sign, that he would be raised a little; his son and his niece on each side enfolding their arms about him, lifted him higher: then fixing his eyes awhile upon them, he said, "Help me; I am going." Accordingly, the Lord bringing to their mind many choice scriptures apt for the occasion, they by turns proposed them to him; and he received them with great joy; adding "So it is:" and "Amen." Often also he would pronounce himself the last words of that portion of scripture, which they were rehearsing to him; as in Psalm xxxvi. "*How excellent is thy loving kindness, O God! therefore do the sons of men put their trust under the shadow of thy wings: thou wilt abundantly satisf them with the fatness of thy house, and make them to drink of the rivers of thy pleasures;*" which last sentence he rehearsed himself in the French metre. And the same he did from Psalm lxv. 4. "*Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be abundantly satisfied with the goodness of thy house, even of thy holy temple.*"

Then his son said, 'I am sorry that we are alone.' "I am not alone (said he) God is with me." 'Be you then an evangelist to yourself, (said his son) forasmuch as you have received the ministry of reconciliation, deliver the tidings of peace to your own soul.'

"That I do (saith he) my soul believes." 'Then fear nothing; He that believes in Jesus Christ shall never perish:' he added, "But shall have eternal life." While prayers were making for him in this last combat with the pains of death, at the end of almost every sentence he would interpose some word or words, expressing the sense of his mind with respect to those petitions. As thus, O great God, send thy spirit of consolation; "He is already come:" and give unto thy servant the sense of thy love, "That he hath done;" give unto him the garment of salvation, "He hath given it;" all is well, enter therefore thou good servant into the joy of thy Lord, he calleth thee. (At which words he raised up himself and stretched forth his arms:) also O Lord strengthen more and more the faith of thy servant in this last agony, let him see, let him hear thy voice, let him raise up himself, and take hold on eternal life, "Yea! I am of good comfort." Let us go to the throne of grace, that we may obtain mercy, "It is done:" leave therefore with a joyful mind this body to the earth, and yield up thy spirit into the hands of God, "Who hath

given it." take hold of the shield of faith; yea put on the whole armour of God; "I have it."

Then he began himself to recite those words, "*I have fought a good fight*," &c. And when one had repeated what follows, and came to those words, *which God the righteous Judge will give;* he added, "He will do it." And when one said; 'Behold the last moment of deliverance! O God give wings unto thy servant; open thy paradise unto him; let him be received unto the beholding of thy face!' he added, "With the spirits of just men made perfect." 'Let him receive the white stone, and the hidden manna; and let him bear his part in that new song which none understands but he that sings it.' To which he said, "Amen!"

In these last moments there came in some of his friends who were witnesses of his happy departure: but the ministers above named, viz. Lydius and Hulsius came too late to hear him speak any thing. Howbeit a short prayer was made for him; after which, when he had abode awhile with his eyes fixed, and his hands lifted up towards heaven; one of the standers by said; 'I am persuaded this man doth already enjoy the vision of God,' whereupon he earnestly endeavoured to utter the word, yea! and almost in the same moment sweetly breathed forth his soul, about half an hour after nine o'clock on Saturday morning, being January 7, 1651, after he had lived seventy-eight years, six months, and five days.

Mr. Leigh calls him a learned and godly French divine, and says of him, that he hath very well expounded Genesis, Exodus, the prophetical Psalms, and Hosea, and wrote learnedly against the papists in his Catholicus Orthodoxus, and against Grotius. Criticus sacer, seu censura Patrum, Isagoge in S. Scripturam, Synopsis doctrinæ de naturâ et gratiâ: with other learned treatises Latin and French. Another great divine used to call him, 'A man beyond all praise, and the most burning and shining Light of the French and Dutch churches.' Doubtless, he now shines, as the stars in the firmament, and shall shine for ever and ever!

RELIGIOUS AND MORAL DISCUSSIONS.

THE CHARGE.

[*Concluded from page* 511.]

It is now time to observe that out of the pulpit your duty as pastors will consist in exercising discipline, which you are to do faithfully, carefully, tenderly, firmly, and impartially: in visiting

your people from house to house, that you may admonish those who are remiss in christian duty, that you may endeavour to improve providential dispensations, that you may strive to heal discontents and divisions, and especially that you may pay attention to the sick and afflicted. By these private and personal applications, not only may much good be done immediately, but by them you will more fully learn the state and circumstances of your flock, and thus be better prepared to speak suitably in public.

Catechising, also, is a most important duty, which ought by no means to be neglected, especially among children and youth. It is only by indoctrinating them in the great principles of religion by catechetical instruction, that they can ever be prepared to hear, with full advantage, the discourses you deliver in public: and it is not to be doubted that the neglect of this duty is one principal cause of the mournful declension of religion in our land.

As ministers of the church of Christ you are also to remember that the judicatures of that church have a demand upon you; that it is as much your duty to attend upon them as to preach to your people; and that nothing but difficulties really insurmountable should prevent your attendance. No minister in our connexion has been known by me, who was either very useful or very respectable, that did not give his presence at presbytery, synod or assembly, whenever that duty became incumbent. The reason of this seems to be, that a neglect in this particular cannot take place without indicating in him who is chargeable with it a criminal want of zeal for the general interests of the church; and at the same time it necessarily deprives him of all general influence, confidence, esteem and affection, among his brethren.

III. A very few words on your general character and deportment as ministers of Christ will now conclude what I have to offer to you. Be it, then, most deeply impressed on your memory, that all your preaching and teaching will be utterly lost; nay, will be likely to do more harm than good, if your own life and practice be contrary to the gospel. Example has greater influence than precept, and we never shall persuade others that we believe what we say, when we deliver the great truths of religion, if it be manifest that they have no effect upon ourselves. Be watchful and prayerful, therefore, that you may recommend the doctrines which you teach by such a holy and examplary life as shall demonstrate that you consider them as the most sacred and important realities. In every method, and by every mean in your power, endeavour " so to make your light shine before men that they may see your good works and glorify your Father who is in

heaven." Be careful to support the consistency of the ministerial character, by avoiding all those levities which dishonour and degrade it, and by shunning with equal caution that moroseness and severity which may engender prejudices against it. Remember that prudence is a prime virtue in a minister of the gospel, and endeavour to exercise it in every concern that relates to yourselves, to your families, and to your flocks. Be meek and humble, be kind and affectionate, be firm and impartial; thus will you be most likely to secure the love and respect of those committed to your charge, and to do them the good you wish: and thus, when you receive censure and injury (which in one degree or another you must expect to receive) you will be supported by the testimony of a good conscience; and be able, as the apostle was, to "take pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Hear now the conclusion of the whole matter, not in my words, but in words dictated by the Holy Ghost; and directed to each of you most unquestionably.

"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, that thou observe these things. Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." My dear young brethren, this is a weighty charge; it would be intolerable, were it not for the supporting consideration which bore up him who first penned the words;—"Through Christ strengthening me I can do all things:" Blessed Jesus! thou knowest the burdens which thy ministers have to bear, and therefore in their very commission thou hast promised them help; almighty help; "Lo I am with you always even to the end of the world." Go to your work, brethren, in the strength of Christ, and you shall find his service, laborious indeed, but yet pleasant and delightful; and when "he who is the Chief Shepherd shall appear, you shall also appear with him in glory."

People of this congregation:

Sustaining the pastoral relation to you, in common with my young friend who has just been installed as your minister, there are some things which it behoves me to say that may appear to trespass on that reserve which ought generally to govern us when our own interests may be supposed to be concerned. On this account I could have wished that this service had been assigned to another. But as my bretheren have seen meet to de-

volve it upon me, I do not feel at liberty to modify it from personal considerations, but shall endeavour to perform it as I should if I had no particular connexion with you.

There are, also, a number of the members of the other congregations present, who are concerned in the solemn transaction in which we are engaged, and who may consider me as addressing them, in anticipation of the relation which is expected speedily to subsist between them and the pastors of their choice just ordained.

Brethren,

You have heard detailed the duties of those who are to take charge of you in the gospel of Christ, and I am confident that you feel for them most sensibly, in the view of what they are bound by such sacred injunctions to perform. Cherish a degree of this sympathy through the whole of their ministrations among you, and it will engage you to the faithful, cheerful, and diligent discharge of the duties that you owe them. Keep it in mind that these duties are as important to you as their's are to them. There are some who seem to suppose that every fault of a clergyman is great and inexcusable, and yet to think, that it is a matter of indifference, or of choice, whether their people perform their engagements and obligations to their pastors or not. This is an idea equally ungenerous and unjust The parties are mutually bound; their obligations, as I have already stated, are, correlative. I will endeavour briefly to show how your's arise out of those which your pastors owe to you.

1st. If it be their duty to dispense the gospel faithfully, it is your's faithfully to attend on their ministry, and to use your best endeavours to give success to their labours. Be mindful of the apostolic injunction; "Forsake not the assembling of yourselves together as the manner of some is." With what heart can the ministers of the gospel study, or with what spirit can they preach, if they see the church deserted by a great part of those who ought to be there? Nothing so effectually as this will damp their ardour and unnerve their souls. But it is a consideration still more important, that your own souls are endangered by such neglect. Wilfully or carelessly to be absent from the hearing of the gospel, is a sin of no inferior size. It grieves the Spirit of grace, and provokes him to give up to judicial barrenness and blindness those who thus despise the messages of peace. Realise it, then, that whenever it is the duty of your ministers to preach, it is equally your duty to hear, unless necessity forbid you; and be punctual, steady, and diligent, in an attendance on their labours.

Let me, also, exhort you in the words of Christ to "Take heed what you hear—and how your hear." Be willing and desirous to hear the unadulterated doctrines of the gospel; the doctrines of Christ crucified; to hear them faithfully and frequently urged; and remember too that for the improvement you make of them you must render a solemn and strict account at the judgment seat of that Saviour who published them at the expense of his own precious blood.

You are likewise to second the endeavours of your pastors to promote the spiritual edification of your families, by instructing them yourselves, and thus endeavouring to prepare them for receiving benefit from ministerial labours. Striking is the remark which one of the ablest divines of this age has made on this subject.* "Is it not hard (says he) that when many are so ready to find fault with every neglect of ministers, and sometimes to expect more work from one than ten can perform, they should take so little pains in their families, these smaller districts which are committed to their own charge." By family religion, then, endeavour with diligence to help forward, and to give effect to, the instructions of your pastors.

2d. If your ministers have, as they certainly have, a most arduous trust, in the successful discharge of which your souls are concerned, then it is your duty to pray continually that they may be directed and assisted, and that their labours may be crowned with success. How often does St. Paul repeat the exhortation to all the churches to which he wrote: "Brethren pray for us." It is in answer to the prayers of his people that God blesses the labours of his servants. He, therefore, does not deserve the name of a christian, who neglects this duty, or whose apparent performance of it is mere formality. Pray for your ministers, brethren, I had almost said, whenever you pray for yourselves. Pray for them in secret, pray for them in your families; never enter the doors of God's house, without having earnestly prayed for a blessing on the word that you and others are to hear from them there. True is the remark, however trite, that a praying people will make a preaching minister.

3d. If it is a duty of the pastoral office to administer reproof and to exercise discipline, it is the duty of people to submit to this, when suitably performed, with readiness and even with thankfulness. Christ's kingdom is not of this world, and God forbid that we should ever wish to see the power of the sword committed to

* *Dr. Witherspoon.*

the church. But when the officers of the church inflict its moral and religious censures justly, though a careless world and an unbelieving age may affect to despise them, they are really more awful than any temporal punishments. Christ the great head of the church sanctions them, and they are the harbingers of an eternal retribution. Reverence them, therefore, brethren, that they may become, what they were intended to be, a salutary discipline to correct the wanderings of your souls.

4th. If the trust of your pastors be arduous and their character easily susceptible of a stain, then they have a sacred claim upon their people to make them reasonable allowances, and to shield them from unjust aspersions. To observe a tender and sympathetic spirit among those of whom he has the charge will ever be a most grateful and encouraging circumstance to any minister of the gospel who possesses a soul of sensibility. It will animate him to double diligence. It will make him bear every difficulty, not only with patience, but with pleasure, in the service of such a people. On the contrary, it must require the constant exercise of a martyr's faith to discharge, with suitable fidelity, the duties of the ministerisl trust, to an unfeeling, unreasonable, and ungrateful flock. I admit, indeed, that every minister ought to be able to say with the apostle, "I am willing to spend and to be spent for you, though the more I love you the less I be loved;" but it should be remembered, notwithstanding, that this is a high attainment, which is rarely made in fact, and that the people who call a minister to this trial are likely to have but very little benefit from his labours. Mistake me not, my brethren. For a man, in the sacred office, whose *general character* is bad we plead for no indulgence. He merits the abhorrence of all, and let him receive it. But when you have no reason to doubt, either the piety or the general fidelity of those who are placed "over you in the Lord," be tender of their character, even though there be some things that you could wish otherwise. Ministers of the gospel are "men of like passions with yourselves:" As on this account it is but rational to expect that they will have their failings, so he who loves the religion of Christ will be cautious not to magnify and expose those failings, lest he injure his Saviour's cause while he is bitter against its imperfect advocates. Be it, then, a matter of conscience with you to repel injurious suggestions against your pastors: forbear them yourselves and discourage them in others. Thus will you strengthen their han and obey the divine command, which requires that you "esteem them very highly in love for their works' sake."

5thly, Finally. If your pastors ought to employ their whole time and talents in the service of your souls, then it is an indispensable duty that you owe to them, to make provision for their comfortable worldly maintenance. Hear the word of God; "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Here it is asserted in the most explicit terms to be God's ordinance that they who preach the gospel shall live of the gospel; and if God hath ordained it, who or where is he that will gain say it? Neither is the ordinance less beneficial to those who are to contribute to the support of a minister, than it is to him who is to receive it; for a people rob themselves whenever they render their pastor uncomfortable in his worldly affairs.—They rob themselves of that time which they compel him to spend in the world, and of those mental exertions which they oblige him to divert from their service to the devising and executing of plans for his own subsistence.

Thus, bretheren, have I briefly exhibited the sacred obligations which you are under to your pastors:—And now the "God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever, amen."

OF ENOCH.

No. II.

The words of the historian, "Enoch walked with God," are explained by the apostle, when he says, that "he pleased God. But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." As soon could Enoch doubt of his own existence, as of the existence of his Maker. Attentively did he examine his works, devoutly did he meditate upon, and endeavour to conform his life unto, his word, received traditionally or immediately, and his works and word were mediums of communication between the creature and the Creator.

The learning of Enoch is much spoken of, particularly his deep and accurate researches into astronomy and natural history.

The heavens and the earth were, to him, an open volume, in which the attributes of the invisible God, were strongly marked: the celestial bodies in their regular courses, vegetation in its variegating progress, pronounced *Jehovah's* name intelligibly in his ear: the immense multitude of creatures whose organization is well adapted to the spheres in which they are intended to move, and the admirable contrivance which has placed within their reach, when moving in their proper spheres, whatever tends to their sustenance and comfort, were satisfactory evidences of the wisdom, power, and goodness of God.

The sun speaks of God's glory; the tempest of his power; the refreshing breeze of his mercy; change, sickness, and death vindicate his justice; stability, health and safety, give assurances of his kindness and care; Enoch listened to the sun speaking of his glory; he was taught his power from the tempest; his mercy from the refreshing breeze; he acknowledged the vindication of his justice in change, sickness, and death; but from health, stability and safety he received assurances of his kindness and care.

How uncomfortable must their lives be to whom all things are supposed to come by chance! In prosperity they have no real enjoyment; in adversity they have no solid hope. Suspense agitates their minds. It distracts them to think in what the wild uproar shall issue; but faith like Enoch's, which realizes the Eternal presiding over the storm, calming the tumult of the people, permitting the attack of disease and death, and qualifying the attack to effect wise and gracious purposes, soothes the mind, and awakens peace and joy which are unspeakable and full of glory. Such are glad, because the Lord reigneth: the springs of their consolation are deep and permanent.

From the first, God has been pleased to communicate the knowledge of himself to men by his word as well as by his works. Hence their acquaintance with the creation of the world, and the destination of man; with the origin of evil, and the Providence by which evil should be made subservient to the purposes of heaven. These truths were known to Adam. The creation of the world was revealed to his faith, and the destination of man. He knew from sad experience the origin of evil, and was comforted with the assurance of a Providence by which evil should be, in some instances, extirpated, and in all issue in the glory of God. From him, as from a fountain, a stream of knowledge issued pure and unadulterated. Enoch drank of that stream and was refreshed; of the revelations communicated through Adam, or derived from other sources he entertained no doubt; many things in these reve-

lations were mysterious, affording matter for scorn and merriment to the infidel of that day. Enoch was established in the faith; his faith, assaulted on every side, could no more be moved, than the rock upon which the furious waves impetuously dash, and fall back broken to pieces.

Such a life as Enoch desired to live, is the life for which we were originally intended. A wicked life is a deviation from the path marked out for men, and such a total perversion of God's designs concerning us, that it can only issue in disgrace and ruin; but a life of faith and obedience restores us to the right path, and must issue in honour and safety. How awkwardly wickedness sits on a man; it presses and torments him; he is out of his element, ever convulsed, and at the point of death: but holiness sits easy on him; it is a defence and an ornament; he is in his element, where he lives, and where he can live for ever.

PHILOLOGOS.

SELECTIONS.

AN EXTRACT FROM THE CHRISTIAN HERO, PUBLISHED IN 1738.

THERE was nothing in our Saviour's own deportment, or in the principles he introduced for our conduct, but what was so far from opposing, that they might naturally fall in with the statutes or forms of any civil government whatever, and regarded them no otherwise than to make us more obedient to them: yet the professors of this doctrine were told they were to meet but very little quarter, for the acceptable service they were to do them, but must lay down their very lives to bring us to a contempt of their grandeur in comparison of greater and higher pursuits: in order to this great end, their despicable artillery were poverty and meekness; the consideration therefore of those arms is no digression from our purpose: it is in every body's observation with what disadvantage a poor man enters upon the most ordinary affairs, much more disputing with the whole world, and in contradiction of the rich, that is, the wise; for as certainly as wealth gives acceptance and grace to all that its possessor says or does, so poverty creates disesteem, scorn and prejudice to all the undertakings of the indigent: the necessitous man has neither hands, lips, nor understanding, for his own or friend's use, but is in the same condition with the sick, with this difference only, that he is

an infection: no man will relieve, or assist, or if he does, it is seldom with so much pity, as contempt, and rather for the ostentation of the physician, than compassion on the patient: it is a circumstance, wherein a man finds that all the good he deserves inaccessible, all the ill unavoidable; and the poor hero is as certainly ragged, as the poor villain hanged: under these pressures the poor man speaks with hesitation, and undertakes with irresolution, and acts with disappointment: he is slighted in men's conversation, overlooked in their assemblies, and beaten at their doors: but from whence alas has he this treatment? from a creature that has only the supply of, but not an exemption from the wants, for which he despises him: for such is the unaccountable insolence of man, that he will not see that he who is supported, is in the same class of natural necessity with him that wants a support; and to be helped, implies to be indigent. In a word, after all you can say of a man, conclude that he is rich, and you have made him friends; nor have you utterly overthrown a man in the world's opinion, until you have said he is poor: this is the emphatical expression of praise and blame, for men so stupidly forget their natural impotence and want, that riches and poverty have taken in our imagination the place of innocence and guilt; he therefore that has suffered the contumelies, disappointments and miseries which attend the poor man's condition, and without running into base, indecent or servile arts for his redress, hath returned upon an insolent world its scorn: he, I say, has fought a nobler fight, conquered greater difficulties, and deserves a brighter diadem, than ever fortune bestowed on the most flattered and gaudy of her favourites; but to capacitate one's self for this hard work, how necessary is that sublime and heroic virtue, meekness; a virtue that seems the very characteristic of a christian, and arises from a great, not a groveling idea of things: for as certainly as pride proceeds from a mean and narrow view of the little advantages about a man's self, so meekness is founded on the extended contemplation of the place we bear in the universe, and a just observation how little, how empty, how wavering are our deepest resolves and counsels; and as (to a well taught mind) when you have said a haughty and proud man, you have spoken a narrow conception, little spirit, and despicable carriage; so when you have said a man is meek and humble, you have acquainted us, that such a person has arrived at the hardest task in the world, in an universal observation round him, to be quick to see his own faults and other men's virtues, and at the height of pardoning every man sooner than himself; yet you have also given us to

understand, that to treat him kindly, sincerely and respectfully, is but a mere justice to him that is ready to do us the same offices: this temper of soul keeps us always awake to a just sense of things, teaches us that we are as well a-kin to worms as to angels, and as nothing is above these, so is nothing below those: it keeps our understanding tight about us, so that all things appear to us great and little as they are in nature, not as they are gilded or sullied by accident and fortune.

Meekness is to the mind, what a good mien is to the body, without which, the best limned and finest complexioned person may be very disagreeable; and with it, a very homely and plain one cannot be so; for a good air supplies the imperfection of feature and shape, by throwing a certain beauty on the whole, which covers the disagreeableness of the parts; it has a state and humility peculiar to itself above all virtues, like the holy scripture, its sacred record, where the highest things are expressed in the most easy terms, and which carries throughout a condescending explanation, and a certain meekness of style.

With this circumstance, and this ready virtue, the faithful followers of a crucified master were to shape their course to an eternal kingdom, and with that in prospect to contemn the hazards and disasters of a cruel and impenitent generation. Great were the actions and sufferings of all our blessed Saviour's apostles, but St. Paul being peculiarly sent to us, who were, or are Gentiles, he, methinks, more particularly challenges our regard; God who bestowed upon others supernaturally the gift of tongues, but not of arts, thought therefore fit to make use of him, already master in some measure of both, and qualified to converse with the politer world by his acquaintance with their studies, laws and customs: but though he shows himself by frequent brisk sallies and quick interrogatories, skilful in approaching the passions of rhetoric, yet he is very modest in any of those ornaments, and strikes all along at reason, where he never fails to convince the attentive and unprejudiced; and though his person was very despicable (which to a stranger is almost an insuperable inconvenience) yet such was the power of the commanding truth which he uttered, and his skill how and when to utter it, that there every where appears in his character, either the man of business, the gentleman, the hero, the apostle, or the martyr; which eminence above the other apostles might well be expected from his sanguine and undertaking complexion, tempered by education, and quickened by grace: it is true indeed, he had opposed in the most outrageous and violent manner this new

faith, and was accessary to the murder of the glorious leader of the army of martyrs, St. Stephen; but that fierce disposition fell off with the scales from his eyes; and God, who ever regards the intention, changed his mistaken method of serving him, and he is now ready to promote the same religion by his sufferings, which before he would have extirpated by his persecutions. He and his companion had made very great progress in the conversion both of Jews and Gentiles, but certain unbelievers prompted the multitude to a resolution at a general assembly to assassinate them, but they advertised of it fled unto Lycaonia, where their actions and eloquence were very successful: but at Lystra, a certain poor cripple (from his mother's womb) heard him with very particular attention and devotion, whom the apostle (observing in his very countenance his warm contrition, and preparation of soul to receive the benefit) commanded to stand up, upon which he immediately jumped upon his legs, and walked: this miracle alarmed the whole city, who believed their gods had descended in human shapes: Barnabas was immediately Jove, and Paul his Mercury: the priest of Jupiter now is coming to sacrifice to them with oxen and garlands: but they ran into the multitude; we are men like you, are subject to the same weakness, infirmities and passions with yourselves: we, alas! are impotent of the great things ourselves have done; your and our Creator will no longer let you wander in the maze and error of your vanities and false notions of his Deity, but has sent us with instances of his omnipotence to awake you to a worship worthy him, and worthy you. Oh graceful passage to see the great apostle oppose his own success! now only his vehemence, his power and his eloquence are too feeble when they are urgent against themselves; for which prayers and entreaties the crowd could hardly be prevailed upon, to forbear their adoration. But this applause, like all other, was but a mere gust, for the malice of certain Jews followed them from Iconium, and quickly insinuated into the giddy multitude as much rancour as they had before devotion; who in a tumultuary manner stoned St. Paul, and dragged him as dead out of the gates of the city; but he bore their affronts with much less indignation than their worship: here was in a trice the highest and lowest condition, the most respectful and most insolent treatment that man could receive; but christianity, which kept his eye upon the cause, not effect of his actions, (and always gives us a transient regard to transitory things,) depressed him when adorned, exalted him when affronted.

But these two excellent men, though they had the endearments of fellow-suffering, and their friendship heightened by the yet faster tie of religion, could not longer accompany each other, but upon a dispute about taking Mark with them, who it seems had before deserted them, their dissention grew to the highest a resentment between generous friends ever can, even to part and estrange them: but they did it without rancour, malice, or perhaps disesteem of each other; for God hath made us, whether we observe it at the instant of being so or not, so much instruments of his great and secret purposes, that he has given every individual man, I know not what peculiarly his own, which so much distinguishes him from all other persons, that it is impossible, sometimes, for two of the same generous resolutions, honesty and integrity to do well together; whether it be that Providence has so ordered it to distribute virtue the more, or whatever it is, such is the frequent effect. For these nobler personages were forced to take different ways, and in those were eminently useful in the same cause; as you may have seen two chemical waters, asunder, shining and transparent, thrown together, muddy and offensive.

The apostle was warned in a vision to go unto Macedonia, whither he and his new companion Silas accordingly went. At Philippi he commanded an evil spirit to depart out of a young woman; but her master (to whom her distraction was a revenue, which ceased by her future inability to answer the demands usually made to her) with the ordinary method of hiding private malice in public zeal, raised the multitude upon them, as disturbers of the public peace, and innovators upon their laws and liberties: the multitude hurried them to the magistrates, who happening to be wise as themselves, commanded them to be stripped, whipped, and clapped in gaol: the keeper receiving very strict orders for their safe custody, put them in irons in the dungeon; the abused innocents had now no way left for their redress, but applying to their God, who, when all human arts and forces fail, is ready for our relief, nor did St. Paul on less occasions implore preternatural assistance:

> * *Nec Deus intersit, nisi dignus vindice Nodus,*
> *Inciderit* ———

> Let not a God approach the scene,
> In cases for a God too mean.

* Horace's General Epistle to the Pisos', verse 105.

We must, to men of wit and gallantry, quote out of their own scriptures. Their generous way of devotion, and begging assistance, was giving thanks for their present extremities: in the midst of their sores and chains, they sang hymns and praise to their Creator. Immediately the bolts flew, the manacles fell off, the doors were opened, and the earth shook: the gaoler awakes in terror, and believing all under his custody escaped went to dispatch himself; but St. Paul calls to him, he comes and beholds his prisoners detained by nothing but their amazing liberty; the horror, sorrow, torture and despair of a dungeon, turned into the joy, the rapture, the hallelujah, the ecstasy of a Heaven; he fell trembling at the apostles' feet, resigned himself to his captives, and felt in himself the happy exchange of his liberty, for that yoke in which alone is perfect freedom. Early the next morning, upon this stupendous occasion, the magistrates sent orders those men might be released: but St. Paul, who knew he had law on his side, and that his being a prisoner made him not the less a gentleman and a Roman, scorned their pretended favour, nor would regard their message, until they had themselves in as public a manner acknowledged their offence, as they had committed it; which they did by attending them in the goal, and desiring in a ceremonious manner they would leave the city; upon which the apostle accepted his enlargement, and when he had settled what business he had in that town, left it and its rulers to forget that painful truth, which they had neither power to gainsay, nor ingenuity to acknowledge.

His taking leave of the chief of the Ephesian churches, is hardly to be read without tears, where, when he had reminded them of his whole blameless, disinterested, humble and laborious carriage, he acquaints them with his resolution of going to Jerusalem and never to return thither; he knew not, he said, what would particularly befal him there, but that in general, afflictions, distresses, and indignities were the portions of his life, which he was ready to hazard or lay down in a cause which has a certain sweetness in it, that can make a man embrace his chains, and enjoy his miseries; what could be answered to his gallant declaration and behaviour but what they did, who *all wept sore, and fell on St. Paul's neck, and kissed him: sorrowing most of all for the words which he spake, that they should see his face no more.* Certain Jews of Asia were glad to see him again at Jerusalem, and inflamed the city with their personal knowledge of his carriage, to the disparagement of the temple, and the rites of their nation: upon which he had been torn to pieces, had he not been rescued

by the commanding military officer there; of whom (going with him as a prisoner into the castle) he obtained the liberty of speaking to the people: they heard him with great attention, until he contradicted their monopoly of God, at which they lost all order and patience. But opposition was so far from dispiriting, that it did but quicken his resolution; for his great heart, instead of fainting and subsiding, rose and biggened in proportion to any growing danger that threatened him; however he is carried to his imprisonment, but not even there to be without debate, for he is by the commander's order to be scourged, to which he does not passively, or basely submit, but asserts his Roman privilege, and exemption from such indignities.

He was thereupon next morning brought down to a trial, by a council of his own nation, where upon his very opening his mouth, the chief priest commanded him to be struck, for which he calls him hypocrite and false pretender to justice, who could use a man, he was to sit as judge of, so inhumanly; but his good breeding being founded upon no less a sanction than the command of God, he immediately recollects himself, and acknowledges his error and disrespect to the dignity of his office: yet observing (by this treatment from the president of the council) the usage he was to expect, by a very skilful turn he makes friends in an assembly unanimous in his ruin, but in that only unanimous; for Pharisees, in which sect he was bred, composing part of the court, he closes with their belief of a resurrection, and there grounded the cruelty he had met with among the Jews: this put them into so great a flame, that to save him, he was forcibly taken away into the place from whence he came: his enemies, galled to the quick at his escape, conspired to kill him, when (upon the high-priest's request) he should be remanded to a trial: a nephew of the apostle's acquainted him with this; he was neither afraid nor amazed at the intelligence, but like a man of business and the world, discretly and calmly ordered the youth to be introduced to the captain, whom he knew answerable for the safety of the prisoner: the officer in the night sent him with a strong party to Felix the governor of the province, and directed his accusers to follow him thither: before Felix, one Tertullus, a mercenary orator, bawled an impertinent harangue, introduced with false praise of the judge, and closed with false accusation of the prisoner, who with cogent plain truths, and matter of fact, baffled his barbarous eloquence, and obtained so good a sense of himself and his innocence with the viceroy, that he gave him a private audience on the subject of his faith; but instead of then

making his court to him, he fell upon his excellency's own darling vices, talked of righteousness, temperance and judgment, with its terrors for neglect of such duties. In those Heathen times, it seems it was usual to have excess, wantonness, and gluttony, to be the practice of courts, and the apostle so nearly touched his lordship, that he fell into a sudden disorder before his inferior, and dismissed him till another season; he afterwards was frequently entertained by him, not without hopes of a bribe, which was, also in very old times, the way to the favour of the great.

But Felix now leaving his lieutenancy to Festus, this friendless good man was a proper person for a tool to his vanity, by doing an obliging thing to the Jews, in leaving him still in custody at his departure, and no less useful to his new excellency to be sacrificed to them upon his entry: for at their request to have him brought to Jerusalem, (designing to dispatch him by the way) though he at first denied it, he afterwards proposed it to the apostle himself, to have the issue of his trial there: but he handsomely evaded his base condescension, and their as base malice, by appealing, as a Roman, to Cæsar himself, before whose authority he also then stood: but he is still kept in gaol in the same state, to gratify the Jews, until Agrippa the Tetrarch of Galilee, came to wait on Festus, who (after he had been there some days) entertained him with the case of St. Paul, and acquainted him that he was at a loss what to do with him: he was so odious to the Jews, that he cared not to enlarge him, and so innocent in himself, that he knew not what account to send with him to Rome: this moved Agrippa's curiosity to hear himself; in very great pomp, he, his sister, and whole retinue came to his trial: the apostle made so excellent a defence, that mean, wronged, poor and unfriendly as he was, he was neither ridiculous nor contemptible to that courtly audience, but prevailed so far upon the greatest and wisest man there, that he forced him to declare, *Thou hast almost persuaded me to be a Christian;* it would, methinks, be a sin not to repeat his very handsome answer.

I would to God, that not only thou, but also all that hear me this day, were not only almost, but altogether such as I am, except those bonds.

His appeal made it necessary in course of law, that he should go to Rome. In his passage thither, and in the tempest, hunger and shipwreck, his constancy was not a support to him only, but also to the whole company; and being thrown upon a barbarous island, he did and received mutual offices among the poor savages, not yet cultivated into ingratitude. At Rome the other prisoners

were carried into safe custody, but he was permitted, with a soldier only for his ward, to live in his own hired house, teaching the things which concern the Lord Jesus Christ, no man forbidding him; for it was only in Nero's reign, nor had Rome yet arrived at the exquisite and refined tyranny of an inquisition. Thus we have been distinct in running through the more illustrious passages of this consummate life and character, as they are placed in holy writ, and may presume, after all the injuries we have done him, that there is not any portraiture in the most excellent writers of morality, that can come up to its native beauty; yet was not he contented to serve his God only by example, but has as eminently done it by precept; where he pursues vice, and urges virtue, with all the reason, energy and force that either good sense or piety can inspire: and not upon the airy and fleeting foundation of the insensibility noble minds bear to the assaults of fortune; which has been the impertinence of Heathen moralists, and among them Seneca.

"* A good man is not only the friend of God, but the very image, the disciple, the imitator of him, and the true child of his heavenly Father: he is true to himself, and acts with constancy and resolution. Scipio, by a cross wind being forced into the power of his enemies, cast himself upon the point of his sword; and as the people were inquiring what was become of the general; the general, says Scipio, is very well, and so he expired. A gallant man is fortune's match: his courage provokes and despises those terrible appearances, that would enslave us: a wise man is out of the reach of fortune, but not free from the malice of it; and all attempts upon him are no more than Xerxes's arrows; they may darken the day, but they cannot strike the sun."

This is Seneca's very spirit, opinion and genius; but alas, what absurdity is here! after the panegyric of a brave or honest man, as the disciple and imitator of God, this is instanced in the basest action a man can be guilty of; a general's dispatching himself in an extreme difficulty, and deserting his men and his honour; and what is this but doing a mean action with a great countenance? what could this imitator of God, out of the power of fortune, do more in obedience to what they call so, than sacrificing his life to it: but this is bombast got into the very soul, fustian in thinking!

Quanto rectiùs hic qui nil molitur ineptè.
How much better he;

* Le Strange's 3d. p. of Seneca's Morals, epist. 26.

Be yea stedfast, unmoveable, always abounding in the works of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

Here is supporting ourselves under misfortunes, proposed upon the reasonable terms of reward and punishment; and all other is fantastic, arrogant and ungrounded.

The first epistle to Corinth is most exquisitely adapted to the present temper of England, nor did ever that city (though proverbial to it) pretend to be more refinedly pleased than at present London: but St. Paul more emphatically dissuades from those embasing satisfactions of sense.

Meats for the belly, and the belly for meats; but God shall destroy both it and them.

He, methinks, throws blush and confusion in the face of his readers, when he argues on these subjects; for who can conceive his body, the mansion of an immortal spirit, capable to receive the aspiration and grace of an eternal God, and at the same time, by gluttony and drunkenness, entertain in that place fuel to enflame themselves into adultery, rage and revenge? as if our misery were our study, and chastity, innocence and temperance, (those easy and agreeable companions) were not preferable to the convulsions of wrath, and tortures of lust.

Know ye not that your bodies are the members of Christ, shall I then take the members of Christ, and make them the members of an harlot?

How ugly has he made Corinna at one sentence? shall I, who am conscious that he who laid down an immaculate body, to cleanse me from the filth and stain of a polluted one, and know that the holy Jesus has promissed to be present to all the conflicts of my soul, banish him thence, and be guilty of so unnatural a coition, as to throw that temple into the embraces of a mercenary strumpet?

But must we then desert love and the fair?

> The cordial drop heav'n in our cup has thrown,
> To make the nauseous draught of life go down.

No, God forbid! the apostle allows us a virtuous enjoyment of our passions; but indeed extirpates all our false ideas of pleasure and happiness in them; he takes love out of disguise, and puts it on its own gay becoming dress of innocence; and indeed it is, among other reasons, from want of wit and invention in our modern gallants, that the beautiful sex is absurdly and vitiously entertained

by them: for there is in their tender frame, native simplicity, groundless fear, and little unaccountable contradictions, upon which there might be built expostulations to divert a good and intelligent young woman, as well as the fulsome raptures, guilty impressions, senseless deifications, and pretended deaths that are every day offered her.

No pen certainly ever surpassed either the logic or rhetoric of his fifteenth chapter: how does he intermingle hope and fear, life and death? our rising from our graves is most admirably argued on the received philosophy, that corruption precedes generation, and the easy instances of new grain, new plants and new trees, from the minute particles of seed; and when he has buried us how does he move the heart with an *Oh death where is thy sting! O grave where is thy victory!* we have at once all along the quickest touchest of distress and of triumph. It were endless to enumerate these excellencies and beauties in his writings; but since they were all in his more public and ministerial office, let us see him in his private life: there is nothing expresses a man's particular character more fully, than his letters to his intimate friends; we have one of that nature of this great apostle to Philemon, which in the modern language would perhaps run thus,

SIR,

"It is with the deepest satisfaction that I every day hear you commended, for your generous behaviour to all of that faith, in the articles of which I had the honour and happiness to initiate you; for which, though I might presume to an authority to oblige your compliance in a request I am going to make to you, yet choose I rather to apply myself to you as a friend, than an apostle: for with a man of your great temper, I know I need not a more powerful pretence than that of my age and imprisonment: yet is not my petition for myself, but in the behalf of the bearer, your servant Onesimus, who has robbed you, and run away from you; what he has defrauded you of, I will be answerable for, this shall be a demand upon me, not to say that you owe me your very self: I called him your servant, but he is now also to be regarded by you in a greater relation, even that of your fellow christian; for I esteem him a son of mine as much as yourself; nay, methinks it is a certain peculiar endearment of him to me, that I had the happiness of gaining him in my confinement: I beseech you to receive him, and think it an act of Providence, that he went away from you for a season, to return more improved to your service for ever."

This letter is the sincere image of a worthy, pious and brave man, and the ready utterance of a generous christian temper: how handsomely does he assume, though a prisoner? how humbly condescend, though an apostle? could any request have been made, or any person obliged with a better grace? the very criminal servant is no less with him than his son and his brother; for christianity has that in it, which makes men pity, not scorn the wicked; and by a beautiful kind of ignorance of themselves, think those wretches their equals; it aggravates all the benefits and good offices of life, by making them seem fraternal; and the christian feels the wants of the miserable so much his own, that it sweetens the pain of the obliged, when he that gives, does it with an air that has neither oppression nor superiority in it, but had rather have his generosity appear an enlarged self-love, than diffusive bounty, and is always a benefactor with the mein of a receiver.

These are the great and beauteous parts of life and friendship; and what is there in all that morality can prescribe, that can make a man do so much as the high ambition of pleasing his Creator, with whom the methods of address are as immutable as the favour obtained by them?

Here methinks we could begin again upon this amiable picture, or shall we search antiquity for the period and consummation of his illustrious life, to give him the crown and glory of martyrdom? that were a needless labour, for he that has been in a battle, has to his prince the merit of having died there; and St. Paul has so often in our narration confronted death, that we may bestow upon him that celestial title, and dismiss him with the just eulogy in his own spritely expression, that he died daily.

Now the address and constancy with which this great apostle has behaved himself in so many various forms and calamity, are an ample conviction that to make our life one decent and consistent action, we should have one constant motive of living, and that motive a confidence in God: for had he breathed on any other cause, instead of application to the Almighty, he must (on many occasions which we have mentioned) have ran to the dagger, or the bowl of poison: for the Heathen virtue prescribes death before stripes or imprisonment; but whatever pompous look, elegant pens may have given to the illustrious distressed (as they would have us think the persons are, who do evade miseries, have profused their lives, and rushed to death for relief:) if we look to the bottom of things, we shall easily observe, that it is not a generous scorn of chains, or delicate distaste of an impertinent being, (which two pretences include all the varnish

that is put upon self-murder) but it ever was, and ever will be, pride or cowardice, that makes life insupportable: for since accidents are not in our power, but will (in spite of all our care and vigilance) befal us; what remains, but that we accommodate ourselves so far, as to bear them with the greatest decency and handsomest patience we are able? and indeed resistance to what we cannot avoid, is not the effect of a valiant heart, but a stubborn stomach: which contumacy, until we have quite rooted out our pride, will always make things too little, and our cowardice too large: for as fear gives a false idea of sufferings, and attempts, as above our strength, though they are not such, so vanity makes things despicable, and beneath us, which are rather for our honour and reputation; but if men would sincerely understand that they are but creatures, all the distinctions of great and little, high and low, would be easily swallowed up in the contemplation of the hopes we entertain in the place we shall have in his mercy who is the author of all things.

OBSERVATIONS ON REGENERATION, WHEREIN THE PRINCIPLE OF SPIRITUAL LIFE, THEREBY IMPLANTED, IS PARTICULARLY CONSIDERED. BY THE REV. JOHN BLAIR.

As no truth is more interesting and important, so none has been more frequently and fully treated in a practical view, by pious writers, than the doctrine of regeneration. Many have, in this way, very excellently and largely described the happy change, which, by virtue of the supernatural work of the holy spirit, takes place in the whole man. I have therefore no design at present to enter upon a full consideration of the subject; but shall only beg leave to make a few very brief observations, some of which have not been so particularly considered in practical treatises, but yet, perhaps, may be of some use to assist in the right apprehension of, and tend to prevent mistakes about, a doctrine, which lies so much at the foundation of all true religion.

Observation 1st. Regeneration is the communication of a principle of spiritual life to the soul of a sinner, naturally dead in trespasses and sins, by the agency of the holy spirit.

I call it a principle, not only because it is a beginning of spiritual life, but especially, because it denotes a settled determination of the mind to right activity towards spiritual objects, under a moral consideration of them, whence results every right exercise of heart about divine things. It is the determination of the soul

to a holy activity about God and divine things, or to such a kind of action; not from the impulsion of an external force, but an internal active principle: and therefore is justly called life. Life of the most excellent kind. It is the life of life.*

But as our apostacy from God has fixed in us, by nature, a very contrary determination, to a course of sinful action; therefore, while that continues (which will be till some power subdue it) there can be no tendency in the soul to a holy temper. The power of the soul to any activity lies formally in the will. Hence its whole power, by nature, is to sin, and to reject God: for *the carnal mind is enmity against him.* Rom. viii. 7. Consequently some other power must be exerted in order to break this evil determination, and reduce the rebellious creature to a right temper. And that must be a power that has dominion over the will. This new determination, therefore, is from the Almighty agency of the holy spirit, it is he that communicates this new principle of life. Accordingly it is every where ascribed to him in scripture. John iii. 3.—5. and vi. 63. Tit. iii. 5.

Observation 2. This principle of spiritual life and the manner of its communication are not immediately in themselves perceptible.

As Adam did not perceive when God breathed into his nostrils the breath of natural life, but perceived its existence and nature from its activity and effects; so the existence and nature of spiritual life are known only by the experience the christian has of its exercise and efficacy. In this view, our Lord observes, John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the spirit. There are, indeed, who greatly abuse this passage, thence flattering themselves, that they may be the subjects of regeneration without per-

* There is some distinction between a natural and a moral principle of action. The former lies in the very essence of the being to which it belongs, or is a determination to some particular kind of action resulting from its frame or constitution. Thus self-activity, or natural life, which is essential to the soul, is a principle of action in general. A determination to particular kinds of natural action, such as we call instinct in brutes, or reason in men, arises immediately from the existence of natural faculties, or something in the frame or constitution of creatures respectively. But a moral principle is a determination to some particular kind of action, arising from some settled judgment or sentiment in which the will acquiesces. Thus a principle of holy action is the fixed impression of some spiritual truth or truths upon the heart.

ceiving any great change in their hearts and lives. But this is not only foreign to the sense of the place, but contradictory to it. For the wind is very sensibly perceived. The design of our Lord seems to be to remove Nicodemus's surprise at the mysteriousness of the doctrine, by showing him it is a supernatural work, performed by the holy spirit as a gracious sovereign; to which the sinner himself is so far from contributing any thing, that he is not so much as sensible of the article of communication, nor perceives the manner of the holy spirit's operation. Q. d. There are mysteries in nature which you cannot account for. You cannot immediately perceive the origin of the wind, nor account for its ceasing when once in motion, or perceive the reason why it continually, and often very suddenly changes its direction. You hear the sound, and feel the effects, but it is only by observations on these sensations, either made by yourself, or suggested by others, that you can infer any conclusions about its nature or causes. Why then should you be surprised to find mysteries in the manner of divine operations, when performing works of grace? in this new birth, a man can only perceive the exercises of divine life in his heart; and by scriptural observations on these, infer what sort of a life he lives, or form conclusions about its nature and principle. For any one therefore, to pretend to tell what the principle of divine life is, antecedent to all exercises of life in the heart, and undertake from thence to demonstrate and explain those exercises, is a vain attempt. When he distinguishes this life from all its exercises, and goes about to tell us what it is antecedent to them all, he must talk in the dark about a certain something, of which he has no idea. To give it a name, to call it, for instance, a new temper or taste, is not to tell us what it is. Let any man explain what he means by a new or holy temper, without including some exercise of life in the heart, if he can.

Observation 3. Regeneration and conversion, strictly taken, are not distinct things; but these different denominations, express the same thing under different views.

I say conversion strictly taken. For largely taken, it includes the first exercises of the several graces of the holy spirit, which are but the various modifications of the same principle of spiritual life, such as a justifying faith, hope, joy, zeal, sorrow for sin, &c. From which regeneration (though the term is often also used in the same latitude, yet) is so distinct in a strict sense, as to be altogether antecedent, not only in the order of nature, but of time too. But strictly taken, conversion is the actual submission or turning of the soul to God in the most simple notion of it. This

may perhaps, lie in the soul's submitting itself into the hands of divine sovereignty, as most fitly having a right to do with him as he pleases: or in a supreme regard to God as a most glorious Being, and rightful Lord. Now this, when considered as the effect of the holy spirit's agency, enabling, or causing the soul to turn to God, is called regeneration; but when considered as an activity essential to spiritual life, and formally as the soul's act, it is called conversion; but these are only different views, and aspects of the same thing. For regeneration undoubtedly denotes a moral effect produced by the spirit of God. But this effect, which he produces, is the soul's turning to God. Surely nothing short of this can be called the new birth. Regeneration is the implantation of holiness in the heart. Now certainly, there can be no real holiness without turning to God. The soul that has not turned to God, is still, without controversy unregenerate. Hence it follows,

Observation 4. That this principle wrought in the soul in regeneration, is not something antecedent to every act and exercise of holiness, but includes in it, or is a first act or exercise of holiness, of the same nature with all the exercises of holiness that follow after, through the course of life.

To cause life is to cause action; for activity is essential to the idea of life. When the holy spirit regenerates a sinner, he communicates an active principle, otherwise it were not life. But to talk of an active principle existing in the soul absolutely without action, would be a contradiction; now this action must be cleaving to God. Hence arises,

Observation 5. A fifth observation, viz. that this principle of spiritual life consists in, or includes some new view of the mind, and determination or approbation of the will.

This must be the case, because it is a moral principle; otherwise, it could not be the principle of a course of moral action; when therefore, a principle of spiritual life is implanted, a moral effect is produced; but that effect which includes no acts of the understanding and will, but is absolutely antecedent to them, must be a mere physical, and not a moral effect, and then to regenerate, would be to create in a physical, not a moral sense.

I think, the sacred scriptures set the matter in the same light with the above observation. Sometimes this happy change is expressed by the term light, Eph. v. 8. Ye were sometimes *darkness*, but now are ye *light* in the Lord. Sometimes it is represented under the notion of being made willing. Psal. cx. 3. Thy people shall be *willing* in the day of thy power. Either of these

expressions includes the other. Thus when the regenerate are called *light*, the matter is not confined to the understanding only, but includes the approbation of the will, and to be willing, certainly, includes the view of the understanding; for there can be no act of the will without it; sometimes both are set in view together, as Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan to God. Certainly to open the eyes and turn from darkness to light, is to enlighten the understanding, and to turn to God is an act of the will. To the same purpose is 2 Cor. iv. 6. For God hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. To see the glory of God, must include both the view of the understanding, and the approbation of the will. It is no objection to this, to say, these scriptures speak of this change largely taken. For admitting that, yet it is not by way of contra-distinction from, or exclusive of the first instance; but the first existence of life comes under the same predicament. Thus they, who were sometimes darkness, are not said to be enlightened only but to be light. God in the new creation, shines into the heart, in a manner analogous to his shining in the natural world, when he created light in it. It is very easy to say, that in regeneration, a holy temper is produced whence this knowledge and volition arise; but perhaps, it would not be so easy to tell, in that connexion, what we are to understand by that temper. Surely we are not to conceive of a moral, in the same manner as of a natural temper. In the latter, we take into consideration such a certain, yet various construction of the human frame, as is apt to produce such and such passions and feelings of nature. Now, if we have an idea of the former any thing like this, we must then consider it only as a new faculty created in the soul, and has nothing moral in it, any more than the understanding or will considered as natural faculties. But if we conceive of it as a moral determination of the soul towards God, then we must consider it as including some apprehension of God in the understanding, and an act of the will embracing him, which brings the matter to what I have said. Thus we are, as it were insensibly led to some apprehension of what this divine principle is, or wherein it consists, though we cannot comprehend the manner of the holy spirit's operation in producing it, or explain how it exists. It is an experimental practical knowledge of God, or it is a new view of the infinite perfections of God, with the approbation of them in the will as most excellent; or, which is, indeed, the same thing under its proper denomination, it is a su-

preme love to God: supreme love to God, is the very essence of true religion. Hence it is called *the fulfilling of the law.* Rom. xiii. 10. Our Lord mentions love to God and our neighbour as the sum and substance of the whole law. Mat. xxii. 37, 38, 39, 40. No action can be called true obedience, if it do not flow from love to God, and every exercise of true grace may be reduced to this as its principle.

Observation 6. The holy spirit makes use of the word of God as a mean in the work of regeneration, which he renders irresistibly efficacious for that purpose.

I am far from thinking with the Arminians, that the only influence of the holy spirit in this matter lies in what they call moral suasion; that is, as I understand it, the holy spirit having set before us the arguments and motives of the gospel in the word, both by his providence, and an influence upon the mind, excites its attention to these things, and assists the natural faculties in weighing those arguments and motives, and thus strives to persuade the sinner to a compliance with gospel overtures, but still leaves it with himself to yield to, or reject those arguments by a sovereign act of his own will. According to this, it is only an objective light that is set before the mind, as contained in the word; a representation of objects, as yet at a distance, of which the mind has no knowledge but by the report and description of the word; and perhaps the most, if not all the light, which is usually called common illumination, may be obtained this way.

Nor can I agree with some, even eminent Calvinistic divines, that there is only a gradual difference between common and saving illumination; I believe there is a specific difference; there is in regeneration a subjective light created in the soul, which, though it is the knowledge of a glorious object presented to the mind, yet may fitly be called subjective in respect of the manner of its communication, as contra-distinguished from, though not opposed to the mere objective light of the word before described; it is an immediate intuitive sense, or knowledge of the moral perfections and character of God, not gained by way of conclusion from premises or by argumentation, but arising from the approach of God to the soul, by way of gracious presence; he thus takes possession of the heart, and fills it with a sense of himself by his presence in a peculiar manner; and this is a way of knowing, very different from that received merely by the description and report of the word; and therefore a different kind of knowledge, viz. by way of spiritual sense and experience. Though we cannot perceive or explain the manner of this divine presence or ac-

cess to the soul, yet the fact is abundantly witnessed by the experience of God's people; notwithstanding, they have an habitual spiritual knowledge of God and divine truths, yet, at one season, they are distressed with darkness, and cannot get any proper views of God; at another, they shall be full of light, and astonished with the view of divine glory; now what is the reason of this vast difference? surely, not from any difference in the objective light of the word, or their capacity to meditate upon it. But the reason of it is, the absence of God in the one case, and his glorious presence in the other; therefore, their first such knowledge of God was from such an approach to the soul, or divine presence in it. And for the reality of this experience in God's people, I refer to the account the sacred scriptures give us, sometimes of their bitter complaints of God's hiding himself, and panting for him as the hart for the water brooks; at other times, of their rejoicing in his beauty and glory, with which they are, as it were, transported; and, I think these words of Job, xlii. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee*, fully justify this distinction of objective and subjective knowledge; for admit that the design of the words is to represent the very lively views he had of the divine excellency, so that comparatively speaking, all his former, even experimental views were but like report; yet, by a parity of reason there is a vast difference between experience in the lowest degree and report; and he goes upon this principle, that report, or by the hearing of the ear, is a very languid and imperfect way of knowing, compared with sight and intimate acquaintance. These are very different kinds of knowledge, as different as the knowledge a man has of a country from an historical account and map of it, or the report of travellers, and that he has from travelling through, and seeing it himself. Thus then, by this presence of God in the soul, it has a knowledge of him, which it could not possibly have without it, by the most animated descriptions and representations of the word. It was thus, even innocent Adam knew the moral character and excellency of God, not only by objective evidence from without, but also by subjective evidence, from his experience of the divine presence.

But all this does not exclude moral influence by way of argument, the arguments contained in the word; but rather accounts for their irresistible efficacy. Though mere moral suasion will not do the business, yet it is not excluded; it is a moral effect that is to be produced; therefore, it is natural enough to expect that the power producing it should be exerted in a moral way;

and consequently, a moral mean with great propriety be admitted.

That this matter may be better apprehended, I beg leave to observe, that the blessed God must be exhibited to the mind as an object of contemplation, in order to any act of the will towards him. The will approves him as most fit and worthy to be chosen, which must be founded upon the contemplation of him in the mind. Length of time is not, indeed, necessary for this purpose. The operations of the mind are very quick. Were we to suppose an adult, who had no opportunity of the word, to be regenerated; no doubt, a reflection upon his own intuitive perceptions would exhibit the blessed God to the mind, as an object of contemplation. For it is absurd to suppose a new heart to exist in an adult person without any ideas of God and divine things in the understanding; for that is to suppose a person regenerated, and yet altogether ignorant of God; to turn to God without any knowledge of him, which, I think, is a contradiction, and the same thing as to say, a man is changed without any alteration; the thief on the cross seems to be an instance of the contrary: though he lived in the land of Judea, and had opportunity of the word of God, it is not probable a man of his abandoned character sought any considerable acquaintance with it; yet his speech to his fellow-criminal, and his address to Jesus Christ, showed very considerable discoveries of God, and the character of his Saviour.

But let it be considered, that with respect to sinners who live under the means of grace and enjoy the word of God, though, by reason of their estrangement from God, they have no proper views of divine truths, yet their understandings are possessed of some general speculative knowledge of them: yea, convinced sinners have more, they have such an experimental knowledge of the law convincing them of sin, as is effectual to arouse them out of their fatal security, and confute their false notions, and awaken them to a very solemn attention to the word of God. Now in regeneration, the intuitive views, impressed on the mind by the divine presence, are exactly the same with the descriptions and delineations of the divine character in the word. The mind therefore, instead of reflecting immediately upon its own perceptions, looks forward to the word. Now the man's eyes are opened, and he understands the scripture in a manner he never could before; there he sees this glorious object represented as in a glass; from thence the reflection is so strong and lively as irresistibly, though in a moral way, to determine the will; for surely, it is very apprehensible, that the views of the mind may be so experimental,

strong, and full of evidence, that it is impossible for a rational being to withhold the approbation and consent of the will; and thus this divine temper is formed in the heart: in this point of light, I think, the apostle sets the matter, 2 Cor. iii. 18. But we all with open face, beholding, *as in a glass*, the glory of the Lord, are *changed into the same image*, from glory to glory, even as by the spirit of the Lord. Though these words comprehend the gradual perfecting the image of God, in the progress of the work of grace, yet certainly the first step of the process is in the same way with all the subsequent, in the whole series. Nor does the use of the glass at all derogate from the efficiency of the spirit, in causing and conducting this whole matter; and, indeed, there is as really an immediate agency of the spirit upon the soul, in every progressive perfecting of the image of God, and every instance of the quickening of grace in believers (where yet the concurring instrumentality of the word, notwithstanding, is acknowledged) as there is in the first begetting of the divine life.

Here I would take notice, how very different this view of divine illumination is from the wild conceits of enthusiasts; their pretended extraordinary discoveries and inspirations consist in unaccountable impulses without the word, the warm flights of imagination, and agitation of the passions; in all this they either have no reference to the word of God, but rather set light by it in comparison of their own great light, or else in pretending to the word, put inconsistent ridiculous constructions upon it; but these intuitive views of God, I mentioned as primarily arising from his presence in the soul, are but the impressions of such truths as the word of God describes; they lead to the scriptures, and give a rational consistent view of them; this light is tried and judged by the word of God: to the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Isa. viii. 20.

I cannot but think the instrumentality of the word in regeneration, in the view I have given of it, is once and again asserted in the sacred scriptures; thus, 1 Peter i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. The word, here rendered born again, is the same which is used, John iii. 3. of which new birth the word is declared to be an instrument or mean; in the same view, the same apostle tells the christians to whom he wrote, that by the great and precious promises, they were made partakers of the divine nature. 2 Pet. i. 4. and to be made partakers of the *divine nature is to be regenerated*; another passage, is Jam. i. 18.

Of his own will begat he us with [or by] the word of truth. The word here used, cannot, with any propriety, I think, be understood of any thing else than the first infusion or begetting of spiritual life; when this is said to be done with, or by the word, it must intend that it is used as an instrument or mean; in this view, this blessed change is expressed, by putting God's law in the inward parts, and writing it in the heart. Jer. xxxi. 33.

Doubtless the holy spirit could as easily accomplish this great work without using any mean; yet as it appears very plain, he has chosen to do otherwise; we may not only suppose, but readily see great propriety in his making use of the word in this matter: this change is to be tried and judged of by the word; therefore must answer to the descriptions and characters there given, as the impression on the wax answers to the characters of the seal. The views of God in the mind must be such as exactly agree to the descriptions and representations of him in the word. It was, consequently very fit that these characters of the word should be impressed upon the soul, as a medium of determining the will in regeneration.

When the holy spirit takes the sinner in hand, in order to bring him home to God, the first step he ordinarily takes, is to convince him of sin, confute his false notions, and slay his legal hopes; in this he makes use of the law as a mean, as all acknowledge. Yet in order to this effectual access of the law to the conscience, there is as really an immediate exertion of power and influence upon the soul, as there is also in regeneration; and though this conviction does not make the sinner more worthy of the grace of God, yet the great design of it is to prepare the way for the opening of divine truths upon the mind with the brighter evidence, in its passing this saving change; which reflects the image of this glory upon the beholding soul, and determines the will. 2 Cor. iii. 18. Psal. cx. 3.

Observation 7. From this view of the mind, and determination of the will, or supreme regard to God, result the various exercises of heart, which are called the grace of the holy spirit, and distinguished by particular names, as their proper principle.

From this view of the divine character in the enlightened mind, naturally arises a discovery of the necessity of Christ's satisfaction to divine justice, and the fitness and glory of that way of reconciliation with God. Hence faith in Christ. This plan of mercy still more illustrates the glory of the divine character; for it shines in the face of Jesus Christ; by these views of faith, spiritual affections are excited, sorrow for, and hatred against sin

raised; hence an habitual watchfulness against sin and opposition to it, and delight in the service of God; and all this infers a great and permanent change in the whole course of life and action; but practical writers have abundantly explained and described these things; to whom I refer my readers, and shall insist no further upon them here.

I therefore, conclude with this general remark, viz. that it is of vastly more importance and concernment to us, to inquire into the reality of a gracious change, as discovered by the alteration, and holy exercises which the regenerate experience; than spend our time and zeal in disputing about the principle of spiritual life, wherein it consists, or what it is antecedent to all exercises thereof. While we are warmly interested in deciding the speculative dispute, we are apt to forget the practical consideration of the important subject, and the application of it to ourselves; and those who attend to us are led to treat the matter in the same manner; by this means the interests of vital piety languish. While we justly lament the low state of experimental religion, to devote ourselves to these speculative refinements will not be found the way to revive it. Experience will always show, that to keep up a practical view of divine truths, and the solemn application of them in serious pungent addresses to the conscience, is the best calculated for that purpose. Besides, if we lay down, by way of hypothesis, a certain something, of which we can have no idea (as of a principle of life, antecedent to all exercises of life, we cannot; nor can we infer any conclusions about its nature from any exercises of the heart, if it include neither idea nor volition, but is something absolutely antecedent to both) then we shall be in danger of a superstructure, as unintelligible as the basis upon which we build. Thus some have wildly dreamed, that the principle of spiritual life may exist in the soul without any act or exercise of life, as a taste, which lies dormant until a proper object be applied to it; and if it may exist thus one moment, why not two? and if two, why not a minute? and so on, till they bring the supposition to hours, days, months, and years; and so a regenerate person may still continue an unbeliever, and of consequence, in an unjustified state: and I see not why it would not be as easy to continue the supposition till death, and to send him to hell, with his dormant principle along with him. Thus the cause of vital religion is greatly disserved.

But if we attend to the plain practical views the scriptures give us of this matter, consider the exercises of divine life, which discover the happy change produced in regeneration, and trace

these to their first principle, which, from the nature of these exercises, we conclude to be something of the same nature with them; to be a first act of the series of acts or exercises that follow after, which the holy spirit causes the soul to exert; (*i. e.* causes it to live) we are in no danger of any fatal mistake. In this way, the heart will be more likely to feel itself interested; and thus people become more solemn and exercised in examining and judging the state of their own souls; and that this may be more extensively the case among professors, may God of his infinite mercy grant for Christ's sake, Amen.

The following sentiments of the EARL of KINNOULL, on the atonement of Christ, are extracted from his character, volume 4th, of the Scotch Preacher, written and published by desire of the directors of the society in Scotland for propagating christian knowledge.

The approaches of death, long foreseen and familiar to the mind of this nobleman, he beheld with serenity and fortitude, for his confidence rested upon that foundation which he knew death itself could not shake. No words can do so much justice to his sentiments upon this subject as his own. They were exprest to the author of the preceding sermon, in course of a long and serious conversation upon the subject of it, a short while before his death. As the general theme was of his recommendation, so he specified some of the particular topics which he wished to be introduced in it, particularly the doctrine of the atonement.

" I have always considered the atonement of Christ," said he, " to be characteristical of the gospel as a system of religion. Strip it of that doctrine, and you reduce it to a scheme of morality, excellent indeed, and such as the world never saw, but to man, in the present state of his faculties, absolutely impracticable. The atonement of Christ, and the truths immediately connected with that fundamental principle, provide a remedy for all the wants and weaknesses of our nature. They who strive to remove these precious doctrines from the word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comfort and hopes of man. *For my own part*, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of severe and dangerous illness, I have been repeatedly brought to the gates of death. My time in this world cannot now be long. But with truth I can declare, that in the midst of all my past afflictions, my heart was

supported and comforted, by a firm reliance upon the merits and atonement of my Saviour; and now in the near prospect of entering upon an eternal world, this is the foundation, and the only foundation, of my confidence and hope."

In these sentiments he steadily persevered till the conclusion of the scene. His last illness continued but a few days, it was a wasting and decline of nature, unattended with pain. On the 27th December, 1787, without a struggle, or groan, or change of countenance, he expired.

"*Mark the perfect man, and behold the upright: for the end of that man is peace.*

THE MEDITATIONS OF AN INTERESTING MOMENT.

Extracted from the Evangelical Magazine.

December 31, 1805, shall I call it? or January 1, 1806? The clock strikes twelve; the bells, with sudden peal, ring out the old year and usher in the new. While the different periods of my life loudly resound, as they turn upon their hinges, I involuntarily exclaim, "Thus passes Time!—thus Eternity advances!" I feel myself at this moment as on the isthmus, where, standing between both, I contrast Eternity, on which I am entering, with Time, when it is decreed to last no longer. Time then appears as a glass, which has poured forth its rapid stream, and now stops exhausted; Eternity presents an ocean of infinite expanse, which knows no shore nor ebb.

In Time I see the abode of Ephemeræ, the passing creatures of a moment. There all things are born but to die; appear only to vanish. Brass corrodes, marble crumbles, and the whole scene passes as the figures of a magic lantern: but Eternity I confess the residence of durability, the dwelling-place of Him who is, and who was, and who is to come, the "I AM." Around his throne, or crushed beneath his feet, are myriads of beings, who know no change; but feel their doom for ever sealed.

Through all the shifting scenes of Time, I contemplate crowds of probationers, some wishing, others dreading, and all expecting to change their fortunes. I see the colour of unknown ages, depending upon the moment which is now upon the wing. In one spot, I observe a few who feel the awful ground on which they stand, and anticipating the infinite consequences of this truth, bear on their countenances the serious impression: but on every other side, nothing is seen but a drunken oblivion, which swallows

in the immediate draught, all thoughts of the impending future. —How different Eternity! There nothing hangs in suspense,—each knows his doom. Religion no longer trembles with anxious fears, nor guilt tastes any more delusive hopes! All are occupied in gathering what they have sowed. In Heaven they recall their former faith and hope, joys and sorrows, prayers and hymns, and now taste the sweet fruits of grace exercised in long past ages! In Hell they feel again stings which they thought blunted, and are haunted with recollections for which they hoped to have found Lethean draughts. Time, though such an evanescent drop, has dashed with gall of bitterness the cup which eternity shall not exhaust.

Time, as he flies, seems to recall the pleasure he brings; and says to the righteous, "Ye must only taste of the brook by the way; I am bearing you on my wings to that fountain whence you may drink immortal draughts!" With equal force he says to the holy sufferer, "Each pang diminishes the tale, and every throb becomes more tolerable as it announces the approach of ease." It is Eternity which makes pleasure *pleasure indeed;* for no bitter expectation of reverse harrasses the mind; but the thought that an unalterable futurity of bliss is all my own, gives the exquisite taste of Eternity to every sensation of delight. But in the stagnant lake of endless woe an unknown aggravation is thrown into each pang, from the consideration, "This must last for ever."—An eternal tooth-ache only would be a Hell!

Will Time thus deeply affect Eternity, and should not Eternity influence Time? Let me "now in the accepted time," believe in him who will freely bestow on me eternal life. Let me begin this year with the resolution of Edwards, so worthy of his exalted and pious mind:—"Resolved, That I will do whatsoever I think to be most to God's glory, and my own good profit and pleasure, without any consideration of the time,—whether now, or ever so many millions of ages to come."

ANECDOTES.

OF THE REV. JOHN WESLEY.

From the life of him, by Dr. Cook and Mr. Moore.

Mr. Wesley, when he was about six years of age was remarkably delivered from fire.

"By accident, as all that have written concerning it have supposed, but, according to his own account, by the wickedness of

some of his father's parishioners, who could not bear the plain dealing of so resolute and faithful a pastor, the parsonage-house was set on fire."

The following letter from Mrs. Susannah Wesley to a neighbouring clergyman with Mr. John Wesley's additions, affords full information on the subject.

"On Wednesday night, February 9th, between the hours of eleven and twelve, some sparks fell from the roof of our house on one of the children's feet. She immediately ran to our chamber and called us. Mr. Wesley, hearing the cry of fire in the street, started up: (as I was very ill, he lay in a room separate from me) and opening his door, found the fire was in his own house. He immediately came to my room, and bade me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her. The three others in another bed. She snatched up the youngest, and bid the rest follow, which the three eldest did. When we were gotten into the hall; and were surrounded with flames, Mr. Wesley found he had left the keys of the door above stairs; he ran up and recovered them a minute before the stair-case took fire. When we opened the street door, the strong N. E. wind drove the flames in with such violence that none could stand against them. But some of our children got out through the windows, the rest through a little door into the garden. I was not in a condition to climb up to the windows, neither could I get to the garden door. I endeavoured three times to force my passage to the street door, but was as often beaten back by the fury of the flames. In this distress I besought our blessed Saviour for help, and then waded through the fire; naked as I was it did me no farther harm than a little scorching my hands and my face."

When Mr. Wesley had seen the other children safe, he heard the child in the nursersy cry. He attempted to go up the stairs, but they were all on fire, and would not bear his weight. Finding it impossible to give any help he kneeled down in the hall, and recommended the soul of the child to God."

Mr. John Wesley adds.

"I believe it was just at that time I waked, for I did not cry, as they imagined, unless it was afterwards. I remember all the circumstances as distinctly as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up; but none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up and ran to

the door, but could get no farther; all the floor beyond it being in a blaze. I then climbed up on a chest, which stood near the window. One in the yard saw me and proposed running to fetch a ladder, another answered, there will be no time, but I have thought of another expedient. Here I will fix myself against the wall. Lift a light man and set him on my shoulders; they did so and took me out of the window. Just then the whole roof fell in, but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out, come neighbours, let us kneel down, let us give thanks to God; he has given me all my eight children, let the house go I am rich enough. The next day as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his polyglott Bible, on which *just* those words were legible: "Vade, vende omnia quæ habes, et attolle crucem et sequere me!" "Go, sell all thou hast, and take up the cross and follow me."

The memory of Mr. Wesley's escape is still preserved in one of Mr. Wesley's early prints; under his portrait there is a house in flames with this inscription:

IS NOT THIS A BRAND
PLUCKED OUT OF THE BURNING.

The above recited anecdote of Mr. Wesley is but one of a thousand illustrations of the great truth, "that *when God has a work for a creature to effect, that creature is immortal till the work is accomplished.* The renowned Columbus was once saved from death, by swimming, with the aid of an oar, six miles from his sinking ship. The author of the Pilgrim's Progress, in his early life was twice saved from drowning. When, being a soldier in the parliamentry army at the seige of Leicester (in the year 1645) he was drawn out to stand centinel, a comrade, at his own pressing request, took Bunyan's place. The comrade, shortly after assuming the post, was shot through the head, and fell to the ground lifeless.

A man, once given to intoxication, but afterwards savingly converted to God, happening to fall in company with his former associates; they begged of him to cast away religious impressions and drink with them; at least, they said, a draught of liquor could do him no harm. The good man answered, "I am as a brand plucked from the burning; but as a *brand* that has once been in the flame, may easily take fire again, I will keep myself, in God's name, from the danger.

RELIGIOUS INTELLIGENCE.

Account of a settlement of the Moravians in the south of Africa.

[*Continued from page 544.*]

On their return, we entered into a consultation, how to make it practicable to comply with the wishes of government in the best manner. We felt it our duty not to refuse, especially as we are expressly called, to improve every opportunity of instructing the Hottentots, and preaching the gospel to them. The text of scripture appointed for that day was also deeply impressed upon our minds: *Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.* Jeremiah, i. 7. We were thereby greatly encouraged to place our whole trust in the Lord, and to commit this important matter to Him, assured that He would help us in all difficulties. Brother Rose, therefore, was commissioned to write to the commissary-general, and express our willingness to comply with the desire of government, and to appoint a missionary to attend the Hottentot soldiery, and preach the gospel to them. We requested, however, that the name of chaplain might not be given him, but that he might be considered only as a missionary of the *Unitas Fratrum*, with permission to regulate his pastoral labours according to the manner usual in our church, and to be subject to our own rules, so as to be called home, in case the plan did not answer the proposed end A messenger was dispatched with the letter, and by the answer we meant to be directed in our future deliberations.

This year was distinguished by an extraordinary drought. The country was so parched, that it could not be ploughed, and large tracts remained uncultivated. There was consequently a rise in the price of corn, and frequently not a grain was to be had at the farmers. The grass in the meadow-lands withered, and the poor cattle, in many places, died with hunger.

On the 9th and 10th of June, we had a terrible storm, which rose to such a pitch, that our roofs suffered damage. We were obliged to stop short during the sermon on the 10th, and the Hottentots had enough to do to secure the roof of our church against the violence of the wind. In this, however, they succeeded, and in the following days diligently exerted themselves to repair the damage done to the dwellings.

June 12th, Mr. Alberti called upon us. He has lately been appointed Landdrots of the Lower Country. He had formed an acquaintance with the Brethren Rose and Kuehnel in Mr. von Mist's house at Cape-town, and declared his great regard for us and our mission.

In the middle of July, our friend Peter D. and his brother Daniel, spent a day with us, and gave us some instruction in the manner of treating our vineyard. The latter called upon one of our oldest Hottentots, and addressed him thus: "I remember having been brought up by you, and therefore still respect you; but I could not have supposed, that you would attain to such an age." The Hottentot was much affected by this friendly speech, and answered: "Yes, Baas, this God has done for me, out of love and mercy. He spared my life, that I might become savingly acquainted with his son Jesus Christ, and be baptized and washed from my sins in His precious blood. Nothing but the power of His blood could change my bad heart. But Baas must not suppose, that now all is complete; O no, sin lurks on the outside, and sometimes demands entrance; and old as I am, I feel that much is wanting to make me what I should be." Daniel D. listened attentively to the venerable old Hottentot's account of himself, and could not refrain from tears.

July 22d, four adults were baptized into the death of Jesus. It was a solemn transaction, accompanied with a powerful sense of our Lord's presence with us, of which, in the following days, the newly baptized testified with great gladness. One of the communicant sisters, related, that, on the evening previous to its being announced, that the above-mentioned four persons should be baptized, she went into her garden, and prayed unto the Lord: "O gracious Saviour! though I and my family are such ungrateful beings, do not let others in the congregation remain behind. Now," added she, "I perceive, that He does not despise the prayers of a poor sinner!"

July 5th, we received a letter from Mr. von Mist, in answer to our above-mentioned proposals, all of which he agreed to, and again urged the sending of a missionary to the Hottentot camp as soon as possible, for whose maintenance provision was made. Brother Kohrhammer, having received and accepted this call, committed the school to the care of Brother Kuehnel. This was made known to the children, by brother Rose, on the 27th, and it is impossible to describe how they

were affected. They came and expressed their thanks to Brother Kohrhammer for his love, and the pains he had taken to teach them, in strong language and with many tears, and promised anew to use all diligence, in future, to learn their lessons.

Brother Kohrhammer and his wife could not set out as soon as was expected, on account of great inundations, occasioned by torrents from the mountains, in this rainy season.

August 24th, the waters having abated a little, they left us in two waggons, two draughts of oxen having been sent halfway to relieve the first, as the poor creatures are at present so weakened by bad food, that one draught could not travel from hence to the Cape. We commended our dear fellow-labourers in fervent prayer to God, and Brother Rose gave them letters of recommendation to Mr. von Mist, Governor Jansen, and Captain Lesueur.

September 3d, the waggons returned, and brought us very agreeable accounts of their safe arrival at the camp, and the friendly reception they had met with from all ranks. Brother Kohrhammer informed us, that, shortly before his arrival at Cape-town, nine missionaries had arrived there from Copenhagen, on their voyage to the East-Indies. Among them were Messrs. Ringeltaube and Voss, the latter having been formerly stationed here at Rodesand as minister. This circumstance had given rise to a report, sent us express by a farmer's wife, that two teachers had arrived from Herrnhut, who were already engaged in the camp, and that Brother Kohrhammer, therefore, need not go thither.

Brother Rose received, by this opportunity, a letter from a German soldier belonging to the garrison at Cape-town, a native of Suhla in Thuringia, educated in the brethren's school at Ebersdorf, and there received as a member of the congregation and a communicant. His step-father, however, prevailed upon him to quit our connexion. He afterwards went to Holland, where he fell into the hands of Scelenverkaueffer (a species of crimps), and into the utmost wretchedness. He lost all his property, and lay for six weeks in a state of delirium, but having recovered a little, was shipped off for this country, after the Cape had been restored to the Dutch by the English. Brother Rose being at Cape-town last spring, this poor man made search for his residence, and poured forth his distress of mind more by tears than words. His letter was as follows: "The sympathizing participation, with which you attended to me, a miserable creature, encourages me to hope, that you have not forgotten me, but still remember the distressed state of my soul. I can only send up sighs and cries of anguish, with bitters tears, to our Saviour, and this alone seems to afford my wretched mind some relief. But, alas! I am often almost driven to despair. Pray for me to Him, from whom all help cometh, and who knows our necessity. O that I had always continued in the way of His gracious purposes with me, then I should not have been plunged into this dismal state. I beseech you, receive these open-hearted confessions in love, for I find some comfort in complaining of my distress to others, especially to such, who live in communion with God, and are His servants.

September 5th, captain Paravicini de Capella, adjutant to governor Jansen, the the governor's son, and some other officers, called upon us. They are travelling through the country to make every where the needful arrangements for defence, in case of an attack. At their request, several of our school-children sang hymns during dinner, which gave great satisfaction. At taking leave, the gentlemen gave us ten dollars, to be spent in some rewards to the children. We therefore distributed a quantity of dried peaches to above eighty children, which were particularly acceptable at this time of general scarcity.

Some days after, captain Paraviciri sent us an order from government, to keep some of our most intelligent and trusty Hottentots in readiness to be sent, at the shortest possible notice, to Zoete Melks valley, where they were to be employed in conveying powder from the new magazine to different places, where it might be most wanted.

Towards the close of September, the whole country was thrown into great consternation, by a communication on the part of government, that a British fleet was expected on the coast. Several farmers in our neighbourhood received orders to repair to Cape-town to do military duty, and our Hottentots were afraid, that they should be obliged to follow them.

On the 29th, we received, by express, a letter from governor Jansen, to the following effect: That the present circumstances had rendered it necessary to provide some safe place for the women and children belonging to the Hottentot corps now serving with the army, where they might be provided for, to the satisfaction of their parents or husbands; and that, in his opinion, there was not any place so eligible as Baviaanskloof. He had

therefore, that confidence in us, that we would be willing to suffer these women and children to remain here as long as might be required by the present state of affairs, and to provide them with the necessaries of life, on government account; which kind service done to these forsaken people, would be gratefully acknowledged.

Though our compliance with this wish could not but be attended with much inconvenience to us, and we even feared that much moral evil might ensue, by the admission of so many people, who are chiefly in a wild, unconverted state, into a missionary settlement, yet we could not refuse. Brother Rose, therefore, wrote in answer, that, considering it our duty to support government to the best of our power, and pitying likewise the case of the poor people alluded to, in these calamitous times, we were the more willing to take them under our care for the present. We only humbly requested, that immediate steps might be taken to provide a sufficient quantity of corn, as we had none of our own growth, and did not know, in the present dearness of that article, how to procure any. Two messengers were immediately sent off with this answer to Cape-town, one of whom, at the governor's request, was appointed to accompany the said women and children to our settlement. The other returned to us on the 5th of October, and brought a letter from the governor, containing orders to different officers of this district, to furnish us with the needful quantity of grain. Brother Kohrhammer likewise informed us, that the whole Hottentot camp had broken up, and that the corps was now stationed on different parts of the coast. He therefore desired us, as soon as possible, to send two waggons to bring him and his wife back to Baviaus-kloof. They were sent off on the 6th, and we had the pleasure to see him return to us on the 12th.

By a letter from captain Lesueur, received October 5th, our Hottentots were not a little alarmed. The captain demanded, that all those men, who had promised to come forward for the defence of the country in case of actual danger, should now make ready, and by degrees join the army. When our Hottentots suffered their names to be put down in this view, they understood, that they were not to be called upon, till notice was given, by the firing of alarm-guns, that the enemy was really on the coast. But as it is the intention of government to be fully prepared, before the appearance of the *enemy, and the Hottentots* enjoy the protection of government, in common with the rest of the inhabitants, they are therefore obliged to take their share in its defence, and to turn out, whenever required. Several officers, therefore, called here in the following days, and took with them the most able of the Hottentot men. Thus we lost again thirty of our people, who marched to Cape-town towards the end of October, besides ten men, appointed to the service of the powder-magazines in Zoete Melks valley. They bid us farewel with many tears, and we dismissed them, not without some painful apprehensions, lest the good word they have heard in this place (which in the hearts of many seemed to promise good fruit), should be forgotten amidst the hurry and dissipation attending a military life.

The place of these people was soon filled, but not in the manner most agreeable to us, by the arrival of the women and children belonging to the Hottentot corps, 187 in number. They arrived in three divisions, during the month of October; and we cannot express what our feelings were, on seeing about sixty women and children in a company, all in rags, and half starved for want of food, coming into our settlement. Being seated in rows before our dwelling, each of them, young and old, received a good slice of bread, previously baked in prospect of their arrival, which they seized with all the greediness of hunger. After this meal, and suitable exhortations, they were distributed partly in the empty houses, partly among the Hottentot families. We felt great support, under all the inconveniencies occasioned by such an unusual number of guests, from the enlivening consideration, that, perhaps, by the Lord's blessing, many of these poor people will hear the gospel in this place for their everlasting salvation. We were likewise pleased to perceive, that their relatives in the Hottentot corps remembered them, and, as much as their circumstances would admit of it, afforded them some assistance. Thus we received, by captain Lesueur, twenty dollars, collected by the Hottentot soldiery for the use of their wives, which we immediately distributed among them.

During the month of October, two Hottentot children departed this life very happily. The first was a boy, nine years old, of whom its parents used to say, that it was the most obedient child they had. Whenever we spoke to little Joseph (for that was his baptismal name) about our Saviour and his love to the children, he not only showed great attention, but

whole soul seemed to delight in it. In his long and painful illness, he showed great patience, and sometimes, when he was almost worn out with pain and weakness, he cried simply and confidently to the Lord, praying him soon to come and deliver him from all earthly grief and trouble. The other was a girl of the same age, and when first taken ill, had not been baptized. She now prayed most fervently, that our Saviour would forgive her all her sins, and cleanse her soul in His precious blood. We could not refuse her request to be baptized. Brother Rose, therefore, administered this sacrament to her, on her sick bed, calling her Elizabeth, during a most powerful sense of the Lord's presence, by which all were melted in tears. The poor girl could not find words sufficient to express her gratitude for the grace of God bestowed upon her. When sister Rose visited her, some days after, she found her longing to depart and be with Christ, and rejoicing greatly at the prospect of soon seeing her Redeemer face to face. Sister Rose then began to sign verses, treating of that blessed subject, during which the child lay quiet, and soon after departed gently into the mansions of bliss.

The month of November was the most distressing period we have ever known since our arrival here, chiefly on account of the severe illness which befel our dear Brother Rose. In the night between the 26th and 27th of October he was seized with an uncommon difficulty of breathing, which alarmed us very much. Early in the morning, we sent a messenger to Dr. Temple, who arrived with us in the afternoon, and prescribed proper means of relief, by which these first symptoms were removed, but, in the night between the 8th and 9th of November, they returned with greater violence. The prescriptions of the physicians seemed not to produce the desired effect: every night he experienced the same suffering, by which he lost all sleep, and the attacks became so violent, that frequently the person watching with him thought his breath would stand still. Our distress was much heightened by the declaration of Dr. Temple, that he really knew no means of cure for this disorder, and being old and infirm, he was frequently prevented from calling upon his patient, when most wanted. To send for a physician from Cape-town, would be attended with great expense and trouble. At length, on the 30th, these asthmatic affections seemed, in some degree, to abate, and brother Rose joined us in thanking our gracious Lord, the physician of soul and body, for this relief. However, we remain under great concern on his account, and have no hope, but in the mercy and help of God our Saviour.

ORDINATION.

On the 24th Sept. the Presbytery of Oneida ordained Mr. George Hail, of East Haddam, Con. to the work of the gospel ministry; and installed him in the pastoral charge of the congregation of Cherry Valley. The Rev. James Southward, of Bridgwater, made the introductory prayer: the Rev. Samuel F. Snowden, of New Hartford, delivered the sermon: the Rev. James Carnahan, of Hillsborough, made the ordaining prayer: the Rev. Joshua Knight, of Sherburne, presided: and gave the charge to the minister, and the charge to the people: the Rev. Mr. Southward gave the right hand of fellowship, and the Rev. Andrew Oliver, late of Pelham, Mass. made the concluding prayer. The scene was peculiarly solemn and impressive.

OBITUARY.

For the Assembly's Magazine.

An account of the life and death of Mrs. *Joanna Craig*, late wife, of Mr. Samuel Craig, merchant, who died at Alexandria, 21st Oct. 1806, taken from the funeral sermon, preached after her death.

Joanna Craig was a native of the state of New-Jersey, but has resided many years in Alexandria. A frank, open, cheerful temper was her leading characteristic. She thought for herself, and spoke as she thought. She was sincere, steady and warm in her attachments. Incapable of disguise, she expressed with freedom her aversion at what appeared unworthy. In the various relations of daughter and sister; of wife and mother; of neighbour and acquaintance, she commanded love and esteem; confidence and respect; good will and friendship.

Religion, I have reason to believe, early impressed her mind. Receiving her first impressions under the ministry of the Baptists, she became familiarized to their modes of worship, and a zealous advocate for their peculiar tenets. But as she

claimed a right to think on this subject for herself, so she readily granted others the same privilege which she claimed. Her own children were baptized, and her niece whom she had adopted as a daughter. In habits of intimacy with her for many years, a subject upon which we could not agree was never once introduced, whilst other subjects, the hope and triumph of christians, were cheerfully discussed. Party would lose its virulency, were the same temper always cherished, and the same conduct pursued. Considering the different constitutions of mind, the power of habit, and the imperfect knowledge which is now enjoyed, it is impossible to think always alike even on religious subjects. On great essential points, there is frequently much less difference of sentiment among christians, than on those of secondary or even inferior importance. Forbearance is expressly enjoined by our great master. Leaving out of view the peculiarities of this, or that denomination, it is, and must be, the leading, and indeed the only desire of every follower of Jesus, to recommend in every possible way, our common christianity, loving all who love our Lord, let that love be expressed in modes never so multiplied, and never so various.

Our dear friend is removed to a world where names, even the most respected of Paul, of Apollos, or Cephas, are lost and forgotten in the name of Christ. All worship in one sanctuary. Among the countless multitude a discordant thought does not exist. The infirmities of the mortal state, a fertile source of irritation and disagreement, if remembered at all, are remembered with shame, rendering an union of hearts, through eternity, welcome in the highest degree.

Frequent attacks of sickness for some years past, were indications, which the deceased could not overlook, that the period of her departure was at hand. It cannot be forgotten that mid-night silence had of late often been broken, expressing an assurance that she should not long be an inhabitant of this world, and a dread lest the restraint occasioned by her presence being taken away, her friends might forget her advice, and venture to their ruin upon forbidden ground.

The buddings of immortality began to open, a happy presage, that they should soon blossom in a more favourable climate.

Among the last acts of her health was an attempt to reconcile a difference which had unhappily arisen, and to secure the continuance of that peace so congenial to the christian temper, in which she was completely successful.

She had heard of a sister's illness and hastened to her relief. Her attentions were unremitting day and night. Anxiety and fatigue made dangerous inroads upon her own health. She indeed fell a martyr to *humanity*, and none can fall in a better cause. Falling in battle, men are said to fall in *the bed of honour*, this is true in an equal, or even in a higher degree of those who fall doing good to their fellow creatures.

The disease, at first, was not supposed to be just cause of alarm, but soon it assumed a fatal appearance. She felt as she had never felt before. Of the issue she was not ignorant, but trusting in the Saviour of mankind she was prepared for the worst. The turn which her disease took for the eight last days of her life, incapacitated her, both from saying any thing, and from being benefitted from what could be said, but from the whole tenor of her life, of which I have taken a short review, there is every reason to conclude that she fell asleep in Jesus, after having sojourned on earth near *fifty years*.

From the Evangelical Magazine.

MISS ANN WRANGHAM.

On Thursday, October 11, 1804, died, aged 21, after a lingering and painful indisposition, which she bore with a patience truly christian, Miss Ann Wrangham, of Thorp Basset, Yorkshire. She had an interesting appearance and genteel address; to which were added a conduct strictly moral, a temper remarkably sweet, and a mind naturally lively. These admired excellencies, however, left this young lady destitute of spiritual religion, till about eighteen months before her death, when it pleased the Lord to call her by his grace. This work of the Eternal Spirit was effected under a discourse, the report of which excited her curiosity on account of its being delivered in a barn, and by a clergyman of the establishment. The simple and affecting account of her conversion is given in her own language:—"What a wandering wretch was I before my God's converting grace! I was driven away with every wavering blast; yet, when I have promised myself pleasure, something has always occurred to my mind which has cast a sadness over my heart. How different that peaceful breast where Jesus dwells! Oh happy people, who are publishing the glad tidings of the gospel! how many hearts do

you set free! I was anxious to hear Mr. M——, at Rilington; zeal and love for Jesus beamed in his eyes! I heard him with stupid amazement; my heart beat with a thousand fears: how earnestly did I wish I was the meanest wretch, if I only could feel the love of which he spake! I returned with the gay ones whom I accompanied; I spoke cheerfully to them; but my heart was wrung with anguish; it was dark, and my tears flowed unseen; I retired to bed and to pray, but arose unrefreshed; my heart was hard; I thought it would remain so; I feared the miseries of hell."

From this time she became a new creature, which was manifest in her total disrelish to vain amusements, by the diligence with which she perused religious authors, especially the sacred volume, and from the pleasure she always appeared to enjoy in the company of those who were born from above. Her fears were gradually removed, and her faith in Jesus confirmed by the use of such private means; the only ones to which long indisposition would allow her to attend. If ever she murmured, it was on account of her not being able to be present at public worship. But her meditation in private was so constant, and her prayer for divine teaching so fervent, that her knowledge of the plan of salvation became so correct as far to exceed that which some appear to possess who have heard the gospel preached for years together. As her body decayed, her mind daily was renewed. This will best appear by a few extracts from her papers.

March 17, 1804. "To-day I am twenty-one; and Oh, I hope next year I shall celebrate my birth-day in my Father's kingdom! shall I, O God, spend an eternity of joy for these earthly sufferings? Then blessed be thy fatherly hand that draws me by them to thyself! last year I did not think to see another birth-day; but wonderful are thy ways, thou King of Saints! why do I go mourning all the day? thou wilt be my Saviour, thou wilt raise my head in my last agony!"

In a letter to a female friend, dated April 15th, she writes: "It may seem strange, but it is true, that from the beginning of my illness (near two years ago) I have never firmly believed that I should recover. Although my friends would flatter me with the prospect, and I have, to appearance, been getting better fast, yet this idea never left my mind: "An angel's hand cannot save thee from the grave." And are they friends, my dear S——, who would drag me back to life and all its painful miseries? who despise the things of this vain world! all that I have known of what the world calls pleasures, now look to me like dreams or empty shadows! and though my heart was twisted round with the cords of tender affections for my dear parents, and brothers, and sisters, yet these my heavenly Father is loosening fast. I may say with the amiable Young,

When shall I die to vanity, pain, death!
When shall I die?—when shall I live for ever?

Monday, July 16. "Satan would fain persuade me, I yet shall fail at the last. Yet in thee, my all-conquering Saviour, I will trust. Lord increase my faith, for I am weak! O my heart, why art thou so distrustful! is he not able to save to the uttermost?"

The following letter she wrote to a minister, a few days before her dismission from the body, with instructions that it should be delivered immediately after her death: "Ere this reach my ever-valued friend, I shall have ceased to groan under this body of sin and pain I long for death, which will, I trust, release me from both. I may truly say with David, "It is good for me that I have been afflicted." Has not the Lord, with all the tender compassion of a long-suffering Father, caused me to feel his chastening rod, since nothing but that could move my hardened breast: Oh the goodness of God to so vile a sinner! I would not part with my hopes in my blessed Redeemer for all that this vain world can give! Oh, if the world knew the calm, the real pleasures of religion, they would make it their first instead of their last concern!"—At the close of the letter she thus writes: "Give my dying love to Mr. M——, and pray tell him, that he once made a sinner tremble. And now, my dear sir, I must cease. I need not ask for your prayers: when you receive this I shall be beyond them. Adieu! adieu! we shall soon meet again to sing the praises of him who was slain!"

The friend to whom this letter was addressed, was in the habit of visiting the pious writer during her illness, as often as a distant residence would admit. There is reason to believe that his conversation was much blessed for the fortifying the young Christian against the powerful assaults of the great enemy of souls, and for arming her for her final conflict with the king of terrors. On October 19, he visited her for the last time; when he found her a good deal harrassed by temptation. She said she was under no apprehension as to the result of death, but feared exceedingly lest Satan should gain

advantage over her in the moments of dissolution. Her friend having that morning read a memoir in the Evangelical Magazine, of an eminent minister whose experience was, in this respect, the same, but who died triumphing in the Lord, related this circumstance to her. She seemed to be much comforted by it; and he left her in a more happy frame.

She was able to go down stairs till the day of her death, when she found herself so weak, as left no doubt in her mind that her end was come. She had previously arranged her little valuables, to which she had affixed marks how they were to be disposed of, and now gave directions accordingly. After having had her dear parents, and brothers, and sisters called to her bedside, she very affectionately addressed them upon the vanity of the world, the importance of religion, &c. and took a long, a last farewel of each. Then, with a countenance expressive of the sweet serenity of her mind, and which also demonstrated that her former fears were only the suggestions of that great adversary of souls who seeks to distress whom he cannot destroy, she lifted up her eyes and said, "Lord Jesus now receive my spirit, for I am ready!" Her friends and attendants witnessed her departure with mingled sorrow and admiration. According to her request, the solemn occasion was improved by the above friend, in a sermon delivered in the Methodist Chapel, at Relington, on Sunday, October 21, 1804, from Rev. xiv. 13.

Green Hammerton. J. JACKSON.

We understand that a pamphlet will shortly appear, containing the diary of this lady for the last nine months of her life, together with outlines of her character.

POETRY.

AN ELEGY OR EPITAPH ON ST. BASIL.

Written by St. Gregory Nazianzen, most probably, some years after that prelate's death. He died, A. D. 378.

SERVANT of Jesus! Shade belov'd, rever'd,
I thought a body sooner could have liv'd
Without its soul, than I bereav'd of thee.
And yet I bore thy loss—I meekly bow'd,
And own'd the heav'ns were just. Ah why delay?
O raise me, waft me on thy orient wings,
Place me amidst th' angelic chorus high,
Where martyrs triumph, and where Basil reigns!
When death, stern minister of power divine,
Ravish'd my Basil's godlike spirit hence,
The heav'nly host receiv'd the saint with joy,
Whilst all Cæsarea wept its prelate lost.
Said I Cæsarea? nay each favour'd clime,
Where Christ is worshipp'd, and where God is known.
The peopled earth one common grief proclaim:
Rent is the bond of peace; her herald gone.
The world is fill'd with disputations vain,
And strife of clam'rous tongues, which madly dare,
To call in question heav'n-taught mysteries,
And bid defiance to the Tri-une God!
Error, impiety, profaneness rage,
Yet Basil's lips the hand of death hath seal'd!
Wake, sleeper, wake, and from the yawning tomb,
Awe the proud whirlwind, calm th' impetuous wave,
With all thy pow'r of wond'rous eloquence!
In evil times, thou did'st alone display,
A life responsive to the truths thou taughtst.
One Pow'r supreme, all nature speaks, and Thee
Alone, assemblied nations have confest,
A worthy minister, that God to serve!
The dauntless herald of behests divine,
The christian's eye, in all thy native grace
Of soul effulgent, and Cæsarea's pride,
E'en now when happier realms thy presence shares.

BASIL.

Beneath this tomb, the dust of Basil sleeps,
Who whilst he tarried in this transcient scene,
Rul'd his Cæsarea with a parent's care,
And lov'd his Gregory with a brother's love.
Ah me! thy griefs would pierce an angel's breast,
And lure e'en heav'nly minds to melt like thine.
View, O my God, that sad, and tear-worn cheek,
That anguish'd heart, that feeble tott'ring frame,
Those eyes for ever fix'd on heav'n and thee!
When shall he join thy blest adorers here,
And shine, amidst immortal saints, a saint!
Poor lonely tenant of a frame decay'd,
Thy shatter'd prison cannot hold thee long.
The months unwearied roll; the hour w come:
Thou must endure and Basil must su

GREGORY.

Yet thou wert wafted to the land o'

Or 'ere thy soul had mourn'd its dearest friend,
Or Time had silver'd o'er thy rev'rent head——
To Christ, thy life, thy doctrine, all was giv'n,
For him thou wish'd to live, to die for him;
The Priesthood's noblest Champion when on earth,
And now the Bulwark of Eternal Truth!—
Ye studies, which engag'd our earlier years;
Ye walls which once contain'd the truest pair,
That ever rais'd or envy or esteem;
Beloved Athens, hear, and weep my woes!
Basil hath gained his wish-for place of rest;
Amidst th' exulting choir, august he shines;
Whilst Gregory lingers, like a with'ring corse,
His soul awake, no more to Friendship's call.—
Well might men hail thee, great Cæsarea's pride!
Thy speech was awful as the thunder's voice!
Thy life refulgent as the lightnings blaze!
And if that chair, ennobled once by thee,
Forsaken now, deplore its widow'd state;
If the chaste virgins, to the hallow'd shrine
No longer now attend their prelate's steps;
If Death's keen blast hath rent the loftiest tree,
That ever foster'd in its spread'ning shade
A gladden'd realm, this was the glorious cause:—
The angels sigh'd for fellowship with thee:
Christ will'd and rais'd his Basil to the skies!

"THE JOY OF GRIEF."

OSSIAN.

From Montgomery's Poems.

Sweet the hour of tribulation,
When the heart can freely sigh;
And the tear of resignation
Twinkles in the mournful eye.

Have you felt a kind emotion
Tremble through your troubled breast;
Soft as evening o'er the ocean,
When she charms the waves to rest?

Have you lost a friend, a brother?
Heard a father's parting breath?
Gazed upon a lifeless mother,
Till she seem'd to wake from death?

Have you felt a spouse expiring
In your arms, before your view?
Watch'd the lovely soul retiring
From her eyes, that broke on you?

Did not grief then grow romantic,
Raving on remember'd bliss!
Did you not, with fervour frantic,
Kiss the lips that felt no kiss!

Yes! but, when you had resign'd her,
Life and you were reconciled;
Anna left—she left behind her,
One, one dear, one only child.

But before the green moss peeping
His poor mother's grave array'd,
In that grave, the infant sleeping
On the mother's lap was laid.

Horror then, your heart congealing,
Chill'd you with intense despair;
Can you recollect the feeling?
No! there was no feeling there!

From that gloomy trace of sorrow,
When you woke to pangs unknown
How unwelcome was the morrow,
For it rose on YOU ALONE!

Sunk in self-consuming anguish,
Can the poor heart always ache?
No, the tortured nerve will languish,
Or the strings of life must break.

O'er the yielding brow of sadness,
One faint smile of comfort stole;
One soft pang of tender gladness
Exquisitely thrill'd your soul.

While the wounds of woe are healing,
While the heart is all resign'd,
'Tis the solemn feast of feeling,
'Tis the sabbath of the mind.

Pensive memory then retraces
Scenes of bliss for ever fled,
Lives in former times and places,
Holds communion with the dead.

And, when night's prophetic slumbers
Rend the veil to mortal eyes,
From their tombs, the sainted numbers
Of our lost companions rise.

You have seen a friend, a brother,
Heard a dear dead father speak;
Proved the fondness of a mother,
Felt her tears upon your cheek!

Dreams of love your grief beguiling,
You have clasp'd a consort's charms,
And received your infant smiling
From his mother's sacred arms.

Trembling, pale, and agonising,
While you mourn'd the vision gone,
Bright the morning star arising
Open'd heaven, from whence it shone.

Thither all your wishes bending
Rose in extacy sublime,
Thither all your hopes ascending
Triumph'd over death and time.

Thus afflicted, bruised and broken,
Have you known such sweet relief?
Yes, my friend! and, by this token,
You have felt "THE JOY OF GRIEF."

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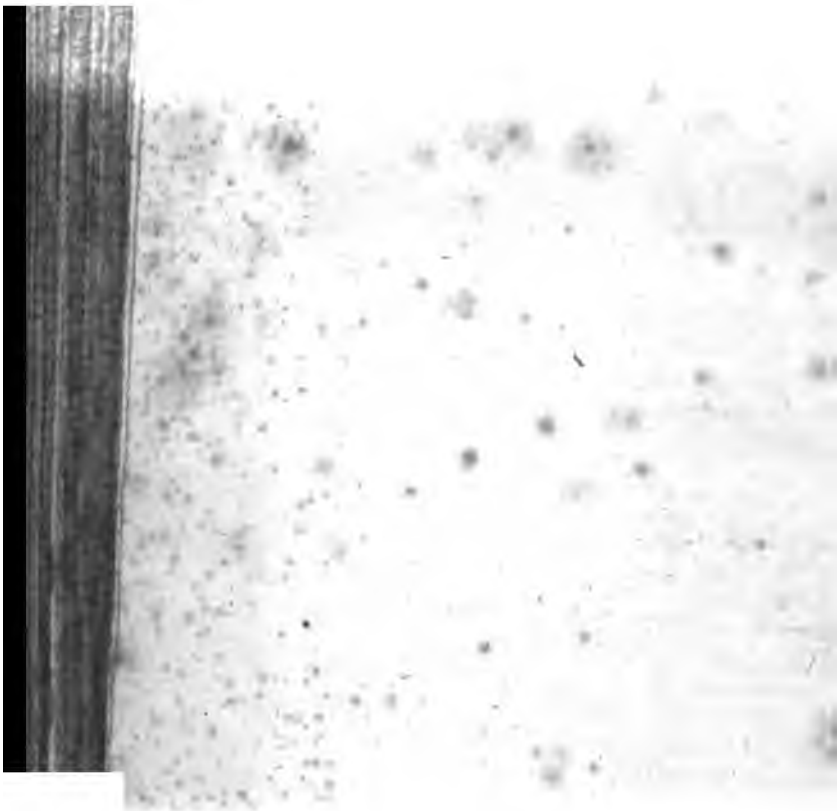
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